



# DAWN

THE TIMES OF THE GENTILES  
— CHRIST BE NOT RISEN  
— THE WAY OF LOVE

## SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

\* \* \*

### BROTHER T. E. BARKER

New London, Conn. .... April 2  
Beverly, Mass. .... 16  
Worcester, Mass. .... 23  
Boston, Mass., 30 Huntington, Ave., 3 P. M. .... 30

### BROTHER W. G. BARKER

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. April 23

### BROTHER J. A. BELL

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. April 9

### BROTHER FRED BRIGHT

Ithaca, N. Y. .... April 2  
Scranton, Pa., .... 9  
New Haven, Conn., 19 Elm Street, 3 P. M. .... 16

### BROTHER N. T. CONSTANT

Paterson, N. J., 169 Van Houten St., 3 P. M. April 16

### BROTHER DAVID DINWOODIE

White Plains, N. Y. .... April 23

### BROTHER EDWARD FAY

New Haven, Conn. 19 Elm Street, 3 P. M. April 2, 9  
Elmira, N. Y., .... 16

### BROTHER E. L. FOWLER

Mentone, Calif., 1352 Olivine Street, 2:30 P. M. April 9

### BROTHER A. C. FREY

Paterson, N. J. 169 Van Houten St., 3 P. M., April 23

### BROTHER W. J. HOLLISTER

Paterson, N. J., 169 Van Houten St., 3 P. M. .. April 9  
Hartford, Conn., .... 16

### BROTHER GEORGE S. KENDALL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. April 2  
Paterson, N. J., 169 Van Houten St., 7:30 P. M. .... 2  
Harrisburg, Pa. .... 4  
Pittsburgh, Pa., 610 Arch St., N. S., 7:45 P. M. .... 9

### BROTHER OSCAR MAGNUSON

Lancaster, Pa., 3 P. M. .... April 2  
Wilmington, Del., 907 Tatnall St., 7:30 P. M. .... 2  
Philadelphia, Pa., 18th & Arch Sts., 3 P. M. .... 9  
Wilmington, Del., 907 Tatnall St., 7:30 P. M. .... 9  
Pottstown, Pa., 10 A. M. .... 16  
Wilmington, Del., 907 Tatnall St., 7:30 P. M. .... 16  
Baltimore, Md., 4 West Eager Street, 3 P. M. .... 23  
Wilmington, Del., 907 Tatnall Street, 7:30 P. M. .... 23  
Brooklyn, N. Y., (\*Convention) .... 30

### BROTHER GEORGE R. MAYNARD

Santa Ana, Calif., .... April 16  
.. 417 S. Bristol St., 10:30 A. M.

### BROTHER EDWARD MAURER

Duquesne, Pa. .... April 9

### BROTHER M. C. MITCHELL

New London, Conn. .... April 16

### BROTHER EDWIN PROCTER

Brooklyn, N. Y. (Convention\*) .... April 30

### BROTHER A. I. RITCHIE

Hawthorne, Calif., 13110 Doty St., 7:45 P. M. April 16

### BROTHER G. M. WILSON

East Liverpool, Ohio (Convention\*) .... April 16  
Pittsburgh, Pa., Public Meetings, 7:45 P. M. .... 23, 30

### BROTHER W. N. WOODWORTH

Paterson, N. J., 169 Van Houten St., 3 P. M. .... April 2  
Reading, Pa., Stauffer's Hall, 10:30 A. M. & 3 P. M. .... 9  
Norristown, Pa., Wildman's Hall, 8 P. M. .... 9  
Brooklyn, N. Y., 109 Remsen St., 3 P. M. .... 16  
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Saginaw, Mich. .... May 1, 2  
Flint, Mich. .... 3  
Port Huron, Mich. .... 4  
Toledo, Ohio .... 5

### BROTHER C. W. ZAHNOW

White Plains, N. Y. .... April 2  
Baltimore, Md., 4 W. Eager St., 3 P. M. .... 9  
Reading, Pa., City Hall Auditorium, 3 P. M. .... 16  
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Akron, Ohio .... 24  
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Pvesville, Ohio .... 27, 28  
Marietta, Ohio .... 29, 30

\*(Convention Announcements are on page 33)

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## KINGDOM CARDS

The Lord is continuing to richly bless the distribution of Kingdom Cards. We have recently added one to the list, entitled, "Has Christianity Failed?" Early reports indicate that this card, like others, will bring a good response. If you are not acquainted with this method of witness work, send for samples of the cards. If you are already using the Kingdom Cards, look over your stock, and order additional supplies to meet your needs. We suggest a trial of the new card, "Has Christianity Failed?" All Kingdom Cards are supplied free, and in any quantity desired.

**THE DAWN 136 Fulton St., BROOKLYN N. Y.**

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# The DAWN

*A Herald of Christ's Presence*

Vol. 7, No. 7

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One Dollar a Year

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A discussion of the manner in which the foreknowledge of God has operated in connection with the outworking of His plan for human salvation. This article should help to inspire confidence in God's dealing with His people today.

### OUR REASONABLE SERVICE

A heart-searching lesson on the importance of carrying out the terms of our consecration to the Lord by faithfully paying our vows unto Him. Helpful lessons are drawn from the tabernacle in connection with this study.

### THE JEW AND THE WORLD CRISIS

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# NEWS and VIEWS

## PAPACY AT THE CROSSROADS

ON MONDAY, March the 20th, the Archbishop of Canterbury, speaking from the floor of the House of Lords, in Great Britain, appealed to Pius XII, newly crowned head of the Catholic Church, to take the lead in marshalling the forces of churchianity back of an effort to stop the onward march of Europe's dictators; having particularly in mind at the moment, Herr Hitler, who had just accomplished the destruction of the republic of Czecho-Slovakia. A few days later word was given out from the Vatican that while the Pope greatly appreciated the confidence in him that was reflected in the appeal of the spiritual head of the Church of England, yet no formal reply would be made to it. Hereon, it seems to us, hangs a tale.

It has been emphasized in these columns before that students of prophecy should guard against the urge to become prophets. There are, of course, many definite prophecies of the Bible which show that eventually Papacy is to be destroyed, and that in its place, and in the place of all religious and political systems of earth that are out of harmony with God, will be established the Kingdom of Christ. Of this ultimate outcome of present world events there can be no doubt. But when it comes to the details of the manner in which the transition from the old to the new is to be accomplished, it is best that we humbly watch the events as they transpire, letting the events themselves interpret the prophecies applying to them.

There are certain Scriptures which to some indicate that while the closing hours of Papacy's existence have already arrived, yet that she will once more, for a brief period of time, be exalted to a position of power among the nations as the arbiter of peace, in an attempt to restore order and end the present chaos among the governments.

That some, at least, of the leaders among the nations are not averse to thus using the influence of Papacy in the present emergency, is clearly indicated by the plea of the Archbishop of Canterbury, noted above. But is this great system, that once crowned and uncrowned the kings of Europe, in a position to do anything today?

The fact that the Pope did not respond to the plea of the Archbishop to use his influence in putting a stop to arrogant aggression by the dicta-

tors, is significant. What a golden opportunity this was to show the world the claimed value and authority of the Papacy; but it wasn't grasped, and for the obvious reason that the Pope was not in a position to back up Papacy's claims.

To those who have been watching carefully the trend of the times it is apparent that in not responding to the Archbishop's plea, the Pope chose the least serious of two dilemmas. By not responding, he has put himself in the position of either not being interested in the welfare of the nations, or else of not having the actual backing of God that his alleged vicegerency of Christ would seem to call for. But by not responding he has saved from certain exposure the fraudulent claim of Papacy's divine right and ability to lead the forces of righteous to certain victory. From the standpoint of human wisdom the Pope, no doubt, made a wise choice.

How, indeed, could the Pope lead the religious forces of Christendom in a massed attack against Herr Hitler, when by so doing he would be putting himself in direct opposition to Mussolini, who is a close ally of Hitler? And, how could he consistently take a stand against the aggression of Hitler in Europe, when his late predecessor gave his blessing upon similar aggression of Mussolini in Ethiopia? Also, how could he, in response to the plea of the Archbishop of Canterbury, head the anti-dictator forces of the world, when it would mean, as the Archbishop indicated, fighting side by side with the anti-church forces of Red Russia?

As the present position of Papacy is analyzed it becomes more and more apparent why she is not in a position, even though the opportunity is offered to her, to do anything about straightening out the tangled and distressing conditions that confront a weary world today. No matter which way Papacy turns she is confronted with forces hostile to her claimed right to rule over the consciences of men. The present position of Papacy cannot be clearly understood except as viewed in the light of circumstances that have developed throughout the last half century and more. An observation by G. A. Borgese, writing in the *Nation*, of conditions confronting the church in the 19th century, is illuminating at this point. We quote:

"The Papacy had become aware that the rational, liberal, scientific trends of European philosophy and

politics of that age held for the Catholic Church even greater dangers than were contained in the challenge of the Protestant sects three centuries earlier. The defense was magnificently adequate, although at first it seemed to consist of mere words."

The "defense" of the church, mentioned by this writer, consisted largely of the issuing of two documents, the first of which was the "Syllabus of Errors," published in 1864, and second, the "Dogmatic Decrees of the Vatican Council," promulgated in 1870, only a few short weeks before the Italian annexation of the Papal States. The gist of the latter document is an affirming of the infallibility of the Pope. The former consists of a listing of seventy-nine modern errors which cannot be countenanced by the church.

Among some of the more interesting of these "errors" are the following; which are most enlightening in view of the present position and claims of Papacy:

It is an error that "the church ought to tolerate the errors of philosophy, leaving to philosophy the care of their corrections."

It is an error that "every man is free to embrace and profess the religion that he shall believe true, guided by the light of reason."

It is an error that "men may in any religion find the way of eternal salvation, and obtain eternal salvation."

It is an error that "we may entertain at least a well founded hope for the eternal salvation for all those who are in no manner in the true Church of Christ."

It is an error that "Protestantism is nothing more than another form of the same true Christian religion."

It is an error that "it appertains to the civil power to define what are the rights and limits with which the Church may exercise authority."

It is an error that "the Church has not power of availing herself of force, or any direct or indirect temporal power."

All of the above are intensely interesting, but the latter two help to reveal the real aims of Papacy with respect to her exercise of authority among the nations, and how diametrically opposed she is to all present-day political and national viewpoints. By them, as one writer suggests, "The Pope and modern civilization are proclaimed utterly irreconcilable."

No wonder, then, that the Pope could not join in with Protestantism and with the Democracies, in a "stop-the-dictators" program. To do so would mean joining hands with forces already proclaimed by Papacy as being outside the pale of divine favor, and hence, anathema to the Catholic

Church. But to join hands with the dictators is also incompatible with the position of Papacy, especially when we realize that these dictators are at the head of totalitarian governments which brook no interference in their affairs by the Church.

Mr. Borgese's observation, quoted above, relative to the liberal and scientific trends of the 19th century, reminds us of the apostle's prophecy of 2 Thessalonians 2:8, where he describes the destruction of this counterfeit kingdom arrangement as being brought about by the bright-shining" of the *parousia* of Christ—mistranslated "coming" in the King James Version. Worldly writers readily discern that the real difficulty of the Papacy today is occasioned by the great increase of knowledge of our day, which is rapidly setting aside all the superstitions of the past; but they do not, of course, realize what is responsible for this increased light.

Another prophecy pertaining to the end of the age is that of Revelation 18, and in the first verse we are again reminded of enlightening influences that would fill the earth, and which, as the chapter shows, would be associated with the destruction of Babylon, "that great city which ruleth over the kings of the earth." (Rev. 17:18.) The general enlightenment of the world does not at first reveal the presence of Christ to any except the "watchers," but it does reveal to the majority, the sham, hypocrisy, and superstition upon which civilization is built, and causes the people to, in one way or another, cry out against the systems of oppression which have been standing in the way of their liberty and happiness.

As the light is turned on, the first effect is general chaos of opinions, aspirations and demands; and this, over a period of years has gradually brought about conditions as we see them in the world today. And as these conditions become increasingly complex, Papacy is finding it more and more difficult to chart a course that will safeguard her from being engulfed completely in the whirlpool of angry passions that are now lashing against all the bulwarks of what men have called civilization, but which God calls, "this present evil world."

Men see the predicament that Papacy is in, but they do not as yet understand the true cause, nor can they visualize the real outcome. Mr. George N. Shuster, once editor of the Catholic weekly, *Commonweal*, writing in a recent issue of the magazine, *Look*, speaks of what he describes as "Ten major problems the new Pope faces." We mention these in the order given by Mr. Shuster:

(1) "What is to be the Church's course in

Germany?" Among the other problems of Papacy in Germany is that pertaining to the education of the youth. Less than five years ago Hitler gave assurance to the Pope that he would not interfere with the Church along this line, yet today he has abolished every Catholic Youth organization in Germany. And also, it is reported, Hitler expelled 15,000 Catholic teachers from the schools. Hundreds of Catholics have died for opposing Hitler; and, it is reported, tens of thousands have gone into concentration camps. Hitler seems intent on crushing all forms of religion in the German Reich save his own; and that religion the Catholic Church cannot indorse. Mr. Shuster asks, "What can the newly elected Pope do about it?"

(2) "Will the victory of Franco in Spain reconcile the people with the Church, or will it alienate them still further?" In this connection it should be remembered that both Hitler and Mussolini helped Franco to gain his victory; hence it is an open question now just how the Church will fare in a country that inevitably will be largely dominated by anti-church policies.

(3) "Can renewed conflict between Italy and the Vatican be avoided?" The doctrines of Fascism and the doctrines of the Church are radically different, and this has made friendly relationship between the two most difficult. The Pope, as is well known, cannot indorse the new Italian race laws; and the Vatican is surrounded on all sides by Mussolini's power. What will happen? Can the dictator silence the Pope, and will he ultimately do it?

(4 and 5) "What can Catholics in Hungary, Czecho-Slovakia and Yugoslavia do to ward off the Nazi danger?" As we know, these countries are now in a position where they have no choice but to accept the iron will of Hitler. Does this mean the Papacy is in these countries soon to be in the same unhappy position as she is in Germany?

(6 and 7) "What position will the Church take in France?" As is well known, a struggle is there going on between the Rightists and the Leftists; and, as is revealed in other countries, no matter which side wins, Papacy loses. Will she dare to take sides either way in the hope of later compromising with the side she has helped to win?

(8) "What Catholic interests are at stake in Palestine and in China?" There are millions of Catholics in these countries, and certainly, as children of the church, they are entitled to the protection of its Father, the Pope. But what can the Pope do to help them? And, in view of his alleged divine power, how will he explain the situa-

tion if he is unable to help them in their dire need?

(9) "How can the new Pope prevent the rising tide of ill-will between minorities in the United States?" Commenting on this point Mr. Shuster says: "At present this country is the most fortunate in the world, yet... the spectre of hatred and dissension has arisen even here. Will the Pope be able to do anything to ward off that evil ghost?"

(10) "Above all," Mr. Shuster concludes, "there will arise in the mind of the new Pontiff the vision of a war, a war more horrible than any of the past. If it comes it will not end before millions have been slain, cities destroyed, all wealth consumed. In 1914 one Pope died of grief because he foresaw what would happen. In 1938, another offered his life as a sacrifice to ward off conflict. Will it be the duty of the new Pope to pray in despair over the battlefields?"

Mr. Borgese, in his article published in the *Nation*, and referred to above, wonders if it might not be possible that out of all the apparent circumstances to the contrary, the Catholic Church may yet emerge victorious. We quote:

"Now it is theoretically and, who knows, perhaps even actually possible, that what we call modern civilization, the development of human thought from the Renaissance to the eve of the World War, is doomed and rotten. It is possible that we are at the end of an age and that something new is growing under our tottering steps. It cannot even be excluded theoretically that this something new is something old, miraculously revived, made of one heart and one piece, triumphantly aggressive—the church of the Middle Ages."

On the authority of the prophetic Word we can rejoice that we are indeed at the end of an age, and that something new is indeed growing under our feet; but that it will *not*, when revealed, be Papacy in any form, we are likewise assured. No, instead of it being the counterfeit Kingdom of Christ, it will be the genuine Kingdom, which will rule from sea to sea, bringing blessings of life and happiness to the whole groaning creation.

This new, divine Kingdom is symbolized in the book of Revelation as a "city," and the city symbolism is associated with that of a "bride"—the bride of Christ. (Rev. 21:2, 9, 10.) The counterfeit kingdom of Christ is likened to an unchaste "woman," called "Babylon," and she is described as "that great city, which reigneth over the kings of the earth." (Rev. 17:18.) The Scriptures show that this unholy "woman" is to be destroyed in the closing scenes of this age, and that thus the way will be prepared for the full establishment of Messiah's Kingdom, in which the church will share, as the bride of the new King. (Rev. 17:16; 18:4-21.) Then, the "Spirit and the bride" will offer blessings of life to all.—Rev. 22:17.

# THE EVERLASTING GOSPEL

**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.

**Gen. 22:15-18**  
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.

**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.

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

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

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

**8** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.  
9 And all flesh shall see the salvation of God.

**10** For he looked for a city which hath foundations, whose builder and maker is God.  
**Heb. 11:10**

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.  
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.  
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

**Rev. 21:2-5.**

## THE TIMES OF THE GENTILES



HE "times of the Gentiles" is a period referred to by Jesus during which, as He explains, "Jerusalem," that is the Jewish race, would be "trodden down" by non-Jewish, or Gentile races. Jesus' reference to this period of time constitutes a portion of His reply to questions the disciples had asked Him concerning events that were to be associated with the end of the age and the time of His second presence. His complete statement on the point reads, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21:24.

In this prophecy Jesus seems clearly to associate the fulfilling of the "times of the Gentiles" with a period in which there would be great "distress of nations with perplexity," and when men's hearts would be "failing them for fear, and for looking after those things coming on the earth"; which prediction seems now to be in process of fulfillment. (Luke 21:25, 26.) In verses 28 and 31 of the same chapter the Master assures us that when we see these things "begin to come to pass" we are to know "that the Kingdom of God is nigh at hand."

Obviously, therefore, to the student of prophecy who is looking for and praying for the coming of God's Kingdom, the length of the period referred to by Jesus as the "times of the Gentiles," and the approximate time of its ending, become important factors in discerning the "signs of the times." There are students of the Bible not a few who

agree that the "times of the Gentiles" is a period of 2520 years. Many who differ slightly on other interpretations, seem agreed that this is the Scriptural length of time given to this period of special Gentile dominion. [See Volume 2, **Studies in the Scriptures**, for details as to method of computing the length of this period.]

The time measurement of this prophecy is clearly given in Leviticus 26:18-28; where the Lord speaks of a final punishment that would come upon the rebellious people of Israel, describing it as a punishment of "seven times." The language recorded in Ezekiel 21:25-27, seems to indicate that the events here described as beginning, mark also the beginning of this special time of punishment upon Israel. The punishment mentioned is pronounced with such a degree of finality that the reader is impressed with the thought that this indeed must be the beginning of that special time of trial upon Israel, which, as the prophet declares, was to continue "until He come" who has the sovereign right to rule all nations. We quote:

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.

### Zedekiah, Judah's Last King

These words of the Lord, spoken through the Prophet Ezekiel, were addressed to Zedekiah, who was the last of Judah's kings. Zedekiah was overthrown as King of Judah, and taken into captivity by King Nebuchadnezzar, of Babylon. From the standpoint of Jeremiah's prophecy of 70 years desolation of the land, 606 B. C. is the date most generally agreed upon as the year when this event occurred. (Jer. 25:12; 2 Chron. 36:21, 22; Dan. 9:2; Zech. 1:12; 7:5.) If this be the correct date for the overthrow of King Zedekiah, and his overthrow does indeed mark the beginning of this long period of 2520 years of "Gentile Times," it means that 1914 A. D. marks the end of the period.

It is not our purpose to here make a detailed examination of the chronological data pertaining to the period marking the beginning of these "times of the Gentiles." Readers not already acquainted with these details, will find them clearly set forth in Volume Two of **Studies in the Scriptures**, already referred to. Regardless of the measure of accuracy with which we may be able to determine the exact date for the beginning of this important time measurement of the Bible, we hold that events associated with and following the ending of the period should constitute the best proof of just where, chronologically, we are living in relationship thereto.

### 1914 An Important Date

For many years prior to 1914 that date had been looked upon as



marking the full end of "Gentile Times," and, naturally, students of prophecy looked forward to its coming with keen anticipation. It was expected that the end of the "times of the Gentiles" would be marked by a great "time of trouble such as never was since there was a nation," resulting finally in the complete overthrow of all humanly constituted governmental authority in the earth, and the full establishment of the Kingdom of God through which the "desire of all nations" was to come. Thus far these expectations have been justified, although developments have been slower than hoped for.

The year 1914 opened up without much evidence of immediate and precipitate changes impending. Indeed, to start with, it was rather a quiet, uneventful year. Bright hopes for continuous international peace seemed to fill the hearts of the world's statesmen with an unusually optimistic outlook for the future. It was almost as though the rulers of the world were proclaiming "peace and safety," when suddenly, as a thunder bolt from a clear sky, things began to happen, from the results of which the world has never recovered.—1 Thes. 5:1-4.

In June of that now memorable and historic year, an Austrian prince was killed by an assassin in a small Serbian town. Diplomatic conversations failed to satisfactorily adjust the strained relations between Austria and Serbia that resulted from this assassination. Consequently, in July, Austria declared war on Serbia. And then, the conflagration started; it could not be confined to these two nations. Russia, the self-constituted protector of the Slav race, considered it her duty to go to war against Austria in support of Serbia.

Then Germany countered by rushing to the aid of Austria, declaring war on Russia. France, allied to Russia by treaty agreements, in order to help Russia, declared war on Germany. This gave Germany an excuse to advance on France, and in marching through Belgium, violated the neutrality of that small country, which made it necessary for England to enter the rapidly enlarging conflict in order

to help Belgium, because she was a co-guarantor of Belgium's neutrality.

Great Britain's entry into the war involved her far-flung colonies bringing them also into the general melee. And, for one reason or another, Italy, Turkey, Japan, and other smaller nations entered the fray. Finally, the United States also joined in, so that it truly became a "World War," and a tragically disastrous one at that.

Naturally, a World War of such gigantic proportions, commencing as it did in the long-awaited year of 1914, proved for thousands to be satisfactory confirmation of the fact that the "times of the Gentiles" had indeed ended, and that, therefore, the Gentile kings of earth had had their day. But in some respects the vision seemed to "tarry." The war was not concluded in a short period of time by the overthrow of all nations, as it had been expected would be the case. It dragged on and on and seemingly without definite results.

True, a number of thrones were overthrown, and republican forms of government set up in their stead. A few territorial adjustments were finally made, resulting in some new nations being created. But, most of the victorious nations, although terribly weakened, for a while remained intact. After the peace treaty had been signed in 1918, there was talk the world over about returning to normalcy. Today, more than two decades subsequent to the close of the war, there are still organized, and apparently powerful governments, of one kind or another, in practically every part of the earth.

#### Revolutionary Changes Seen

But before we decide that the year 1914 was not the important prophetic date that many supposed it would prove to be, simply because the march of events has been slower than expected, let us look, not at the fact that there are still organized governments in the world, but at the nature of those governments as compared with most of those that existed at the outbreak of the World War. Let us remember, also, that the Jew, whose des-

tiny is vitally associated with the "times of the Gentiles," has been brought out of his centuries of comparative obscurity and into great prominence in the daily news of the world.

As a result of the World War, Palestine was opened up to the Jew. Approximately three hundred thousand of them have already returned there, and have made large sections of that formerly barren country to bloom and produce like the Garden of Eden. In addition to this, because of the new forms of government that have been brought into being as a result of the war, the Jew is being bitterly persecuted in many parts of Europe; and this, again, is helping to focus public attention upon natural Israel; and is fully in harmony with the prophetic description of Jewish experiences at the time of God's returning favor to them.—Jer. 30:1-11.

Also, and this is surely not without significance, churchianity has, as it were, come under the hammer. The Greek Catholic Church in Russia has been destroyed. The Nazi government of Germany and Austria is waging destructive persecution against both Catholic and Protestant churches in those countries. The Fascist government of Italy has little or no sympathy for the Catholic Church, and is gradually undermining her influence among Italians. In Spain, Mexico, and other places, a somewhat similar picture presents itself. Besides, there is a rapidly growing lack of faith in religion of all kinds in every part of the so-called civilized world. Influences introduced largely by events beginning in 1914 are responsible for all these changes. So marked indeed, have been the changes since 1914 along almost every line of human endeavor, national, social, political, and religious, that practically all writers of note customarily refer to that date as a dividing time between two distinctly separate and different eras; sometimes described as the pre-war and post-war worlds.

#### For What Should We Look?

The fact that the year 1914 stands out in history as marking the beginning of such epochal changes as the world has witnessed since



then, is, we believe, sufficient reason why we should study these changes more carefully in the light of God's Word that we might, if possible, get a better insight into the manner in which the prophecies pertaining to the end of the age are being fulfilled by the ever-changing scenes of national, political and religious activity so characteristic of the last quarter of a century.

That all humanly-constituted governmental authority in the earth must be set aside prior to the full establishment of the Kingdom of God, is, we believe, the undisputed teaching of the Bible. But, does this necessarily mean that such a complete dissolution of all Gentile kingdoms should be expected to immediately follow the ending of the "times of the Gentiles"? To be sure that we have the proper answer to this question it is necessary to consult the Scriptures as to just what is implied by "Gentile Times."

Did the beginning of the "times of the Gentiles" mark the beginning of the existence of Gentile nations? No! Powerful Gentile nations existed for centuries prior to the beginning of the Gentile times. Obviously, then, if the beginning of Gentile Times did not mark the beginning of Gentile nations, then we should not necessarily expect that when the end of the "times of the Gentiles" is reached it would mean the immediate destruction of all Gentile nations.

As we have already noted, the "times of the Gentiles" evidently began when the king of Babylon subjugated the kingdom of Israel to Babylonish rule, and took captive the king, Zedekiah. That the God of heaven was taking action in this, and instituting a new order of governmental authority in the earth, is evidenced by the inspired prophecy of the 2nd chapter of Daniel. This prophecy is based upon King Nebuchadnezzar's dream.

In Nebuchadnezzar's dream he saw an image like unto a man. Its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet and toes, partly iron and partly clay. In explaining the significance of this image Daniel told Nebuchadnezzar, the representative head

of the Babylonian Empire, that he was the "head of gold." Babylon, as a kingdom, had existed long years before this, but now, under Nebuchadnezzar, something took place in her affairs that God saw fit to illustrate by this head of gold. What was it?

Daniel, the man of God explains. We quote: "This is the dream; and we will tell the interpretation thereof before the King. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beast of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:36-38.

Daniel's interpretation of the king's dream seems very clear. The head of gold, according to Daniel, represented the Babylonian empire through its ruler, Nebuchadnezzar, not merely as a powerful kingdom, but as exercising its authority by divine right—"God... hath made thee ruler over them all; thou art this head of gold." Nebuchadnezzar was king of Babylon before this, but now he was represented by the head of gold because God had given him the right to rule.

"And after thee shall arise another kingdom," Daniel explains. This second kingdom was represented by the breast and arms of silver. And the same interpretation must hold true with this second, namely, that God also gave it to have dominion. Daniel continues his interpretation of the dream until he brings before us in succession, four kingdoms—not just kingdoms, as such, but kingdoms that the God of heaven had given to have dominion. Students of prophecy are in general agreement that the fourth of these kingdoms mentioned by Daniel, was Rome. Rome was in the saddle during the period of the early church, and concerning her authority the apostle says, "the powers that be are ordained [Margin, ordered] of God." (Rom. 13:1.) Evidently Paul understood Daniel's prophecy.

## The Divine Right of Kings

God looked upon the kingdom of Israel as representing Him in the earth. Of Solomon it was written, that he "sat on the throne of the Lord as king instead of David his father." (1 Chron. 29:23.) But with the overthrow of Zedekiah this arrangement was suspended—"it shall be no more," the prophet said, "until He come whose right it is." We are not to suppose, therefore, that the divine authorization given to Gentile kingdoms following the overthrow of Zedekiah, was the transfer to them of that divine supervision and responsibility which God exercised on behalf of Israel, and which will again be exercised through the Messianic Kingdom arrangements.

Nevertheless, a certain grant of power or authority was given to Babylon, through Nebuchadnezzar, so that, in a limited sense, it could be said that he ruled by "divine right." While the typical Kingdom of God was intact and operating through Israel, all other authority in the earth was quite without divine right; but now that this Theocracy had been suspended "until He come whose right it is," God gave a certain succession of Gentile powers the right to rule, not as His representatives, but without His interference—except when their activities interfered with the out-working of His plans.

This divine authorization of Gentile rule is aptly illustrated in Nebuchadnezzar's image, being, as it was, in the form of a man; for it is really permission for man-made governments to exercise dominion, and to hold the affairs of the world in a more or less orderly condition "until He come whose right it is." This particular succession of Gentile powers was not now to be looked upon by God as rebel Kingdoms. Their authority over the people was by His sanction; and where constituted government was needed for the out-working of His own plans, He would work through them.

Furthermore, the period during which this divine authorization was to last, was also to be a time of punishment of His people Israel.

Hence, during the legal tenure of their office He would not interfere with the manner in which they dealt with the Israelites. The Israelites, God's own people, were to be subject to these Gentile powers by divine decree. They were to be "trodden down" by the Gentiles, "until the times of the Gentiles be fulfilled." This doesn't necessarily mean that throughout the entire period of the Gentile Times the Israelites would be continuously and bitterly persecuted, but merely that they were to be a subject nation, with no divine right to expect favors from their captors.

### The Claim of Divine Right

That King Nebuchadnezzar would pass on to his successors the information given to him by Daniel concerning the divine authorization of the Babylonish dynasty there can be little doubt. The fact that later God had a special work for Cyrus, of the Medes and Persians, would implant still deeper in the minds of these successive rulers the thought that God was, in some way, back of their kingdoms. And so the idea would naturally come on down from one king to another, and from one dynasty to another; changing in form as the various rulers placed their own interpretation upon what it meant; and until God saw fit to remove each successive world power or dynasty; for their right to rule wasn't lasting.

It is not surprising, therefore, that when we look into the pages of history covering the middle ages and even on down to the period immediately preceding the World War, that the four principal ruling families of Europe, (the legal inheritors of the authority that once resided entirely in Rome, and which in turn had come all the way down from Babylon), should still be claiming to rule by divine right.

In principle, the claim of divine right on the part of these kings was true. As an idea of any kind usually becomes distorted as it is passed on from one to another, so God's ordering or sanction of Gentile kingdoms had come generally to mean that these Kingdoms were truly God's Kingdom, and that He

held Himself responsible for what they did. This, of course, was wrong. They had been given divine authorization, but no assurance of divine guidance. Nor did God make Himself responsible for what they did.

### The Religious Claim

One of the distortions of the divine right doctrine was that which was brought about through the influence of the Church of Rome; and later by some of her Protestant daughters. The church, knowing of the Messianic promises of the Bible to establish a Kingdom on the earth with Christ as its Head, devised the idea that these promises could be fulfilled by aligning herself with civil rulers, and through them exercising civil as well as religious authority over the people.

Thus there came about the union of church and state; a union in which for centuries the church was virtually the ruler of Europe; not directly, but through civil governments. She crowned and uncrowned kings at her will, and any who presumed her authority to do this, were treated as an enemy of the most high God. Likewise, any who doubted that the kings she crowned were actually the representatives of heaven were also treated as rebels against divine authority.

It was this particular distortion of the divine right doctrine with which the kingdoms of Europe were imbued up to and during the years immediately preceding the World War. Not all of them any longer recognized the authority of the Church of Rome, but practically all believed that in some magic way the authority of heaven resided in their particular church-state relationships. So true was this that the World War soldiers of nearly every nation that fought in the gruesome conflict were given to believe that if they died in battle, "fighting for the Lord," they would go straight to heaven. Such was the status quo of governmental affairs in Europe when dawned that historic year, 1914.

At that time, Palestine was under the domination of the Turks; and members of the Jewish race, to whom it had one time been prom-

ised by Jehovah, were treated as enemies in their own country; and there seemed little likelihood, from the human standpoint, that the Jewish position in the promised land would ever become much more favorable. While the efforts of the Zionist Organization had quickened in the hearts of many devout Jews the age-old hope of returning one day to their own land, and slight concessions had been gained to this end from the Gentiles, yet, because of God's decree authorizing unrestricted Gentile domination over them, the Jews still were unable to secure from their taskmasters any worth-while favors relative to their long-cherished hope of rehabilitating the promised land as their national home.

### Action When the Lease Expired

Keeping in mind, then, that the "times of the Gentiles" was a period of years during which God would authorize Gentile rule, and withhold governmental and other privileges from His ancient people, Israel, do we see anything in world events beginning in 1914, and continuing since, that would justify belief that that particular year marked the end of Gentile Times? We think so.

First, take the particular pre-war set-up of most European governments, with their claims of ruling by divine right. Where is that today? Gone! There is not a single important ruler in Europe today who claims the divine right of succession for his authority to rule; yet this was the claim of nearly all of them prior to 1914. A nominal church-state government still exists in Great Britain, but it is not the real government of England; and few there are, even in the British Isles, who would be foolish enough to claim that the British Government has the backing and authority of the God of heaven.

The scene of action principally involved in the Gentile Times picture, is, of course, Continental Europe. There are those, who in their study of history, are convinced that the succession of dynasties actually involved in Nebuchadnezzar's image picture, brings us just prior to 1914, to the House of Hohenzollern, with the ex-Kaiser

as its ruling head. If this be true, it scarcely needs more than a mere reminder of facts as all know them to convince us that the lease of power given during the "times of the Gentiles" ended in 1914; for the Kaiser fought a losing battle which in four short years resulted in the complete overthrow of the Hohenzollern government of which he was the head.

But we do not need to limit ourselves to what happened to one of the ruling houses of Europe as a result of developments beginning in 1914. The other three family branches of pre-war royalty have fared no better. All have lost their places as governing factors in Europe. Should any of the remaining individuals of these royal families undertake to assume control of their former undisputed domain upon a basis of the claim that they have divine right to do so, they would be looked upon by an awakened world as having lost their mental faculties.

Men of the world, quite apart from any knowledge of what the Bible may have to say about present conditions, recognize the fact of the passing of Europe's pre-war divine-right royalty. Mr. C. A. Lyon, writing in the London (England) *Sunday Express*, has this to say about it:

**Who, in 1910, would have believed any of the things that have come to pass among the ruling houses of Europe in a few short years. Consider them as they were—the Romanoffs, the Bourbons, the Hapsburgs, the Hohenzollerns. Before the war they seemed entrenched in power and wealth forever. Think of how for centuries they had owned Europe and ruled it. HOW THEY HAD TOLD THE WORLD THAT GOD HAD APPOINTED THEM TO RULE IT. How they had called each other 'Sir, my brother,' and formed themselves into a little elect intermarrying band. Some had a high idea of their calling. Others abused their power and wealth in loose living and luxury. But they all believed that they were permanent, privileged, irreplaceable.**

**And yet a series of little puffs of wind that blew soon after they assembled in strength for almost the last time at Edward VII's funeral in 1910 sent them flying. Not one of them it is safe to say, had the least inkling of the disasters and adventures that were to befall them and their relatives.**

Describing the losing effort of the Hapsburg family to regain its former position in Austria, Mr. Lyon continues:

**The Empress Zita's upbringing of her boy emperor is as extraordinary a tale as any in the post-war adventures of fallen royalty. Otto was never allowed to mix with any children except his sisters and brothers, who called him 'majesty.' He was told that the Pope had given him Hungary as a family estate.... He lived in a world made as like as it could possibly be to old Vienna—even though the family diet was often potatoes, sardines, and cheese. Pride and poverty. And then one day an Austrian house painter finally ended the farce by taking Austria and telling its emperor he was guilty of treason.... Whereupon the Hapsburgs told their handful of followers that the cause was hopeless, and prepared to emigrate obscurely to a ranch in South America.**

Speaking of the ex-Kaiser of Germany the same writer says:

**Would he have believed, he who had always made a point of never meeting a labor leader, that his grandson, nominal heir to the throne, would be working in a motor-car factory, and that many others of his relatives would be glad to take commercial jobs? No, there would have been no one living in 1910 who would have been bold enough to prophesy the extraordinary series of strokes that have... felled these high titled ones in a few short years. They are one of history's surprise packets.**

#### League of Nations a Failure

At the close of the war, when divine-right royalty was no longer in a position to offer even a semblance of stabilization to a world society that was rapidly losing faith in all constituted authority, the

League of Nations was formed in the hopes that through cooperative efforts the weakened governments of earth might still be able to impress the people with a show of strength that would command respect, if not the pre-war reverence, for humanly constituted governments.

And then, as an echo from an age that had passed, many outstanding clergymen of the world hailed the League of Nations as the political expression of the Kingdom of God on earth. So long had the people of the so-called civilized world been accustomed to look upon their governments as in some way the representatives of God, that now this effect was made to surround the League of Nations with a similar halo and with the sincere thought, no doubt, that it would help to assure success for its undertakings to maintain world equilibrium and peace.

Though with practically all the nations of the earth banded together in the League, and with the efforts of nominal churchianity to ratify it with the seal of divine protection and blessing, it failed in its main purpose, and today is almost as defunct as European Royalty itself. It is as though the hand of God had intervened to prevent the success of any effort that might be made to keep alive an order of things whose right to rule had ended.

The League of Nations did accomplish something, however. While it still had some power to act, it authorized the giving to Great Britain of a mandate over Palestine, with the view of making possible the establishment of a home land for the Jews. Yes, God permitted the League to do this much toward the constructive work of the new, divine Kingdom; but blocked its every effort to prevent wars that would still further weaken the disintegrating powers of the old world. Today, the authority of the League of Nations is entirely nil so far as the settlement of international affairs are concerned.

But the failure of the League of Nations to hold the old order together is only one of the disappointments of statesmen having a pre-war view of what governments

should be and do. Think of all the conferences that have been held during the last twenty years with similar aims in view. Peace conferences, disarmament conferences, economic conferences, etc., and all have failed of their purpose; so that today it is openly admitted that the only hope any nation of the world has of saving itself from the on-rushing forces of Communism, Fascism, and Nazism, is to divert all possible resources into the business of manufacturing weapons of war, and training and maintaining large armies unprecedented in size.

### The Kings Have Had Their Day

What a spectacle is before us in the world today! The pre-war governments for the most part are no more. Particularly is this true with respect to those who were then still claiming the divine right of kings. The order of things that was based upon that particular concept has vanished—"the kings have had their day." But, inasmuch as Gentile nations, as such, existed prior to the beginning of the Gentile Times, and inasmuch, also, as the "times of the Gentiles" is merely a time period during which a certain succession of Gentile powers would be authorized by God to rule, it does not seem necessary to expect that when the terminal date of that period is reached, all the Gentile kingdoms would vanish at once from the earth.

To us it seems most reasonable that what has occurred; namely, the passing of those ruling houses of Europe to whom the mandate originally given to Nebuchadnezzar belonged, is all we should reasonably expect to occur immediately upon the expiration of the final time limit of the lease. This has occurred, and the whole world recognizes it, even if not all are as yet reconciled to it.

But this is not all we have upon which to base a conclusion. The unprecedented developments among the Jews should not be passed by unnoticed. We will not here enter into a discussion of the present Jewish problems, leaving that for another time and place, but suffice it to say that, as we all know, the affairs of the Jews have been al-

most constantly front-page news ever since General Allenby, during the World War, wrested the promised land from under the heel of the Turk, to be a little later, under British Mandate, turned over to them for settlement and cultivation.

Should we say that such sudden and, from the human standpoint, unpredictable developments in connection with this ancient people of God have no prophetic significance? To assume that they have not would seem to us like closing one's eyes to reality. And then, when we consider that this unparalleled experience of the Jewish people has occurred immediately following the downfall of the pre-war, church-state royalty, its significance is doubly valuable as a touchstone by which we may determine where we are on the stream of time. For, it should be remembered, that the "times of the Gentiles" was both a time of special authorization for certain Gentile nations to rule, and also a period during which the Jewish people would be held down and prevented from enjoying a national existence.

Still another angle of world development since 1914 is pertinent to a discussion relative to the end of Gentile Times; namely the religious one. We have already noted briefly the part that churchianity played in helping to maintain in the minds of European Royalty the thought of their divine appointment to rule. Distorted from the truth though this viewpoint set forth by the churches was, yet evidently it was permitted of God to help keep alive that particular order of things until the due time for its dissolution. But now, as we have already noted, even these ecclesiastical bodies who themselves figured so vitally in the pre-war set up, are crumbling. The anti-religious drive by some of the post-war governments has already destroyed, in whole or part, the potential influence of nominal churchianity in almost all of Europe.

The influence of churchianity, particularly that of the Roman Catholic Church over political affairs, has long been recognized by students of prophecy as that which

is represented in Revelation 17 by a woman riding upon a beast. From the prophecy of Daniel 7 it is clearly seen that beasts in Bible symbology represent kingdoms, or governments. The true church of Christ is pictured in the Bible as a chaste woman, a virgin, espoused to Christ, who later becomes the bride of Christ. But the false church is symbolized as a harlot who commits fornication with the kings of the earth (symbolic of the church-state union). This harlot woman riding upon a beast therefore very vividly illustrates the dominant position in civil governments that was occupied by the church down through the centuries.

### Unauthorized Kingdoms

Without here attempting to identify the significance of the many details mentioned concerning the beast of Revelation 17, we believe it is particularly interesting right now to note that in the progress of this picture the time comes when the woman no longer occupies her dominant position as rider of the beast, but instead, is hated, destroyed, and her flesh given to the burning flames, by horns, or powers that grow up out of the beast. The fact that there is so much evidence today that this symbolic woman is already being destroyed, focuses attention upon these horn-powers, which according to the Revelator, are responsible for her destruction.

For the purpose of this present discussion there is just one point concerning these ten horn powers to which we would like to call attention. It is mentioned in Revelation 17:12. The first part of this verse reads: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet." When we think of the definite manner in which God gave a kingdom to Nebuchadnezzar, which authority was to pass on down from one dynasty to another even to the end of the Gentile Times, it seems particularly significant that here the Lord should be telling us that these particular ten kings or kingdoms, had been given no kingdom.

Is it possible that the Lord has taken this method of identifying powerful governmental organiza-

tions that would exist following the time during which He had authorized Gentile rule? We do not wish to be dogmatic on the point, but it seems reasonable to us that such should be the case. The original grant of power has ceased. The ruling houses of Europe that came under that authorization have passed from the scene. But still mighty kingdoms are temporarily holding sway; and God here explains the reason for their existence, the purpose for which they will be used.

They are not a part of the Gentile Times picture. The time of their power post dates the expiration of the 2520 years, hence they have not been given a kingdom. The expression "as yet," in the text of the King James Version, is of doubtful authenticity. But whether authentic or not, it makes no change in the thought expressed. While these kings have been given no kingdom in the sense that a kingdom was given to Nebuchadnezzar and his successors, yet they are permitted to reign for a short while with the beast; and the purpose of this temporary exercise of power is that they might be the instruments in God's hands to destroy the harlot woman before the reign of Christ and His bride manifests itself for the blessing of the world.

And so, as we trace the sequence of events depicted in Revelation 17, we learn that God puts it into the

hearts of these otherwise unauthorized kings (Dictators) to make an end of that harlot woman, which when seen in her true light is found to be that unholy city that has ruled over the kingdoms of men, dominating them, and in the name of the Lord, convincing them that they had the divine right to slaughter and torture their fellowmen whenever their mistress gave them the word to do so.

Even as God (Isa. 10) sent out the king of Assyria on a certain occasion to punish His people Israel, without the king being aware that God was thus using him, even so today, these kings who do not come under the Gentile Times authorization, are, nevertheless, being used by God, although quite apart from their knowledge that a divine purpose is being worked out through them. Thus seen, the existence of Gentile powers in the earth today, does not militate against the fact that the "times of the Gentiles" ended in 1914.

We conclude from the evidence, therefore, that the Gentile Times have ended. The evidence shows that they ended at the expected time, namely 1914. Pre-war royalty, originally authorized by God, has passed out of the national and political arena. Churchianity which, previous to 1914, was so important a factor in European governmental affairs, also has been al-

most wholly pushed out of European politics, and in a number of countries destroyed completely. These are facts too obvious to be ignored.

And then, as if to confirm further our faith, the Lord seems to explain the existence of the present dominating powers of earth by showing, not only that they exist at a time following the period during which the Gentile Times authorization applied, but that He is permitting them to exist because He has a special work for them to do; namely, the destruction of false churchianity. This latter we see rapidly taking place today, which unquestionably assures us where we now are on the stream of time, that we are well on in the transition period, and that God's Kingdom is indeed near.

The happenings among the Jews, dovetailing as they do with the other unprecedented world events, give us added assurance that the hand of God is shaping the affairs of the world with the one purpose in view, and that is the overthrow of every institution in the earth that is out of harmony with Him, and the final establishment of the Messianic Kingdom, which, as depicted by the stone that smote the Gentile image on its feet, grows until it becomes a great mountain that fills the whole earth.—Dan. 2: 35, 4.

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# The Christian Life

## If Christ Be Not Risen

(Read 1 Corinthians 15:1-19.)



SOMETIMES it helps to bring home to our hearts a blessed, cheering message, by thoughtfully considering a great fundamental truth of our faith in its negative aspect. This is the method employed by Paul in the verses cited above. Have we ever contemplated such a state of things as these words of the apostle suggest? Perhaps we have never thought deeply of such a possibility. That "IF" startles us. It seems to cast a doubt upon what we have all along assumed as beyond debate. We have fixed our faith upon a Christ who lives and loves. We have built our life upon the fact of his loving and saving power; we have established our hope upon it. Our conversation has been regulated by it, and now all at once there breaks in this terrible "IF," as though to torture us with the suggested possibility that the structure of a life time may be all wrong from summit to foundation stone.

The surest way of proving to ourselves the value of what we possess is to force ourselves to think of what our condition would be without it. We value health by picturing to ourselves a life of sickness. We prize comfort by contemplating penury. We feel the preciousness of friendships by imaging the pain of parting, and the desolateness of being alone; and St. Paul suggests to us, in this lesson, that we may prove the value of our faith by a similar method. "If Christ be not Risen." Suppose it were proved that He never rose again, that He lay buried low in the grave of Joseph of Arimathea until dust returned to dust, and the world had all these centuries been mistakingly worshipping a dead Christ. What then? "If Christ be not Risen." There are some peradventures on which all the issues of life depend, and this is one of them.

No man has seen the axis on which the earth spins round: no eye the invisible cords by which it is wheeled along its orbit: and yet on these two motions all things physical depend; if these things were not, spring and summer, evening and morning, daylight and darkness, seedtime and harvest all would fail. On far smaller things than these depend the summer of our lives, all the days of our existence. And on a simple "if" a "perchance" a "might be" hangs all that makes our life a par-



adise or a wilderness. "If we should never meet again," says your friend, and the possibility of such a thing sobers you in an instant. "If your child should recover," says the doctor, and the mother's heart stands still for a moment at the suggested doubt. Our life's happiness or misery is hung upon a very few cords, easily snapped asunder. On a very slender chance on what seems almost a trifling peradventure the issues of every life depend.

But here in our text is another "if" on which the comfort and consolation and faith, not of one heart, or two, but of all Christendom, hang; and on which the future destiny of all mankind depends. "If Christ be not risen then is our preaching vain and your faith is also vain." We run rapidly over in our mind all we have ever preached or cared to preach—all we have ever believed—and view it all in the light of that terrible possibility and answer, Yes, if Christ be not raised there is nothing left, not one treasure we can rescue from the tottering building of our life's palace of faith and hope.

### *Importance of Resurrection Hope*

If there is no resurrection hope the perplexing problems of man's brief span of life here must remain unsolved. Moreover, the Creator's wisdom in bringing man into existence must remain a mystery. For to be possessed of almighty power and use that power to bring into being a race whose experiences provide merely a passing tragedy, is unthinkable of our great, wise and loving God. It would be lowering Him to the position of a cruel eastern despot who takes delight in torturing his victims for his own debased amusement.

Suppose then we were informed for the first time that Jesus had come to earth, moved with compassion and pity for mankind, that He had lived among men and taught them to hope in Him as their Saviour and Deliverer through a resurrection: but that He had died and never rose again from the tomb, and that therefore all hope for a resurrection of any must be abandoned, for "if Christ be not risen" then there

can be no resurrection of the dead. Would we not then say, Oh, what a colossal mistake it was to bring into existence a race of beings possessed of such instinctive longing for life under better conditions, capable of resisting the powers of despondency and utter discouragement even under the most trying experiences, clinging to the hope of a happier day, despite the darkness of the night, and regaling the gloom with their songs of "a better day coming by and by," and yet that better day denied them because of there being no resurrection!

Better far that the race had never existed, since the accumulated sorrows so far outweigh the comparatively few transitory pleasures enjoyed by its more fortunate members; for, even those pleasures would be turned to apples of Sodom under the blight of that awful conclusion, "if Christ be not risen."

Let us review some more of the possibilities of that terrible "if." If Christ be not risen we have been fighting under a dead leader. Life is a severe battle for most. The Christian life is a continual struggle. The beginning of the life of love is the dawn of a battle day that closes only with the grave.

The New Creature in Christ must contend with the old nature that will cleave to it to the very last; and the battle is a daily and hourly thing. The Master said that a man's foes would be those of his own household, but it is no less true to say we bear within us our perpetual foe. We carry our temptations about with us. Paul said, "I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am."—Romans 7: 23, 24.

How did Paul expect to get relief? Through Jesus Christ our Lord! In all the battle, Paul was cheered, and we have been cheered, by the thought that our Leader who had passed through the same experiences, was alive. We have been encouraged by the thought that we had a great High Priest that is passed into the heavens, Jesus the Son of God—a High Priest touched with the feeling of our infirmities, tempted in all points like as we are. Conscious of this we have boldly approached the throne of grace so as to obtain mercy and grace in our time of need. With the eye of faith we have seen Jesus shouldering our burdens and taking our part against the enemy. Relying on Him who has all power in heaven and earth we have felt confident of victory, and that in spite of many wounds and repulses, and many fierce encounters the victory would eventually be ours.

### ***Christian Soldiers Under a Risen Captain***

We have encouraged ourselves that we were marching like Christian soldiers under the banner of a Leader who can never know defeat, and we already anticipate the rejoicing which will be ours when at last we stand with Him on the victorious field. But now, if Christ be not risen—if we have followed a dead Christ; if we have been fighting only under a distinguishing name; if our Leader is not a living presence in the army but a dead hero of the past; if He did not conquer sin by conquering death and the grave: where shall our strength and inspiration come from to continue the hopeless fight?

"We wrestle not with flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) If the fight be in our own strength, we confess at once that we cannot face it. The battle is not equal—our only hope was in our Leader. We were prepared to follow Him. We believed that His banner would be victorious. With Him at our head we marched as an army of invincibles. But, if Christ be not risen, all that is changed. Death is sin's victory. If Christ be dead victory is with the evil one. In that case the devil was too strong for Him; he contended to the last but fell a victim in the end.

And if our Leader is fallen, what shall His followers do?

Of all the captains who ever fought under Christ one of the bravest and strongest was St. Paul. We have noted his experience. In Romans 7 he describes himself as defeated, beaten at every point and his only hope of victory was in the one to whom we also have always clung. But if Christ be not risen then even Paul would be the first to stand side by side with us today and say, "The battle is hopeless, we will fling down our weapons, haul down our colours: victory is with the world, the flesh and the devil."

If Christ be not risen we are resting on a false hope. Our whole life is built upon a mistaken dream. We lived all along upon the assumption of another life hereafter; that hope has been our guiding star. What a thrill we have felt when reading those wonderful words, "Beloved now are we the sons of God," and "I will come again and receive you unto Myself that where I am there ye may be also." But the last hope of a future life goes out with Christ, if He be not risen. If He did not rise, NONE have risen. Those which have fallen asleep in Jesus have all perished. St. Paul felt this too, "If in this life only we have hope we are of all men most miserable."



If Christ be not risen there is no resurrection at all. If His life was not precious enough to be saved from the dust then a million lives such as ours cannot matter. If Christ be not risen there is no resurrection. No resurrection? What are we striving after then? What does anything matter at all? Is it wisdom we are pursuing? How foolish to spend all our lives gathering knowledge and information we can never use. This life is a school of experience and a hard school, too, very often. For what are we gaining experience? Is it love we seek? Love can only be an invention of demons to torture sensitive hearts and to make life more bitter than before if Christ be not risen.

### ***Why Baptized for the Dead?***

No resurrection? Then we are only like galley slaves, chained to an oar at which we must strain and toil till we drop and another takes our place. What is the use of bearing all this suffering, enduring all this pain, carrying this intolerable burden? The Apostle asks in verse 29 (1 Corinthians 15) "Why are we then baptized for the dead if the dead rise not?" We have understood that there can be no relief brought to the dead ones of mankind except through the risen Christ; that if faithful to our calling and our vows of sacrifice we shall be associated with our Lord and Head in that work. We have shared in His baptism with this end in view. We have been baptized on behalf of the dead so that we may help the dead ones back again to life, to receive the rich blessings of God so long promised to them, but if there be no resurrection, either for the world of mankind or for us, that baptism is entirely futile.

If Christ be not risen we are relying upon a false security. We have been bidden to copy the faith manifested by those heroes of the Old Testament whose portraits are hung in that wonderful gallery of Hebrews 11. Marvellous men and women they were who "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

If there is no resurrection, then the Scripture is false which promised these a better one than that of others. Their sacrifices were in vain; their hopes of the coming reward have perished with them. Similarly the glorious record of the apostles and martyrs of the Gospel age who have

inspired us with their heroism, fidelity and faithfulness must be likewise discounted and laid aside for they too have been deceived by false hopes.

No resurrection? Then we are not only miserable but the most deluded of men! We speak of the saints who have been awakened and who are now enjoying fellowship with the returned Redeemer. We speak of them as having passed to the other side of the veil, but if Christ be not risen we can throw away such beliefs. Paul, Stephen and a host of others of the little flock—now with the Lord? No, they died and are like the insects which perish. We think of them dwelling in the unclouded light of the Redeemer's presence. If Christ be not risen the thought is but a dream. They are in the tomb. They are as lights blown out.

If Christ be not risen: if that life were cast aside as worthless, and if when He hung upon the cross and cried "Father into Thy hands I commend My spirit," God's answer to that prayer was annihilation—utter, absolute and everlasting—then there is no hope left. No immortality! No heaven! No eternal life!

### ***Christ Promised to Rise Again***

In the New Testament we have presented to us the life of Jesus. If a single claim that He made is proved to be false, then all His claims fall together. We can no longer trust Him. When on earth He grounded His pretension on this—that He would rise again. Either He rose or He did not. If He did rise then His testimony was true. If He did not, He was a mere dreamer of dreams.

So that, if Christ be not risen, all the sweet words and precious promises on which we have rested, are meaningless and empty. From whence can we get the thirst-quenching water He promised? Where is the meat that endureth unto everlasting life which He undertook to give us? Can a dead hand give us these? "I, if I be lifted up . . . will draw all men unto Me." "I go to prepare a place for you." He said He would send the Comforter which should guide us into all truth, delusive words all of them—if He be not risen!

If Christ be not risen, our message of the Kingdom is false, for there is no King.

He said He was the Light of the world, but, the light has gone out if He is not risen!

He said He could take away sin and redeem us from guilt. If He be dead, if He never rose again, it is false. A dead Christ cannot save us. A dead Christ cannot help us. We are yet in our sins. His death loses all meaning and value—is just as other deaths and faith is vain. Ah, what a chilling, paralyzing message that would be!

If I were convinced it were true, I think I would do all I could to keep it a profound secret. I would not whisper it to my dearest friend. I would go all my life long, envying those who had retained the old delusion. If that were a delusion it would be the sweetest dream ever dreamed; and he would be the happiest and most fortunate, who could go on dreaming it to the end and enter death's portals convinced that it was true. But a dead Christ is useless to faith. For imagination and meditation perhaps He might still have value, but not to faith.

If Christ be not risen, our preaching is vain—we have no message for broken hearts. In a world so full of sickness and trial, how terrible the thought that we might be so utterly powerless to console and comfort the sick and bereaved and afflicted! Could you imagine a situation more distressing than to find yourself helpless in the face of a great need, in the presence of death perhaps, where broken hearts were yearning for some word of comfort, some consolation, and you could not give it to them? If Christ be not risen, what could you say that would help? How could you explain the operations of that power which permits such separations? How could you satisfy the anguished heart that all was well if you could hold out no hope of a future life?

#### ***Friendship With Christ Not Imaginary***

If Christ be not risen we have been cultivating an imaginary friendship with Him. All this talk about communion with Christ would be only so much fancy, so much picture drawing. How can the living hold communion with the dead? Yet think what it means: The Presence of Christ a delusion! Communion with Him a mere figment of the brain!

Nay! Thank God, we are on surer ground here, "I will be with you even unto the end." There are hundreds of men and women as certain of the presence of Jesus with them from day to day as of the reality of the presence of those who live beneath the same roof with them. For the Christian, the presence of Jesus has transfigured Earth's saddest and gloomiest places and made them holy. The belief that He was there has poured a sacred light in the dense darkness of prisons. It has diffused peace through the cruel tortures of the rack, it has filled the martyr with radiant hope even when the flames came leaping wildly around him and his every nerve was athrill with pain.

Yes, consecrated Christians all down the age have been cheered by the close companionship of Jesus, to say nothing of those who are now living in the days of the returned Lord. Have we not heard His knock? Have we not with fingers trembling with eagerness opened to Him the door

of our hearts and bid Him enter? With what delight have we sat in His banqueting house while His banner over us was Love! We have been abundantly satisfied with the fatness of His house. HE SAID HE WOULD SUP WITH US. How royally we have feasted these late years at His table. What rich spiritual food has He provided!

How wonderful to be invited to share in the joy of our returned Lord.

Yes, so intense is the conviction in the heart of the Christian of being with Christ, that it matters not where He may be, if he feels Christ with him, then and there he is, as it were, in heaven, already seated with Him in the heavenlies.

#### ***Christ Is Risen***

He who is conscious of the presence of the King can fling that "if" from him without a shadow of a doubt. If Christ be not risen? Ah, we can take up with Paul's positive strain and say, "but now IS Christ risen from the dead."

CHRIST LIVES! He is as really present here as in that upper room. Do we sufficiently realize this? Such a thought should make us careful how we tread. We are in the presence of Royalty. We should scrutinize our words and conduct very carefully.

CHRIST LIVES! He eventually will plant His foot on every grave and trample death itself, that last enemy, under His feet.

CHRIST LIVES! He draws near to hold fellowship with His own dear ones. He stands at our side to cheer and strengthen us when our strength is failing; to raise us up when we fall. He shares our joys and griefs like the true and sympathizing real friend that He is. He instills into the trustful heart a peace which the world cannot give or take away.

CHRIST LIVES! He stands at the door of the great prison house of death with the keys in His hand ready to unlock it and let the prisoners free.

HE LIVES, a priest for ever after the order of Melchisedec—a fact which guarantees to all men a resurrection and a future time of uplift and blessing.

The cry of the Greeks to Philip, "Sir, we would see Jesus," is the expression of the world's need. Think of Jesus' reply on that occasion: (John 12: 24, 32.) "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. . . . And I, if I be lifted up from the earth, will draw all men unto Me."

Humanity's cry is, "We would see Jesus." Thank God they shall; it is coming true; they shall see Him and all men will be drawn to Him.

Let us, like the apostle, glory more and more in the cross of Christ which yields such marvellous results: eternal life to the world and immortality

to the privileged ones who share in His sufferings. Christ lives and because He lives we shall live also.

Hallelujah! What a Saviour!

Contributed

## The Way of Love



OMEONE has said that while Christian knowledge is essential, love is preeminent. To us it seems that the reason knowledge is essential to the Christian is because, when it is properly used, it leads to love. Indeed, a knowledge, even of the deep things of God's Word, that does not lead to love, is of very little value except as it may afford temporarily a measure of self-satisfaction to the one that possesses it. Actually, there is no relative value between the importance of knowledge and love in the Christian life. True Christian knowledge, obtainable from the Word of God, inevitably leads to love when it is received into good and honest hearts; and true Christian love, on the other hand, is based upon and is the outgrowth of true Christian knowledge.

It is possible to obtain what might be properly called a "head knowledge" of many of the details of God's plan as they are set forth in the Bible, without imbibing the spirit of love which that knowledge is intended to inspire in one's life. It is this kind of knowledge that the apostle evidently refers to when he says, "Though I have . . . all knowledge, . . . and have not love, I am nothing." (1 Cor. 13:2.) We should not gather from this, however, that Paul is urging a striving after love by ignoring study of the Bible. No, the import of the apostle's words are, that inasmuch as the purpose of knowledge is to reveal to us the loving character of God and to inspire us to strive more diligently to be like Him. Our study of the Word has been unprofitable to us if this divine object is not obtained.

Love and the proper expenditure of its energies, are the intended objectives of knowledge; so the Lord gave us His Word, with all of its glorious details, in order that we might be "thoroughly furnished" with all the information, or knowledge, of God and His loving plan that is necessary to our attaining to His character likeness.

If then, time is spent in the study of the Bible that does not bear the proper fruitage of love, the failure should not be charged against the endeavor to attain knowledge, but against the fact

that the student had the wrong thought in mind as to the purpose of knowledge.

Viewed in the right light, it is found that every detail of knowledge to be found in the Bible, will, when properly applied, lead toward the development of divine love. A technical knowledge of the fact that God so loved the world that He sent His own beloved Son to be its Redeemer, is of practical value in the Christian life except as one sees revealed in this profound truth, a cross-section of the character of our loving Heavenly Father, and is stimulated thereby in his effort to become more like the Lord.

And what is true of that most precious passage of divine revelation identified as John 3:16, is also true of God's plan that is to be found in the Word. It is through the entire plan of God that the glorious character of its author is made to stand out in bold relief as a pattern after which we can mold our own lives. Thus seen, the importance of an accurate knowledge of the truth becomes apparent; for to whatever extent our vision of the divine plan is obscured, in that same proportion we will fail to have a full appreciation of God, hence will lag just that much in the development of Godlikeness in our own lives.

### Love Revealed in God's Law

Jesus explained that the import of the law given to Israel could be summed up in the terms of love—supreme love for God, and a love for one's neighbor equal to that which one possesses for himself. No matter how much "knowledge" a Jew acquired concerning the technical requirements of the Law, if he did not glean from it this great lesson of love for God and for his neighbor, his knowledge was of no real value to him from the divine standpoint. While the Christian today is not directly under the law given to Israel at the hands of Moses, yet his study of the Law should help to reveal its great lesson of divine love; and in the light of that lesson, every consecrated follower of the Master should endeavor to reflect in his life the principle of unselfishness, which is love.

As the outstanding lesson of God's dealing with Israel was the vital importance of love, so love, as a guiding and motivating principle in the life, is the great objective of God's dealings with His people during the Gospel age. If we fail in the learning of this lesson, we lose out as a pupil in the school of Christ. This great lesson of love is first exemplified by the Heavenly Father Himself, who "so loved" that He "gave." He gave the dearest treasure of His heart—His beloved Son—and then the Son, in revealing further the Father's love, also gave. He gave Himself, and He enjoined upon His followers the necessity to similarly love through giving—"that ye love one another, as I have loved you."—John 13:34; 15:12, 17.

Thus we see that the example of both the Heavenly Father and also His beloved Son, was one of love—real, genuine, divine love—a love that was not merely a kindly sentiment of momentary duration, but a profound principle which impelled them to make supreme sacrifices in order that others might be blessed. Yes, because they loved, they were "moved by a burning, deathless force—to give."

#### **Written Word Also Teaches Love**

We speak of Jesus as the living Word of life. As such we have noted how He taught and exemplified the great lesson of love. The written Word also—both Old and New Testaments—further emphasizes this same vital lesson. Every passage, of course, does not use the term love, but the whole Bible, nevertheless, is a statement of the various details of God's plan of love by which mankind, lost in sin, is to be given an opportunity to be restored to life. Yes, "God commendeth His love toward us," says the apostle, "in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

And the gift of His Son, while it is the foundation, or the very center, of the divine plan for the blessing of the people, becomes efficacious only because of the other details of the divine arrangement whereby the merit of the redemptive work becomes available for, and is dispensed to, the people. Thus every part of the plan, directly or indirectly, teaches the lesson of love. Hence, if we fail to imbibe the spirit of love, as we study the Word, our study is measurably in vain.

Love is the spirit of giving as contrasted with the spirit of getting. With this spirit dominant in our lives, we can readily see how it would solve most of the difficulties we encounter. Either one or the other of these spirits must govern more or less in all the affairs of life. It may be a fortune that we desire, either to get or to give, or it may be merely the matter of "giving in" to others in a

matter of opinion—where principle is not at stake—or, on the other hand, of insisting upon getting "our own way." If the spirit of "giving" controls in all of the wide range of our endeavor and association, automatically we will be promoters of peace and harmony and happiness among our fellows; but if the selfish spirit of "getting" is uppermost in our thoughts and lives, strife, dissension, disappointment, and heartaches, will follow in the wake of all that we do and say.

#### **Love All-Comprehensive**

We are not to think of love as being more important than faith, or hope, or joy, or the other graces of the spirit. It is well not to make comparisons as to the relative value of things which God has included as being His will for us. We should keep in mind that everything that God enjoins upon us is important—fundamentally important. Instead of saying that love is more important than this, that, or the other phase of the Christian life, it would be better to say, that it comprehends them all. It is the "bond of perfectness."—Col. 3:14.

Love, for example, comprehends faith, for without love, faith would soon ebb away. It is only as we view our experiences in the light of divine love, that faith's firm foundation is able to stand the tests to which it is subjected. When the blessings of health and material possessions are slipping away from us, Love's viewpoint of "giving" will enable us to interpret the promises of God in the light of the covenant of sacrifice into which we have entered with the Father, and thus Faith's vision of the divine will is caused to shine the clearer. But without love, such experiences may make shipwreck of our faith.

And what is true of Love's relationship to faith, is true concerning its influence on every other phase of Christian life and endeavor. We could have no true joy in the Lord, apart from this unselfish outlook with respect to every detail of our lives. Meekness, gentleness, patience, brotherly kindness, etc., are all comprehended in love. We may, for selfish reasons, temporarily exercise patience toward one who may have wronged us, but sooner or later such outward cords of restraint will snap asunder, and selfishness will dictate a course of smiting and revenge. But "love never faileth." If we are motivated by love, we truly will want to do good to our enemies; even as God commended His love to us while we were yet sinners.

#### **Proper Application of Love**

The divine principle of love is that of unselfishness. But it would be possible for one to exercise a large measure of unselfishness, and yet, so far as the work of this age is concerned, not

be working in harmony with Him. Man was originally created in the image of God, and the remnants of that image, still operative in the lives of thousands, cause them to perform many unselfish deeds of kindness. We are not to suppose that God is displeased with this, but rather the reverse; nevertheless, there is a specific work which He is doing in the earth during this age, and those who wish to be entirely pleasing to Him should seek, not only to be unselfish in their outlook, but also to have their unselfishness directed in divine channels. The spirit of full surrender to the Lord's will is spoken of by the prophet as one which will cause us to "walk humbly" with our God.—Micah 6:6-8.

Thus again, is revealed the importance of knowledge that not only reveals the God of love to us, and inspires us to become like Him in the exercise of love, but also guides us in the manner in which our self-sacrificing efforts are to be made. An example of the guidance of the Word in our exercise of love is found in the words of Jesus, already mentioned, to the effect that we should lay down our lives for the brethren. The brethren as a whole are to constitute the bride of Christ, and the bride is to make herself ready; and we can help each other in the doing of this. In Jesus' prayer on behalf of His brethren, He indicated that the sanctifying work of grace in their hearts would be accomplished by the Word of truth—"sanctify them through Thy truth: Thy Word is truth."—John 17:17.

Thus, we lay down our lives for the brethren by helping them to build up themselves "in the most holy faith." (Jude 20.) This means the handling and the dispensing of the truth. When we are faithful in doing this, therefore, and do it unselfishly as unto the Lord, we may be assured of the divine blessing; because it is thus that He directs us to manifest our love toward our brethren. In the 6th chapter of Galatians Paul speaks of "sowing to the spirit," contrasting it with "sowing to the flesh." He tells us that if we are faithful in "sowing to the spirit," in due time we shall reap if we faint not; and the reaping, he explains, will be "life everlasting." Summing up the thought the apostle concludes: "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

The "spirit" unto which we "sow," is the spirit of God, which is the spirit of love—that divine spirit of unselfishness, which should permeate every fiber of the Christian's being. And, as Paul shows, the practical outworking of such a "sowing" to the spirit is in the fact that we will be busy doing "good unto all men," and "especially unto them who are of the household of faith."

Thus will we be like Jesus, who laid down His life going about "doing good."—Acts 10:38.

### **"Serving in Kindness"**

But it is not enough that we simply are active in seeking ways and means of blessing others by bearing witness to the truth. We need, not only to speak the truth, but also, to speak it in love, in the spirit of kindness and sympathy, and with a compassionate desire to truly bless the hearer. Thus, an indwelling of the spirit of love will prompt one to fight against the spirit of selfishness which may cause him to actually be guilty of biting and devouring others while he verily thinks he is faithfully serving the Lord. True love, reigning supreme in our hearts, will mellow our every attitude, so that the words of truth emanating from our lips, will be unctuous and blessed to those who have an ear to hear. At least this is the ideal for which we are to strive, and we should be able to note development in this direction as we, from year to year continue to learn our lessons in the school of Christ.

Let us, then, continue to study the divine Word that our knowledge of the divine plan may daily become deeper and fuller. But let us do this, not just for the sake of acquiring knowledge, but in order that, through that knowledge, the spirit of divine love may be more clearly discerned, and that we thereby may be encouraged to fulfil the requirements of love more faithfully in every detail of our lives. Also, that we may be guided in the exercise of love, thus walking humbly with our God. Jesus said, "He that hath seen Me hath seen the Father," and may thus be measurably true in our own lives. (John 14:9.) It *will* be true indeed to the extent that we are emptied of self, and the spirit of divine love takes possession of us.

"Take my love, my God; I pour  
At Thy feet its treasure-store;  
Take myself—I wish to be  
Ever, only, all for Thee."

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# FELLOWSHIP

**"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."—1 John 1:3.**



ACCORDING to the words of our text, true Christian fellowship is of three-fold character. (1) It is with the Heavenly Father. (2) It is with His Son, Jesus. And (3), It is with the fellow members of the body of Christ, each one of whom has entered into this blessed relationship with God. But the term fellowship, as ordinarily used, does not adequately convey the depth of meaning that the apostle would have us understand as being embodied in the blessed association that is ours in the divine family. The Greek word here translated "fellowship" is *Koinonia*, the literal meaning of which, according to Prof. Strong, is "partnership." What the apostle is really telling us, therefore, is, that the Christian has entered into a "partnership" with the Heavenly Father, and with His Son, and with the body members of the Christ.

We are accustomed to thinking of the Heavenly Father as a loving Benefactor; and we rejoice in the glorious assurance of His Word that while we were yet sinners He sent His Son to die for us; but in our text the apostle takes us beyond the point of merely being recipients of divine favors, and assures us that there is a possibility of our being partners with God. This is strong meat! It is difficult even today for us to grasp the reality of what this means; but apparently it was much more difficult in the apostle's day for the reason that the Jewish viewpoint was still strong in the church, which meant that such a doctrine could easily be construed as blasphemy.

In the divine providence it seems to have been the Apostle John's mission to introduce the church into much of the depth of truth concerning this partnership with God, particularly as it relates to our being members of the divine family. The Apostle Peter, in his first epistle, enlarges upon it from the standpoint of the church's share in the sufferings of Christ and the consequent hope of participating in His glory. St. Paul dwells upon it considerably also from the standpoint of our "fellowship" [partnership] in the sufferings of Christ, and of being "coworkers" together with God. (2 Cor. 6:1.) But it is the Apostle John that approaches the subject more particularly from the standpoint of our being members of the family of God, and, as His sons, being partners in the work He is doing.

True, the Apostle Paul, particularly in Romans 8, lays great stress upon the fact of our being the sons of God; but John takes us into the depths of this doctrine, as he received it directly from the Master Himself; thus helping us to see more fully what it implies of blessed favor from the Heavenly Father—a favor that makes possible the exaltation of those who formerly were sinners, condemned to death, to a position in the divine family as sons of God, and as such, partners with Him. This great truth seemed to greatly stir the apostle causing him to write, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3:1.

## *Jesus, the Son of God*

The outlook of sonship was evidently a very blessed one to John, for it is in His Gospel that we find so much about it, and where the fact of Jesus' sonship is so definitely emphasized. In the other Gospels Jesus is presented to us as the King and the Christ, or Messiah; but not until we come to the Gospel of John do we learn so much of His Sonship. While we may often think of the Apostle John as the apostle of love—and properly so—yet he was also a theologian, and a very exact one. When introducing Jesus to us as the Son of God, he exercises great care in explaining exactly who Jesus was, and how, as the "Logos," He was made flesh and dwelt among us. And, that He was the "only begotten of the father, full of grace and truth."—John 1:1-14.

John was very staunch on the importance of this doctrine. Not only did he take the trouble to outline carefully the details of how Jesus, as the Son of God, had come in the flesh, but went on record to the effect that any doctrine which was not in harmony with this fact, could not be of God. (1 John 4:1-3.) Thus we see, that while John recognized the fundamental importance of the operation of divine love among the people of God, he was not willing to gloss over the evil influences of false doctrines in the church, and in the name of love, to advocate the faith-destroying policy of nominal churchianity which implies that it doesn't make much difference what we believe as long as we live right.

The fact of Jesus being the Son of God was strong meat for the Jews, and the majority of them were not able to accept it. This doctrine was one of the points of controversy during the days of Jesus' ministry and doubtless continued so to be for sometime thereafter, especially where the Jewish influence was strong in the church. In John 10:33, the apostle quotes the Jews as

saying to the Master: "For a good work we stone thee not; but for blasphemy; and because Thou, being a man, makest Thyself God." Here, then, was one of the vital issues at stake in Jesus' day, the proper deciding of which had such an important bearing on whether or not one became a true follower of the Master.

Today, although comparatively few understand the manner in which Jesus was the Son of God, He is so referred to by the whole nominal church world. While John's insistence on this point probably constituted him, in the eyes of Jewry, a sponsor of blasphemy, yet he doesn't stop merely with the identification of Jesus as a Son of God, but adds that Jesus "came unto His own, and His own received Him not; but as many as received Him, to them gave He power [also] to become the sons of God." (John 1:11, 12.) Now if it was difficult for the Jewish mind to become reconciled to the thought that Jesus, the undefiled One, was a Son of God, what depth of spiritual vision is revealed in these words of the apostle in which he assures us that by divine grace, even members of the fallen, sin-cursed race may become related to deity. As already noted, no wonder this beloved apostle wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

### **Sonship Truth Not Now Appreciated**

As the entire nominal church world now, without understanding what it means, applies the term Son of God to Jesus; so likewise the thought of sonship, as related to God, is also lightly and erroneously applied to all mankind in the expression "Universal Fatherhood of God, and brotherhood of man." But this viewpoint did not obtain in the days of the early church, so it must have required great courage on the part of the apostle to advocate a view that was so opposed to the popular conception of religion in his day. And, we wonder if today, among those of us who are rejoicing in the light of Present Truth, all the blessed implications of this sonship doctrine are fully appreciated. Doubtless it was in order to help us grasp the importance of it that the apostle, in our text, points out the fact that it means a partnership with the Father.

That our being sons of God implies much more than merely the thought of being redeemed by Jesus, is brought to our attention by the Master Himself in John 10:34-36. Here the Master is replying to the Jewish charge that He was a blasphemer. In reply He asks, "Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the Scripture cannot be broken: say ye of Him, whom the Father hath sanctified, and sent into the

world, Thou blasphemest; because I said, I am the Son of God?"

Jesus' quotation—"Ye are gods"—is from Psalm 82:6, and He tells us that the prophecy applies to those to whom the Word of God was given. John, in compiling the sayings of Jesus which were calculated to throw light on this whole subject of our partnership with the Father, leaves no doubt as to whom the word of God *was* given, and therefore, to whom the expression, "ye are gods," applies. On this point he quotes Jesus as saying, "I have given *them* Thy Word." And who, exactly, are these to whom the Word is given? Jesus identified them as the ones whom the Father had given to Him out of the world, and those, also, who would believe on Him through the testimony of these original ones to whom the Word was given.—John 17:6-21.

What a powerful argument Jesus used to offset the charge of blasphemy levelled against Him by the Jews! If the Heavenly Father identified as gods those members of the sinful race who became disciples of the Lord, why should they think it strange that Jesus should claim to be a Son of God? But the Jews were not prepared for truth of this kind, either as it applied to Jesus, or to His disciples. John explains that those who believed on Jesus were, indeed, granted this, His favor of sonship; and Jesus adds concerning them, that they were given to Him by the Father, and that none could pluck them out of His hands. Compare John 10:24-29 with John 17:11, 12.

After telling us of the Father's argument to induct into the divine family those who truly believe on Him, Jesus adds, "I and my Father are one." (John 10:30.) And then, in John 17:20-24, where Jesus makes the interests of His disciples a matter of earnest prayer, He petitions the Father to continue the work of sanctification in their lives that they may become one, even as He and the Father are one, that upon the basis of this oneness, they ultimately might share His glory, and be with Him—"where I am." All of this must have impressed itself deeply upon the mind of the Apostle John, for when he wrote his epistle, he says, "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."—1 John 3:2.

It is well, also, to remember that it is this same apostle who records the Master's promise to prepare a place for His disciples, and that after preparing this place, He would come again and receive them unto Himself, "that where I am, there ye may be also." (John 14:2, 3.) And it is important to note how the apostle continues to emphasize the fact that this glorious partnership



with the Father and with the Son is dependent upon belief in and obedience to the word of God which reaches us through Jesus.

### ***Partnership of Glory and of Works***

St. John not only points out to us the fact of our sonship privileges in the divine partnership, and that the overcomers are to share in the divine glory, but he also gleaned from the teachings of the Master the fact that there is a purpose back of this partnership, a work to be accomplished by it. He quotes Jesus as saying, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."—(John 14:12.) What a glorious thought, that we should be partners with God in doing His works.

Jesus said, "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works." (John 14:10.) From this we see that even the works Jesus did were not His works. No, He was merely performing the works of His Father, as a partner with Him. And then comes the astounding information that those who truly believe on Him shall, likewise, do these same works; yea, even greater works than had up to that time been performed by the Master. What a partnership!

Jesus was commissioned to handle the word of life; and God has, likewise, committed unto us the "ministry of reconciliation." (2Cor. 5:17-21; 6:1.) Jesus healed the sick and raised the dead, and if the church is to do these, and greater works, it means that she will share with Him in restoring the whole dead world to life, in God's due time. Jesus suffered and died, and it is our privilege to suffer and die with Him—AS He suffered and AS He died—sacrificially. It is this that Paul is emphasizing when he writes of the "fellowship [partnership] of His sufferings."—Phil. 3:10.

### ***Divine Partnership the Basis of Cooperation***

Coming back to our text with the thoughts in mind of our oneness with the Father and with the Son in all things pertaining to the divine program of reconciling the lost world, we can see how wonderfully specific it is in setting forth the only workable basis of cooperation among believers. John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship [partnership] with us." Compare John 17:20. Notice the purpose of this declaration of truth concerning the Sonship of Jesus; namely, "That ye also may have fellowship

[partnership] with us." Not only does the apostle thus make it plain that the basis of this fellowship is belief in the truth, but by comparing this statement with the apostle's report of what the Master Himself said about it, it becomes evident that the great truth of Jesus' oneness with the Father, and of our oneness with the Father and the Son in the outworking of the divine purpose for the blessing of mankind, is the particular point that John is here emphasizing. And how could we have fellowship with each other unless we are able to recognize that the basis of that fellowship is the fact of our mutual partnership with the Father and with the Son?

When an earthly partnership is formed for the purpose of carrying out some business project, it is certainly essential that those who are parties to the covenant are agreed as to its implications, and fully prepared to carry out its terms. How much more true this must be of our partnership with the Heavenly Father and with His Son! If we think of "fellowship" as involving merely the matter of the exchange of thoughts pertaining to what the Bible teaches or does not teach, then of course, one's outlook could be different as to what constitutes the basis for such an interchange of thought. But when we realize that fellowship, from the Scriptural standpoint, really means a partnership with each other, based upon our partnership with God in the outworking of the great plan of the ages, it behooves us all to look well to the Word of God to make sure that we are so conforming our lives to the terms of the partnership, that we will continue to be worthy of the high favor of God which constitutes us His sons, and co-workers with Him.

### ***The Message***

In 1 John 1:5 the apostle summarizes the significance of the truths which He learned from the life and teachings of Jesus, saying, "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." From this the apostle concludes that "If we say we have fellowship [partnership] with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—1 John 1:6, 7.

The term light, as here used, is synonymous with truth. Pilate asked Jesus the question, "What is truth?" and if we should ask the question today, "What is light?" the answer would be the same as Jesus gives us in John 17:17; namely, "Thy Word is truth"—the revelation of truth,

or light, pertaining to God and His plan for the salvation of the human race.

This truth, or light, of God reaches us through two closely allied channels; namely, the written Word and the Living Word. The written Word we have in the Bible, and the Living Word we have in Jesus. Jesus' perfect interpretation of the written Word through His teachings and life, is one of the primary means by which we are now able to comprehend the will of God for us as we endeavor to follow His footsteps. John says of Jesus, "In Him was life; and the life was the light of men."—John 1:4.

Jesus had life because He was wholly at one with the Father. As the Logos He was an obedient Son of God; and after being made flesh, He continued to be obedient. Born under the Law, He kept that law perfectly, thus He possessed the reward of the Law, which was life. Hence the life possessed by Jesus, being His by virtue of obedience to the divine will, is the light of men; that is, it reveals the manner in which others, also, may have life. The Psalmist puts the matter thus: "In His favor is life." (Psa. 30:5.) The fact, therefore, that Jesus had life, was evidence that He was in favor with God. He was in favor with God because He was obedient to Him; and all this reveals the light, or the true basis upon which anyone can have God's favor and live.

### ***Jesus Sanctified By the Truth***

Jesus prayed on behalf of His disciples, saying, "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 for their sakes I sanctify Myself, that they also might be sanctified through the truth." (John 17:17-19.) Here is revealed the manner by which Jesus' oneness with the Father was established and maintained; namely, through the sanctifying power of the truth. This truth—God's will for the Master—had been recorded by the spirit of God in the Old Testament Scriptures, and when Jesus entered into His covenant of sacrifice with the Father, He agreed to do all that was written of Him in the volume of the Book. By living up to this agreement He became sanctified, or set apart to perform His share in the glorious partnership He enjoyed with the Father. Thus, not only was He faithful Himself, but by His faithfulness, He pointed out the way for us to similarly be wholly set apart to the carrying out of our partnership contract.

If then, we "walk in the light"—the light that emanates from God, as recorded in the written Word, and exemplified in the Living Word—"we have fellowship [partnership] one with another."

(1 John 1:7.) And what a blessed partnership it is! Concerning one phase of it, Jesus said, "As Thou [the Father] hast sent Me into the world, even so have I also sent them into the world." (John 17:18.) Can we grasp the reality of the partnership expressed by these words? Perhaps not as fully as we ought, but certainly they imply the glorious privilege of being co-workers with the Father in the reconciliation and salvation of the world.

### ***Partnership Possible Through the Blood***

The apostle seemed to anticipate the strain that would be placed upon our faith in order to believe that we actually have a part in the great divine program that is being worked out through Christ. Hence, after telling us that if we walk in the light, we do, indeed, enjoy this wondrous partnership, he is quick to add that the "blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7.) This being true it means that we are placed in a position of holiness before the Lord wherein our labor and sacrifice are acceptable to Him. Yes, as the apostle adds in the next chapter, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) This means that even though we are by nature sinners, we can actually become "gods, sons of the Highest," and partners with Him.

In the second chapter of his epistle John carries us still deeper into the profound truth of this divine partnership. He has already, in chapter 1, stressed the fact that our fellowship is dependent upon our walking in the light; and now he lays down the further condition of our being obedient to the commands of God as a prerequisite to being in the light, or in the truth—"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."—1 John 2:4.

But O the glorious result of keeping His Word—"But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him." (1 John 2:5.) It is important to note how the apostle, in the text just quoted, begins to associate the thought of obeying the commands of God, and obeying the truth, with that of divine love, and the manner in which divine love should operate among those who claim to be in this glorious partnership with the Father. He sums up the thought by saying, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."—1 John 2:10, 11.

### **True Light Reveals and Inspires Love**

John's manner of associating love so directly with our partnership in the divine family is easily understood in the light of what he records in his Gospel concerning the operation of divine love. "God so loved the world," he tells us, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." (John 3:16.) From this we see that divine love was the motivating principle in the partnership existing between the Heavenly Father and His beloved Son. And then Jesus prayed, "As Thou hast sent Me into the world, even so have I also sent them into the world."—John 17:18.

If it was love that prompted the Father to send Jesus into the world, and Jesus sent His brethren upon the same basis, then we can see how utterly impossible it would be for anyone to be in this partnership with the Father and with the Son except as He, too, is actuated by the principle of love. To hate one's brother, or anyone else, for that matter, would automatically constitute a breach of the partnership contract.

Viewed from this standpoint, the terms light and love, are seen to be to some extent synonymous. That is, true light, the light in which God dwells, the light which constitutes His will for us, reveals the divine principle of love as being the reason back of the entire plan of salvation. This being true, for one to fail to imbibe this spirit of love from his knowledge of the truth, would imply, by default at least, a disobedience to the light, a contradiction of the great objective of the whole divine plan in which he professes to be a partner.

But we should remember that the applications, operations and manifestations of divine love must be governed by the terms of our partnership, if we are to be wholly faithful. The apostle, for example, did not hate anyone, yet he hesitated not to call attention to the fact that there were in the company of the believers of his day those who subverted the truth. Also, that there were "false prophets," abroad in the land, and that it was necessary to "try the spirits," or doctrines, in order that they might know whether or not they were of God. (1 John 2:18, 19; 4:1-3.) True love for the brethren at times requires that an alarm be sounded when they are in danger.

In short, true love, the divine love that should permeate every phase of our fellowship with the Father, and with the Son, and with each other, is a love that will lead to sacrifice, to a laying down of our lives for the brethren. Indeed, this spirit of sacrificial love is the very essence, so to speak, of our partnership in the work of God,

because "He [Christ] laid down His life for us: and we ought to lay down our lives for the brethren." (1 John 3:16.) Again, "And we have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

In going over the subject of our fellowship, or partnership, in the divine arrangements for the blessing of the world of mankind, as presented to us by the Apostle John, we have, as it were, merely skimmed the surface of what he says in his Gospel and in his first epistle concerning it. The reader will find a great blessing by going over these two books of the New Testament, and noting all that the writer touches upon relative to the high exaltation of the church in this glorious partnership with God; and of how God through Christ and the church, reveals the light of His love for the blessing of mankind.

In closing, it is interesting to note that Paul, in 1 Corinthians 10:16, uses the same Greek word, *Koinonia*, that is translated 'fellowship' in our text, when he speaks of our "communion," or partnership in the blood and in the body of Christ. Yes, it is a partnership in Christ's sufferings and sacrificial work now, and later, if faithful, it will mean a partnership in His glory, as kings and priests unto God, to reign on [Greek, *epi*, over] the earth.—Rev. 5:10.

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# International Sunday School Lessons



## PAUL ESTABLISHES CHURCHES

April 16—Acts 14:1-7, 19-23

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were aware of it, and fled into Lystra and Derbe, cities of Lyconia, and unto the region that lieth round about.

7 And there they preached the gospel.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

**GOLDEN TEXT:** As a wise master-builder, I have laid the foundation, and another buildeth thereon.—  
1 Corinthians 3:10.



WHEN Paul and Barnabas preached the gospel at Antioch in Pisidia, we are told that the whole city turned out to hear the word of God. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts 13:45, 46.

When the two faithful emissaries of the cross reached Iconium, they entered into the synagogue and preached Christ so effectively that many of the Jews and of the Greeks accepted the message as being from God. But here the unbelieving Jews gave strong opposition to the new teachings and stirred up the multitude so that a plot was formed to destroy the two men who so boldly proclaimed the truth. Paul and Barnabas, therefore, instead of offering defiance, as some would probably have done, remembered Jesus' words, "When they shall persecute you in one city, flee ye to another," and so they fled to Lystra and Derbe, and there they preached the gospel.

It was at Lystra that Paul healed the impotent man, and the people were so amazed that they exclaimed, "The Gods are come down to us in the likeness of men." And they called Barnabas, Jupiter, and Paul, Mercurius. And the priest of Jupiter brought oxen and garlands to the gates and would have offered sacrifice to the two men. But Paul and Barnabas rent their clothes and ran in among the people crying out, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these

vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."—Acts 14:15.

The people were still much impressed with the power exercised by these men when there came certain Jews from Antioch and Iconium, who turned the minds of the hearers against the new teachers so that they stoned Paul and bore him out of the city, believing him to be dead. This incident shows how changeable is the mood of the multitude. Shortly before the death of Jesus the people were shouting, "Blessed is He that cometh in the name of the Lord," and five days later they were crying, "Crucify Him, crucify Him."

So the faithful Paul was stoned, but it was not God's will that he should die at this time. No doubt he remembered the experience of Stephen and the part that he, Paul, had played in the martyrdom of the noble disciple. Paul still had work to do for the Master. So he and Barnabas continued on in the service, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed." Thus they did all things "decently and in order," and we know that the election of elders is the divine order of things for the church.

### QUESTIONS:

Tell of the experiences of Paul and Barnabas in Antioch, Pisidia.

How did the two preachers get along in Iconium?

What happened at Lystra?

What is the greatest of all stabilizing powers to a Christian, and how does this affect him?

What is the practical value of tribulation to the Christian?

## PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

April 23—Acts 15:23-29;  
Gal. 2:1, 2, 9, 10

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went from us have troubled you with words subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Gal. 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

2 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

**GOLDEN TEXT:** A man is not justified by the works of the law, but by the faith of Jesus Christ.

—Gal. 2:16.



HE question at issue in the early church at this particular time was a very important one; for certain Judaizing teachers had been claiming that faith in Christ as the one and only means of salvation was not sufficient, but was merely something added to the law of Moses. Since this struck at the very foundation of the Christian religion, it had to be summarily dealt with. Considerable excitement prevailed in the church at Antioch over this question, and Paul and Barnabas zealously proclaimed the truth of the saving grace that is in Christ Jesus, as entirely separate and apart from the works of the law, which had proved ineffectual because of inherited weaknesses due to the fall of man from original sin.

In order that the Gentile converts might be fully informed concerning this matter, Paul and Barnabas were sent to Jerusalem, a distance of some three hundred miles, and there had a religious conference with the apostles and elders of the church. At first there was a difference of opinion expressed by various ones at this conference. Then Peter arose and told the assembled brethren about his vision of clean and unclean beasts, and how God had showed him that he was not to call the Gentiles common or unclean, and that there was to be no difference between them and the Jews. Therefore he urged that it would be wrong to attempt to put a yoke upon the necks of the disciples which neither they nor their fathers had been able to bear. For, he said, "We believe that through the grace of the Lord Jesus Christ we [Jews] shall be saved, even as they [the Gentiles]."—Acts 15:11.

Paul and Barnabas then related their experiences among the Gentiles, and finally James arose and said, "Men and brethren, hearken unto me: Simeon hath declared how that God at the first did visit the

Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things."—Acts 15:13, 17.

The blessing of the Jews was first in order, and then through them, as an agency, it was to go to the Gentiles. "Wherefore," said James, "my sentence is, that we trouble not them, which from among the Gentiles are turned to God." He then suggests that they abstain from pollutions of idols, and from things strangled and from blood, since they would thus avoid being stumbling blocks to their Jewish brethren. The advice of James was well received at the council, and the apostles and elders decided to act upon it. Then it was that Paul and Barnabas went forth and bore tidings of the matter to the church at Antioch.

Faith in Christ and in His redemptive work is still the way of salvation. By means of this gospel the church is being selected, and ere long the completed work of the Gospel age will testify to the efficacy of this great message which God has been using. In the Millennial age Christ will be lifted up for all, and as the great Sun of righteousness, He, in company with the church, will shine forth with healing power as the great Sun of Righteousness for the blessing of all the families of the earth.—Mal. 4:2.

### QUESTIONS:

What was the doctrinal matter at issue in the church at this time?

How was the false teaching dealt with?

What did James say to the council?

How had the Mosaic law failed?

Just wherein lies the power of faith in Christ?

## PAUL CROSSES INTO EUROPE

April 30—Acts 15:36; 16: 4-15

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

Acts 16:4 And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

**GOLDEN TEXT:** After he had seen the vision, immediately we endeavored to go into Macedonia.  
—Acts 16:10.



PAUL and Silas had gone through Galatia and Phrygia. Then the question arose, Where next? It was the apostle's thought that they go into Asia. But for some reason the Lord interfered with this plan. Then the missionaries turned their attention northward to go into the province of Bithynia, but again the divine Spirit prevented them from carrying their intention into effect. So they moved onward toward the coast—to Troas, wondering just what their next move was to be, and here it was that Paul had a vision of a man in Macedonia, beseeching him to come over there and help them.

Just as soon as the heralds of the cross were assured of the Lord's guidance, they lost no time, but went to the city of Philippi. Here they found no synagogue, but a place was discovered on the river's bank where services were customarily held. It is believed that a temporary shed had been erected here, and this place served Paul's purpose for delivering his message, for this was not a message designed especially for the lowest element in society, but rather for those sufficiently devout to meet together to worship the one true God.

The apostle's discourse is not set down in holy writ. However, we know that he must have told his hearers about the great Abrahamic promise and how it was in course of being fulfilled. He must have explained about the coming of Christ, His death on Calvary, His resurrection, and the call of certain ones to be His disciples. This call was open to those before Him. It was a wonderful privilege to accept this truth and to come into the relationship of sons of God through the begetting of the divine spirit, and to follow in the footsteps of the Master so that the crown of life, promised to the faithful, might be gained. Soon this opportunity will be past, and then restitution blessings will go to the world.

Among Paul's hearers was a woman from Thyatira. Her name was Lydia. She was in the city on business, for she was a seller of purple dye, and perhaps of purple cloth. The process of dyeing at that time was a secret and was quite profitable. Therefore Lydia was probably in comfortable circumstances, and was also rich in faith toward God. Moreover, she had an honest heart and was humble enough to accept the truth when she heard it. She was drawn therefore to faith in the divine message not by any miracle but simply by the power of the truth itself; for mighty indeed is the word of God in the overthrowing of strongholds of error and in the setting up of the citadel of faith in the hearts of believers.

Having received the truth with joy, Lydia sought to find some means whereby to express her appreciation of this great favor. So she placed at the disposal of the servants of the Lord the hospitality of her home. This was a thing that lay within her power to do. The Lord does not ask anyone to do impossibilities, but merely to employ the pounds and talents that have been given him. Lydia wished to worthily serve the Lord in any capacity. Let us emulate her example, and thus "shew forth the praises of Him who hath called us out of darkness into His marvellous light."—1 Pet. 2:9.

### QUESTIONS:

How were Paul and Silas directed in their missionary journey?

How does God direct His people today?

What method did Paul pursue upon reaching Philippi?

Name some of the things that may be used in the divine service today.

In what ways does the spirit of hospitality manifest itself?

Name an outstanding character of the Old Testament who showed hospitality to strangers and received divine blessings for so doing.

## PAUL WORKS A HARD FIELD

May 7—Acts 18:1, 4-11; 1 Cor. 2:1-5

1 After these things Paul departed from Athens, and came to Corinth.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

1 Cor. 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know anything among you, save Jesus Christ, and Him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

**GOLDEN TEXT:** I can do all things through Christ which strengtheneth me.—Phil. 4:13.

**P**AUL had given a fine testimony in Athens, a city of culture and intellectual advancement. After leaving that place, he went to Corinth, a city of a very mixed population. This city had the reputation of being very wicked, yet this was not the reason why the gospel was carried there. Right in Corinth indeed, were those who loved righteousness and truth, and these were the ones to whom the saving message was sent.

Upon his arrival in Corinth the apostle found Aquila and Priscilla. These had been exiled from Rome. As they were of the same trade as Paul he took up his abode with them.

As God would have the gospel go first to the Jews and then to the Gentiles, the Apostle went on the sabbath to the Jewish synagogue. As persons of ability were permitted to speak to the congregation, Paul availed himself of this opportunity.

Soon Silas and Timothy appeared on the scene, and must have afforded much encouragement to the Apostle by their presence, for the majority of the hearers opposed the speaker and blasphemed his doctrine. When many of the people had thus manifested their unworthiness of the truth, Paul shook his raiment and said, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

But Paul found a treasure in Crispus, the chief ruler of the synagogue. Then the Lord gave Paul a vision, which further encouraged him. He said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." So Paul continued there a year and six months, preaching the word of God among them.

Some of Paul's finest letters were penned to the Corinthian Chris-

tians. It was to them that he explained the nature of the High Calling of this Gospel age, saying, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."—1 Cor. 1:26-29.

Writing to the Corinthians concerning the Christian ministry the Apostle said, "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings: by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonor, by evil report and good report: as deceivers, and yet true; ... as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:4-10.

Thus in all things Paul was faithful in his ministry and set a shining example by which we may profit today. Let us seek to follow him even as he followed the Lord. And let us do this no matter what the cost may be.

### QUESTIONS:

Where did Paul go on the sabbath day?

What did the speaker say to the opponents of the truth?

How did God encourage the Apostle?

Tell some things that Paul wrote to the Corinthian Christians.

What is the best method to follow in preaching the gospel as exemplified by Paul's preaching?



## PAUL EVANGELIZES A PROVINCE

May 14—Acts 19:1, 8-10; 20:17-21;  
Eph. 2:19-22

1 And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

8 He, went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Eph. 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;

21 In Whom all the building fitly framed together groweth into an holy temple in the Lord:

22 In Whom ye also are builded together for an habitation of God through the spirit.

**GOLDEN TEXT:** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.—Ephesians 2:13.



O the Ephesians the Apostle gave some splendid counsel. Among other vital things he said, "I... beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all."—Eph. 4:1-6.

Then he tells them that they are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. God, says the Apostle, is building a great temple. It is a structure unseen by the natural eye. The materials used in forming its various parts are taken out of the world, being just humble men and women of this gospel age. It is symmetrically shaped and fitted together according to the design of the great Master Builder. It is held together by the power of love and by faith in God. It is a wonderful thing to belong to a temple like this, since it is to last not merely for time but for eternity, and in the future age is to shine forth with transcendent glory for the blessing of the world.

"God is building every day  
A temple the world may not see,  
Building, building every day.  
He builds for eternity."

We read that Paul preached repentance toward God and faith toward our Lord Jesus Christ. These are two very important things. Repentance has been defined as "sorrow for sin and a sincere effort to forsake it." That would seem like a good definition. Unless one is sorry for sin, he will never try to get away from it. And as for faith in Christ, that is an indispensable element in the Christian life, for "without faith it is impossible to please Him [God]." "I am the way, the truth and the life," said Jesus. "No man cometh to the Father but by me." Our

Lord also describes Himself as the door to the sheep-fold.

The Apostle Paul did not receive much recognition for his faithful service. The pathway he pursued was a rough and thorny one. The truth was not popular in that day, and it is not popular in our day. God's service calls for the exercise of a great deal of faith and stamina at the present time, even as it always has been required. It calls for the whole armor of righteousness, and especially for the use of the shield of faith and the sword of the spirit, which is the Word of God. "Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God," wrote Jude. Surely this is excellent advice. Faith in Christ's redemptive work, and love for God and for His people, will surely win for us the divine approval and, in the end, a crown of life that fadeth not away, eternal in the heavens.

### QUESTIONS:

What were some of the helpful things that Paul said to the Ephesians?

What temple is God building? How is He constructing it? Where is He getting His material?

What was the substance of Paul's preaching?

What elements of character does faithful service call for today?

What counsel does Jude give? How can we best put it into practice?

## FREE TRACTS

As world conditions become increasingly distressing, people are more likely to be interested in reading something that will furnish a ray of light as to the outcome. This makes it more than ever a privilege to distribute tracts bearing the Kingdom message. We have tracts on a wide variety of subjects. Send for samples, or order in quantities. Some of the more popular subjects are:

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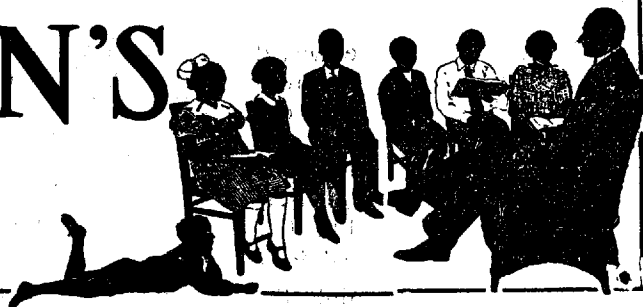
"Earth's Coming Glory"

"Do You Know"

The Dawn

136 Fulton St., Brooklyn, N. Y.

# CHILDREN'S HOUR



## Daniel the Beloved of God

**D**ANIEL was a man of great courage and of true loyalty to God," said Uncle Eb. "He was one of the great characters of the Old Testament, for he always stood on the side of right. Now Daniel, being a good man, had his enemies, who were jealous of him; for he occupied a high position in the kingdom. These enemies, therefore, conspired together to see how they could injure his religion, for he was a Jew and worshipped the true God of heaven.

"Well, all the presidents of the kingdom, the governors, the princes, the captains and the counsellors sent certain representatives to the king to tell him that they would like him to sign a decree stating that any person who would make a petition to any man or god except the king himself for thirty days should be cast into a den of lions. And King Darius, the king of Persia, signed the decree.

"Now when Daniel knew that this writing had been signed, he went into his house, and with his windows opened, three times a day he kneeled down and prayed, and gave thanks to God, as he had formerly been accustomed to do.

"Then Daniel's enemies found him praying to God, and thought that they had found good cause against him. So they went and told the king what they had seen, saying that Daniel had set the decree at naught, and ought to suffer the penalty. Now the king thought very highly of Daniel, and he tried very hard to deliver his favorite, but the laws of the the Medes and the Persians did not change, so it just seemed that the king could do nothing and that Daniel was doomed.

"Well, I guess all of you have seen a lion, or a number of lions in a cage, but probably not a den of lions. The lion has been called 'the king of beasts.' He is a large, fierce, terrible animal, and his roar is such that it terrifies other animals of the wilds. A man wouldn't stand much chance with one lion to face, much less a den of such monsters. But there was one thing that the princes did not reckon on, and that was that God

might interfere in this matter. Yet King Darius did think of this, for he said to the prophet, 'Your God, whom you serve, He will deliver you.'

"Then the king went to his palace and passed the night fasting, and he could not sleep for worrying about Daniel.

"Early in the morning, King Darius went hastily to the den of lions, and he cried unto his favorite, saying, 'O Daniel, servant of the living God, is your God, whom you serve continually, able to deliver you from the lions?'

"Daniel said, 'O king, live for ever. My God has sent His angel and has shut the lions' mouths, that they have not hurt me: because I am innocent, nor have I done any wrong before you.'

"And oh, how glad the king was to hear these words! He commanded that they should take Daniel up out of the den, and what a joyful meeting that must have been between the king and his favorite counsellor. Then the king commanded that those men who had accused Daniel be cast into the den of lions, and this was done to them, and the lions destroyed them all.

"Then King Darius wrote to all parts of his empire, and said, 'Peace be multiplied unto you. I make a decree, that in every part of my dominion men tremble and fear before the God of Daniel: for He is the living God, and steadfast forever, and His kingdom shall not be destroyed, and His dominion shall be even unto the end. He delivers and rescues, and works signs and wonders in heaven and in earth, Who has delivered Daniel from the power of the lions.'

"So Daniel prospered in the days of Darius, and in the reign of Cyrus the Persian.

"One night Daniel had a vision of his own—a kind of dream. In his dream he thought he saw the four winds of the earth strive together on the sea. And then he saw four great, fierce-looking beasts come up out of the sea, and they were all different from one another. The first one was like a lion and had eagle's wings. The second one was like a bear. The third one resembled a leopard and had on its back four wings like a

bird. The fourth one was dreadful and terrible to look upon, and tremendously strong. It had great, iron teeth. It was quite different from all the other beasts, and it had ten horns. Then among these horns there sprang up a little horn, which displaced three of the other horns, and this little horn had eyes like the eyes of a man, and a mouth speaking great things.

"Well, I should think that the prophet must have been, as we would say, almost scared to death at such a vision as this. It was enough to give him the nightmare, wasn't it? But that was not the whole of his dream; for He soon saw a great, wonderful throne, and on this throne sat the Lord God. This mighty ruler wore a garment as white as snow. The hair of his head was like pure wool. His throne was like a fiery flame. A great stream like as of fire came forth from before him. Ten thousand times ten thousand persons stood before Him; and the great judgment day had begun. Then the fourth beast that Daniel had seen in his vision was slain, and its body was cast into the fire.

"Then the prophet saw Christ coming in the clouds of heaven, and Christ drew near to God, and there was given to Him dominion and glory and a kingdom, that all people, nations and languages should serve Him, for His power was something that should last forever and His kingdom was one that should never be destroyed.

"Now from the story about Nebuchadnezzar's dream, who can remember what kingdoms the four parts of that great image represented?"

"I know Babylon was one," said Peter.

"And Greece was another," said Paul.

"And I feel quite sure about Rome," said Ruth.

"All right," said Uncle Eb; "You have those three correctly enough. However, you left out one, and that was Medo-Persia, which came in second. Now, then, since those four parts of the king's image pictured four kingdoms, what do you suppose the four beasts of Daniel's dream pictured?"

"The same four kingdoms," suggested John.

"That is perfectly right, indeed," said our teacher. "As the king saw the four kingdoms of the earth, they were compared to four parts of a great wonderful image, with a head of gold. But as God saw these same kingdoms, they looked like four fierce, ravenous beasts. So that is the difference between the way God sees the great powers of the world, and the way that man sees them.

"Well they say that 'All's well that ends well,' and in the end the God of heaven takes away the power from the beasts, that is, from the kingdoms of the world, and gives it to His own people, His

saints, who, with Christ Jesus, are to reign for a thousand years to establish a mighty system of righteousness and peace for the good of all mankind. That kingdom of God is what the world is waiting for today, and what it needs above everything else; and by all the signs of the times that Kingdom is almost here, and it will make everyone very happy when it comes, I can assure you.

"Now Daniel made a great prophecy concerning the times in which we live. You will find it in the 12th chapter of Daniel. Suppose you read some of these verses for us, Peter."

"At that time shall Michael stand up," read Peter, "the great Prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

"Now, then, Michael, who was to stand up is really Christ. And we believe that He has already stood up in the power of the truth now being revealed. Of course, we cannot see Him with the natural eye, because He is a great spirit being. But He is revealed to us in the signs of the times. The earth has never seen a time like the present. Nearly all of our wonderful inventions have been produced during the past hundred years. Why, we have electric lights in our homes and in our cities and towns; we have street cars, automobiles, telephones, telegraph systems, electric stoves, radios, and a thousand and one other things that people never even dreamt of before, and these all belong to modern times. How happy the people ought to be with all these wonderful things! And yet the world is not happy; for everywhere we go there is trouble in some form or other. Then the great nations are preparing for war, and war is a horrible thing. Some day, before long, the last great battle will be fought, and then there will be no more war in all the earth, and the people will learn to get along peaceably with one another without fighting. And before long God's people will be delivered, those whose names are in the book of life. They will be taken to heaven, and the great, glorious thousand-year reign of Christ and His church will then begin."

# Talking Things Over



## A GENERAL CONVENTION IN THE MIDDLE WEST *August 2-6*

MANY of the friends already know that considerable thought has been given by brethren in a number of Ecclesias throughout the Middle West as to the advisability of holding a General Convention some time during the summer of this year. Much prayer and consideration has been given to the thought in an effort to determine the Lord's will in the matter, and the brethren having the matter in hand believe that the Lord has directed them in deciding definitely to arrange for such a convention, and the location and date have already been decided upon.

This 5-day convention will be held at North Webster, Indiana. North Webster is about 33 miles from Elkhart, Indiana. The Northern Indiana Methodist Conference grounds, known as Epworth Forest, have been secured for the occasion. The committee for arrangements report the location and accommodations to be ideal for the use of the brethren, and it is expected that the convention will be an outstanding event in the spiritual lives of a large number of the friends throughout the country.

Plans for this convention were initiated nearly a year ago when the brethren gathered in Aurora, Illinois, appointed a temporary committee consisting of Brother L. H. Norby, of Minneapolis, Minn., W. J. Siekman, of Aurora, Ill., and Ernest Wylam, of Chicago, Ill., to investigate the possibility of holding such a general gathering of the brethren. The suggestion then was that the convention be eight or nine days long.

Through correspondence with classes, and conferences with many of the brethren, it was finally decided to cut down the length of the proposed convention to five days; and about the first of the year the suggestion was made that the Chicago and Pittsburgh Ecclesias be asked to assume the responsibility of making up the program. These two Ecclesias have agreed to accept this responsibility, and Brothers J. T. Read, D. J. Morehouse, and Ernest Wylam, will represent the Chicago Ecclesia, and George Kendall and George

Wilson, of Pittsburgh, have been selected to represent the Pittsburgh Ecclesia on the Program Committee. We understand that a number of other Ecclesias are cooperating with the brethren of Chicago and Pittsburgh. Let us all bear these brethren up in our prayers, asking the Lord to direct and bless them in carrying forward the plans for this general assembly of His people.

It will be noticed that the date set for this gathering does not include any of the national holiday periods. The reason for this is that it was desired not to interfere in any way with convention plans being worked out by local ecclesias, many of which do include those periods. Being for five days, it is hoped that many of the friends will be able to arrange their vacation periods to include these dates, and will find it convenient to meet with those of like precious faith who gather at Epworth Forest to enjoy the feast of spiritual food that will be spread for the brethren who can attend. More details of the convention will be published from time to time.

\* \* \*

## THE WILMINGTON, DELAWARE, PRE-MEMORIAL

THE NINTH ANNUAL PRE-MEMORIAL CONVENTION, held at Wilmington, Delaware, March 24-26, proved to be rich in spiritual blessings for the brethren who were privileged to attend. While the followers of the Master do not measure the divine blessing upon a convention in terms of numbers, great or small, who might attend, yet it was a matter of interest and encouragement to note that a considerably larger number attended this year than on previous occasions. This larger attendance was due in part to the fact that throughout the year friends in a number of places in the Wilmington district have come out into the liberty wherewith Christ makes free, and many of these came to Wilmington to enjoy once more one of the old-time conventions that they had been deprived of for so many years.

The public meeting was held on Friday night, before the opening of the convention proper. This meeting was held in the Unitarian Church, and was addressed by Brother George Kendall on the

subject, "What Is to Become of the Jew?" The attendance was good, being made up of both Jews and Gentiles. The subject used by Brother Kendall nearly always attracts Jews to the meeting, although they know it is to be a Christian meeting.

One of the helpful features of the Wilmington Convention was the Saturday evening program consisting of a general discussion of the subject, "What Is the Church's Work Today?" All present were invited to participate in this discussion. The thoughts expressed by the various ones who took part reflected a remarkable oneness of thought on this question. In brief, it was agreed that the work of the church today is essentially the same as it has been throughout the entire harvest period; namely, to prepare herself for the Kingdom, and to let her light shine out for the blessing of others. Several mentioned the divine commission of service recorded in Isaiah 61:1-3, and pointed out that it was undoubtedly still binding upon all the consecrated.

Brothers S. DeGroot, of Grand Rapid, G. Wilson of Pittsburgh, T. E. Barker, of Boston, and C. W. Zahnaw, of Saginaw, Mich., served on the program; as well as Brothers Fay, Magnuson, Frey, Woodworth, of the New York District. Brothers Young, of Pen Argyl, Pa.; Phifer, of Lehigh, Pa., Mason, of Rheems, Pa., and Bright, of Allentown, Pa., conducted the convention's testimony meetings; while Brothers Van Sant, of the Philadelphia Ecclesia, and Kolliman of Wilmington, served as convention chairmen.

\* \* \*

### HOPE TO NEEDY SOULS

Many of the friends are receiving rich blessings in their work of sending out Consolation Cards to the bereaved. Today there are those who are rejoicing in the light of truth as a result of this effort. Many are the interesting experiences we hear about from time to time. The following letters, indicate how some of the bereaved appreciate the message of comfort that is sent to them on the Consolation Card:

"Dear Friend, Your comforting message reminding us of God's promise for the future, which you so kindly sent at the time of our recent bereavement has been long unacknowledged, but that has not been for want of our deep appreciation.

"The circumstances surrounding the death of our beloved eldest child being particularly sad, brought a large number of tributes to her memory and condolences over her loss, and it has made me rather sad to note how very very few of these two hundred messages of sympathy express as yours does, any Hope for the future, or convey any spiritual comfort whatever.

"It also makes me realize the need for reminders such as yours.

"I believe that the dead are asleep till Christ shall appear and that our loved one is at rest and safe in God's care till that time when the graves shall be opened.

"Whether that is the belief or not expressed in your booklet, 'Hope Beyond the Grave' which you offer to send, I shall be glad to avail myself of your kindness and to receive a copy in due course.

"May God richly bless your efforts to give such Hope to needy souls in their hours of darkness. Yours sincerely,  
I. W. G.—England"

\* \* \*

"Dear Brethren: As a result of a Consolation Kingdom card sent to a Mrs. . . . and at her request, you mailed her a 'Hope Beyond the Grave' booklet. We followed this up with card inviting her to a lecture; the card also having on it an advertisement of the First Volume. She could not attend the meeting but wrote in for the First Volume. We loaned her this and before finishing the book, which she said was the best she had ever read, she has asked to buy tree more, one for herself and two to give away. Later she wanted more.

"I am writing this to ask if you will send her the three months subscription to The Dawn. I am greatly enjoying the privilege of mailing out these Consolation Cards and appreciate very much your part in sending the booklet when requested. May the Lord continue to bless our united efforts to serve Him. With prayers and Christian love,  
—V. L. A."

### OTHER INTERESTING LETTERS

"Dear Brethren Enclosed find \$1.00 for which please send me The Dawn for six months; also your cloth bound edition of The Divine Plan of the Ages.

"A good friend must have forwarded my name and address to you for the 3-months free trial subscription. I have received the January, February and March issues. I have gotten great comfort and renewal of my faith in the truth through the reading of The Dawn, and I feel more and more encouraged to keep on in accord with the teaching of our Brother Russell.

"Many years ago I purchased The Divine Plan of the Ages, and through reading it, conscientiously came to understand that God's redemptive plan was for all the human family—not merely for the saints alone. . . . I have not been privileged to meet many times with others of like precious faith with myself, so have kept the fire of my faith burning through Bible study through the aid of 'Studies in the Scripture.' Also by prayer, and by witnessing in a humble way. . . . Yours in Christian love. —A. J. R., Ohio."

\* \* \*

"Dear Sirs: May I have the three months trial subscription to The Dawn magazine, as mentioned in your book; 'God and Reason'? I thank you for that book. I have been trying to study along this line of thought for some years and more recently with the 'Jehovah Witnesses' who call at my home occasionally. Your book has opened the way in many things I did not understand, and I will be so glad to receive the magazine.

"I am also to have the loan of 'The Divine Plan of the Ages' from the Bible Students of Chicago as soon as I can get my request to them. If I am able to pay you for The Dawn magazine at the expiration of the trial subscription, I will be glad to continue as a subscriber."

\* \* \*

"Dear Friends: Find enclosed, stamps to pay for the book, 'The Divine Plan of the Ages,' as I wish to keep it and let all who will read it. I think it is a wonderful book. It has opened my eyes to a clearer understanding of the Bible. I thank God, and appreciate very much all the literature which you have sent me. I hope to be able to subscribe to your magazine, The Dawn, in a short time. Thanking you

again for your kindness, I remain, Yours truly,  
—Mrs. L. C., Ark."

## WHERE ARE THE DEAD?

Many of the friends will remember the little booklet, "Where Are the Dead?" written by Dr. John Edgar, of Scotland. We have learned that these booklets are still available, at 5 cents a copy. They can be obtained direct from Morton Edgar, 27 Aytoun Road, Glasgow, Scotland, or through The Dawn office. It has been suggested that these booklets should be effective for use in witness work among doctors, and other professional people.

## COMING CONVENTIONS

**CHICAGO JUNIOR BIBLE CLASS CONVENTION, Saturday and Easter Sunday, April 8, 9.** This convention will be held at the Central Masonic Temple, 910 N. La Salle St., beginning Saturday at 2 P. M. Brother D. J. Morehouse will deliver a Baptismal Discourse on Saturday evening at 7 o'clock, and the immersion will take place the following morning (8:30-10:00). Meals will be served in the building by the class. Both the Senior and Junior friends are invited to attend. Friends desiring to symbolize their consecration, kindly write to; Irene Zielinski, 2346 Iowa Street, Chicago, Illinois.

**EAST LIVERPOOL, OHIO, April 16.** All the brethren are welcome. The class is particularly desirous of having the isolated and those not now regularly attending meetings, join with them on this occasion.

**BROOKLYN, N. Y., April 30.** This will be the Brooklyn Ecclesia's regular 5th-Sunday gathering, and will be held in the usual meeting place of the congregation, which is the Lecture Room of the Church of the Pilgrims, 109 Remsen Street, Brooklyn. Meetings will begin at 10:00 A. M.

**ZION HILL SCHOOLHOUSE near WEATHERFORD, TEXAS, April 30.** This is another of the Fifth Sunday gatherings at this place. All are cordially invited. Further information obtainable from Mr. Robert Plumlee, Route 4, Weatherford, Texas.

**GARY, IND., Sunday, May 14.** This gathering of the Gary Junior Ecclesia will be held in the Froebel High School Auditorium, 15th Avenue and Madison Street. A hearty welcome is extended to all. Further details may be had by addressing the secretary, Walter Wojcik Jr., 1104 Maryland Street, Gary Indiana.

**PITTSBURGH, PA., Sunday, May 14.** This all-day gathering of the Tri-State district will be held in the regular meeting place of the Pittsburgh Ecclesia of Bible Students, which is the old Bible House Chapel, located at 610 Arch Street, N. S. Pittsburgh. The chapel is now known as the O. of I. A. Temple. All are cordially invited.

**CINCINNATI, OHIO, May 27, 28.** Plans for this two-day convention are now being made, and details will be announced later.

**CHICAGO, ILL., May 27-30.** Further details of this convention will be announced later.

**JACKSON, MICH., June 4.** Information concerning this one-day convention may be had by addressing: Mrs. A. A. Lutz, 743 W. Morrel St., Jackson, Mich.

**PIQUA, OHIO, June 17, 18.** It is planned to hold this convention at the Bennett Junior High School, South Main Street, on Route 25. Further details will be announced later.

**DETROIT, MICH., July 1-4.** Further details of this four-day gathering will be announced later.

**GENERAL RUSSIAN CONVENTION, July 2, 3, 4.** This gathering will be held in Kelly Hall, 526 Donner Avenue, Monessen, Pa.

**LOS ANGELES, CALIF., JULY 1-4.** Arrangements for this gathering are in the making, and will be announced later.

**SAN FRANCISCO, CALIF., July 8, .** The Bay Cities Ecclesias are arranging to hold this two day convention, and have promised further details later. Secretary: Mrs. Eva M. Small, 83 Randolph Ave., South San Francisco, Calif.

**MID-WEST GENERAL CONVENTION, August 2-6.** (See Talking Things Over.)

**DETROIT, MICH., Junior Bible Students Convention, September 2-4.** This will be the annual gathering of the Junior Bible Students in Detroit. Details later.

**SAGINAW, MICH., September 2-4.** The friends in Saginaw plan to hold their regular Labor Day convention again this year. Details later. Secretary: Mr. C. A. Sundbom, Route 1, Saginaw, Mich.



### 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.