

DAWN

LOVE, THE PRINCIPAL THING

HOW GOD'S SPIRIT OPERATES

EYEWITNESSES OF HIS MAJESTY

SPEAKERS' APPOINTMENTS

<p>BROTHER W. T. BAKER Lincoln University Aug. 9</p> <p>BROTHER J. A. BELL Passaic, N. J. Aug. 9 Brooklyn, N. Y. Sept. 7</p> <p>BROTHER C. P. BRIDGES Brookside, Mass. Aug. 2 Boston, Mass. 9</p> <p>BROTHER DAVID DINWOODIE Brooklyn, N. Y. Sept. 6</p> <p>BROTHER A. C. FREY Brooklyn, N. Y. Sept. 6</p> <p>BROTHER C. F. GEORGE Duquesne, Pa. Aug. 16</p> <p>BROTHER W. F. HUDGINGS Brookside, Mass. Aug. 2 Brooklyn, N. Y. Sept. 6</p> <p>BROTHER J. C. JORDAN East Liverpool, O. Aug. 9</p> <p>BROTHER E. W. KEIB Youngstown, O. Aug. 16 East Liverpool, O. 23</p> <p>BROTHER G. E. KEMP Brooklyn, N. Y. Sept. 7</p> <p>BROTHER P. KOLLIMAN Brooklyn, N. Y. Sept. 7</p> <p>BROTHER J. C. LAIRD Hickman, Md. Aug. 16</p>	<p>BROTHER O. MAGNUSON Brookside, Mass. Aug. 2 Lincoln University, Pa. 9 Baltimore, Md. 9 Brooklyn, N. Y. Sept. 6</p> <p>BROTHER EDWARD MAURER Duquesne, Pa. Aug. 2</p> <p>BROTHER C. W. McCOY Cheney, Wash. Aug. 9</p> <p>BROTHER M. C. MITCHELL Hartford, Conn. Aug. 16 Brooklyn, N. Y. Sept. 7</p> <p>BROTHER R. E. MITCHELL Philadelphia, Pa. Aug. 16 Brooklyn, N. Y. Sept. 7</p> <p>BROTHER D. J. MOREHOUSE Brooklyn, N. Y. Sept. 2-6</p> <p>BROTHER G. OBERG Brookside, Mass. Aug. 2</p> <p>BROTHER G. RUSSELL POLLOCK San Bernardino, Calif. Aug. 9</p> <p>BROTHER EDWIN PROCTOR Brooklyn, N. Y. Sept. 5</p> <p>BROTHER WALTER SARGEANT Ithaca, N. Y. Aug. 2 Tonowanda, N. Y. 3 Port Huron, Mich. 4 Detroit, Mich. 5</p>	<p>Jackson, Mich. 6 Grand Rapids, Mich. 7 Flint, Mich. 8 London, Ont. 9 Orillia, Ont. 10 Cameron, Ont. 11 Belleville, Ont. 12 Pen Argyl, Pa. 16 Springfield, Mass. 23 New Bedford, Mass. 30 Providence, R. I. 30 Brooklyn, N. Y. Sept. 5-6</p> <p>BROTHER C. A. SUNDBOM Los Angeles, Calif. Aug. 2 San Francisco, Calif., 4 Roseburg, Ore. 6 Portland, Ore. 9 Tacoma, Wash. 12 Seattle, Wash. 13 Cheney, Wash. 16 Spokane, Wash. 16 Calgary, Alberta 18 Minneapolis, Minn. 23 Aurora, Ill. 24</p> <p>BROTHER G. M. WILSON Duquesne, Pa. Aug. 9 Perryopolis, Pa. 23 Saginaw, Mich. Sept. 5-7</p> <p>BROTHER W. N. WOODWORTH Brookside, Mass. Aug. 2 Lincoln University, Pa. 9 Indianapolis, Ind. 30 Seattle, Wash. Sept. 6,7</p>
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COMING CONVENTIONS

Month of August

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

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

PERRYOPOLIS, PA., August 23. The brethren at Perryopolis are planning a one-day gathering, beginning at 9 a. m. A public meeting will be held in the High School Auditorium at 2 p. m., to be addressed by Bro. Geo. M. Wilson. All visiting brethren will be made welcome, and lunch will be served in the High School.

INDIANAPOLIS, IND., August 30. This convention is one of the regular Fifth Sunday District Conventions of Ohio and Indiana, and would ordinarily have been held in Richmond, Ind., this month, but the friends there have very kindly given up their turn for the en-

couragement of the new class at Indianapolis. All sessions will be held in the Central Y.W.C.A., 329 N. Pennsylvania Street. The hall will be open for fellowship at 8 a. m., Central Standard Time. An immersion service has been arranged for and it is suggested that any interested communicate promptly with the secretary, who will gladly supply programs to any desiring them. Address: Mrs. E. A. Linblad, 3733 Kenwood Avenue, Indianapolis, Ind.

Month of September

Labor Day Conventions

BROOKLYN, N. Y., Sept. 5, 6, 7. All sessions will be held in the usual class meeting place, 109 Remsen St., corner of Henry St. This is near Borough Hall and convenient to all subways and to Brooklyn elevated and surface lines. A blessed season is anticipated and a most cordial invitation is extended to all. It would be appreciated if any desiring to be immersed would communicate with the secretary in advance. Address: Miss Norma G. Mitchell, Sec'y, 360 Third Avenue, Brooklyn, N. Y.

MINNEAPOLIS, MINN., Sept. 5, 6, 7. The friends are planning an interesting program. Additional information and programs may be obtained by writing to the

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The DAWN

A Herald of Christ's Presence

Vol. 4, No. 11

AUGUST 1936

One Dollar a Year

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NEXT MONTH

CHRISTIAN TOLERANCE

What it is. What it is not. Another timely article in the series on "Spiritual Balance" which finds practical application to conditions now confronting God's people everywhere on earth.

MESSAGES FROM GOD

An outline of the important messages to the churches as contained in the opening chapters of the Book of Revelation, with a discussion of their significance for the church as a whole.

REGATHERING OF ISRAEL

Showing how a remnant of all twelve tribes are now returning to the holy land, and how God's providence is now operating in their behalf. How Jerusalem was liberated from the well armed Turks without the firing of a single shot, for the time had come to deal "comfortably" with her.

ANOINTING, WITNESS AND SEAL OF THE HOLY SPIRIT

The significance of these functions of God's Spirit, explained in the light of the general teachings of the inspired Word on this very vital subject.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1897. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British address, Bible Students Committee, 21 Werter R., London, S W 15, England; Australian Address, Berean Biblical Institute, National Bank Chambers, Glenferrie Rd., Melbourne, E 2 Vic., Australia.

NEWS and VIEWS

Preparing for Armageddon



HE mad race for air, sea and land supremacy continues unabated. A temporary lull in war talk by no means signifies an easement in war preparation. Although Mussolini has announced that the dropping of sanctions by the League of Nations has terminated the threat of a European war, nobody seems to believe that such is a fact, not even Mussolini himself.

"The world has never been less safe for democracy than it is today," said Prime Minister Baldwin only a few days ago. And Neville Chamberlain, British Chancellor of the Exchequer, whom many believe to be next in line to succeed Baldwin, tells the Commons, "We have but a short time before us in which to prepare ourselves for eventualities. The cost indeed may be heavy, but safety must come before comfort."

Even more pointed were the words of the British War Secretary Alfred Duff Cooper, in answer to those who deplored official utterances that tend to frighten the people. "The situation in Europe today is far worse than it was in 1914. I think it is the duty of those in authority to frighten the people of this country out of their wits," was his frank reply.

In line with these warnings, Sir Thomas Inskip, the newly named Minister of Defense, has plunged into the mammoth task of completely overhauling the defenses of the far-flung empire which practically covers a fifth of the entire world. Rearmament is the keystone around which the now thoroughly alarmed British government hopes to rebuild the empire's defenses and avert a tragic war. They plan to spend five billion dollars to this end within the next three years.

Although Britain's present air force is already equal to any in Europe, the war lords have announced that this enormous force must be tripled. This means that all other European nations will do the same, each striving to outdo all others, while burdensome taxes mount skyward.

Simultaneously with rearmament, specially serious British thought is being given to defense strategy in the Mediterranean area, due to the presence there of Mussolini's gigantic war machine which recently has won for him an African empire. For over a century Malta has been a British stronghold, the headquarters for her Mediterranean fleet. But Italy's great air force has now rendered Malta relatively impotent—Britain knows it might be destroyed by Mussolini's bombers in an hour. Hence the fleet headquarters will be moved to Cypress, further east. But that may not be much help.

Britain fears the day when her fleet may be bottled

up in the Mediterranean, with Italy taking over Malta and simultaneously blocking the Suez Canal. Hence Britain is now forced to spend an enormous sum to build a huge naval base at Capetown, South Africa, and must look forward to the time when she thus may have to take this ancient long route to India and Australia.

All these fears have been brought about by Mussolini's aggressiveness within the past few months, during which he has defied the whole world and gotten away with it. Hence, with an unsettled Egypt, an Arabic rebellion in Palestine, Malta and the Suez Canal precarious, seething unrest in India and South Africa; with Lake Tana, the main source of water supply for the Sudan and Egypt, now completely in Italy's control; and with Mussolini's armed forces already within easy striking distance of Egypt, Sudan, British Somaliland, Kenya and Uganda, no wonder Britain is growing apprehensive.

And this is not all. Germany's armed forces are now back on the Rhine; Hitler and Mussolini have reached an accord with Austria; the little entente, together with Italy, Germany, Austria and Poland, would make a rather formidable bloc. Meanwhile Japan is steadily marching forward with her plans for a pan-Asiatic empire, stirred by an insatiable nationalistic spirit, all of which is directly opposed to Britain's interests in China, India, Australia, Malaya and other East Indian possessions, which are poorly defended.

This march of events is of interest to Bible Students only because of the fact that it has to do with the fulfilment of prophecy for this our day. We realize that we are in the spasms of travail which shall bring about the birth of a new and better order, even the long promised Kingdom of the world's Messiah. The nations shall be "dashed to pieces as a potter's vessel," and on their ruins shall then be built that universal rule of peace and righteousness which shall endure forever. "Thy Kingdom come" is our constant prayer.

A Trouble "Such as Never Was"

KARL VON WIEGAND, well-known German-American writer whom the Hearst publications often by-line as "Dean of American War Correspondents", has just returned from an important European assignment during which he visited the various capitals and interviewed many key men of war and defense. He particularly sought the reaction of the war lords to certain questions regarding "justifiable war tactics" should another great conflict break out.

He wanted to know how much progress, if any, the world has made in the direction of humanitarian-

ism since the days of the last war. Would the nations today indulge in such war atrocities as we heard about in 1914-18, or would they be outlawed? Would international law be respected better than heretofore? What "sporting chance", if any, would be given the enemy during the conflict? And will the war be long or short? These are important questions, and the answers seem terribly significant. He writes thus for the Hearst papers:

"The next European war may be decided in the first twenty-four hours after it starts. It may continue for weeks, possibly months; but the decisive blow will be struck in the first twenty-four hours.

"That is the consensus of opinion of high British, German, French and Italian officers with whom I have lately discussed that 'next war' which so darkly overshadows Europe.

"It is generally agreed that the next war in Europe between great powers will come *suddenly*. The war plans of the European general staffs are now all based on *surprise* as a fundamental principle of strategy.

"Get in the first blow, and hit hard—below the belt, anywhere—and render the enemy groggy with the first smash. And by 'below the belt' they mean the non-combatant, defenseless civil population—the aged, the young, the women and the children. Destroy the enemy's morale, by making war on the cities and civilian industries, far *behind* the front—and that front will quickly cave in.

"This doctrine was laid down for the next war by one of Italy's famous generals of the air. *It is now subscribed to by the strategists of nearly all the big general staffs everywhere.* The cult of 'utter ruthlessness', borrowed from the days of the Caesars, Genghis Khan, Tamerlane, Kublai Khan, Pizarro, Cortez, brought up to date, modernized, has grown appallingly.

"Julius Caesar and Saladin were angels of mercy compared to some of the talk I hear in military circles as to how the next war should be conducted 'to make it short.' Invariably that is the justification given for the horrors of the next war—that it must be made 'short'.

"Countless thousands of defenceless women, children, old men, must be gassed, blown to pieces, buried under falling walls, crushed to death—to destroy the morale, 'to make the war short.'

"Admiral Von Tirpitz, 'father of submarine warfare,' who through the sinking of the merchant ship Lusitania was given the name of 'Tirpitz the ruthless' by an indignant world, was but a gentle pacifist compared to some of the new strategist air chiefs of today.

"Yes, the world has made much progress since the last war—even in ruthlessness."

This correspondent then insists that it is now no secret that in the war plans of the general staffs of the army and of the air force, in Britain, France, Russia, Germany, Italy and elsewhere, bomber squadrons are already assigned to specific cities and other strategic points in possible enemy countries, and will be set on their ruthless mission instantly war is declared. These orders, he says, are already written, signed, sealed and held in the vaults at the various

air ministries' staff headquarters. They are written in code which even the keepers do not yet know, but which will be given them by wire or wireless from the war office within a few minutes after war is declared, together with instructions to proceed instantly. He continues:

"The general tenor of these orders is to proceed to the points designated, and to strike the enemy first, even before he knows he is an enemy."

In other words, if it is possible the enemy country is not even to be given the sporting chance of being told that war has been declared against it, until it learns of it from the presence of foreign bomber planes flying over its territory at terrific speed, headed straight for the big cities or other strategic points.

"Utmost secrecy and speed are called for in these plans," says this report. "Among the first blows will be the bombing of the enemy's principal airports, to smother if possible the opposing air fleet with a rain of incendiary and high explosive bombs. Other objectives are the cities, industrial centres, aircraft and munition factories, docks and harbors.

"All these objective points are already charted and marked with minutest detail, on the war maps of the air staffs in all the aforementioned countries. On the success of the *secret* takeoff of these bomber squadrons and their reaching their objectives before the general alarm of war is even given in the enemy country, will depend the decisiveness of the first smash.

"How much such a secret declaration and *surprise* strategy is believed in and feared today, I had an opportunity to personally observe at Alexandria, Egypt, at the height of the recent British-Italian tension. The British officers were expecting it, and were sharply on the lookout for what they were fond of calling Mussolini's 'mad dog act.'

"Hence along the coast from Alexandria to Sollum, some 300 miles, sound detectors and field wireless stations were established, to catch and report the first feint roar of an approaching Italian air fleet."

Whatever form the final phases of the great time of trouble may take, we know it will be "such as never was since there was a nation," for the prophet Daniel said so. (Dan. 12:1) And Jesus, in Matthew 24, placed His stamp of approval upon Daniel's prophecy. It will be fulfilled literally. God has decreed that He will shake and pour out His wrath upon all nations ere universal peace, which is the desire of all nations, shall come. (Haggai 2:7). That trouble will make mankind teachable. The world is learning now, but they are mastering many wrong things—war, hate. But beyond the trouble they shall learn the blessings of peace and righteousness. Says the prophet Micah:

"In the last days it shall come to pass that . . . many nations (peoples) shall come and say, Come, and let us go up to the mountain (Kingdom) of the Lord . . . He will teach us of His ways, and we will walk in His paths . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks: nations shall not lift up sword against nation, neither shall they learn war any more."—Micah 4: 1-3.

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

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

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

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

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

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

Gal. 3:8

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.

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

29 And if ye be Christ's, then according to the promise

Gal. 3:26, 29

THE EVERLASTING GOSPEL

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

Lu. 3:6

6 And all flesh shall see the salvation of God.

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

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

Heb. 11:8, 10

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

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

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

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

Rev. 21:2-5

Eyewitnesses of His Majesty

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty, . . . when we were with Him in the holy mount."—2 Peter 1:16, 18.



MUCH of the Apostle Peter's second epistle is devoted to the discussion of dispensational truth, and of the important relationship it bears to the Christian's endeavor to walk faithfully in the narrow way. In our text he refers to that wonderful vision on the mount of transfiguration, and tells us that he recognized it to be a vivid picture of the power and *parousia* of Christ. Here Peter uses the Greek word *parousia* to describe the fact of Christ's actual presence with them on the holy mount; and as the vision itself was intended as an illustration of the power of Christ as it would be exercised in the Kingdom, the use of this word *parousia* here very appropriately reminds us of His presence at this end of the age, and of the actual establishment of the Kingdom which is to result therefrom.

But while Peter was enthusiastic about the blessed experience on the mount of transfiguration, realizing as he did that it was a pantomime illustration of the second presence of Christ and of the Kingdom then to be established, yet he declares that God has supplied something still more valuable as a guide for His people toward a knowledge of dispensational truth; and that, he says, is the "more sure Word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—1 Peter 1:19.

In the second chapter of this epistle the Apostle Peter tells of the coming of false prophets, those who would corrupt the truth. He gives a number of illustrations of the baneful tendencies along this line in times past, on the part of many of God's professed people, and shows that the same thing would be repeated in this end of the age. In chapter three he comes back to the subject of Christ's *parousia* and the establishment of His Kingdom. He says that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His *parousia*? for since the fathers fell asleep

all things continue as they were from the beginning of the creation."—2 Peter 3:3, 4.

While Peter does not put the vision of transfiguration ahead of the prophetic testimony of the Old Testament Scriptures, yet he does indicate that it had a powerful influence in helping him to understand those prophecies, and in discerning the error of those who scoff at the fulfilment of the sacred Word. "We have not followed cunningly devised fables," declares the apostle. No indeed! The *parousia* and Kingdom power of Christ are not only based upon the "sure Word of prophecy," but for Peter, the reality of the prophetic testimony had been vividly illustrated; "for," he says, "we were eyewitnesses of His majesty."

The Vision on the Mount

Now what did Peter actually see on the holy mount? In Matthew 16:28 Jesus is recorded as saying, "Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in His Kingdom." The very next verse, which is the beginning of chapter 17, reads, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. And was transfigured before them. . . . And behold there appeared unto them Moses and Elias talking with them." Coming down from the mountain Jesus charged His disciples, saying, "Tell the *vision* to no man, until the Son of man be risen from the dead."—Matt. 17:9.

Yes, this was a *vision*, a symbolic picture of the Son of man in His Kingdom. In this vision the disciples saw Jesus "transfigured" before them, and with Him were a vision of Moses and Elijah. What were the apostles to understand by such a spectacle as this? What relationship does "Moses" and "Elijah" bear toward the "majesty" of the divine Christ? What was there about this vision that so thoroughly convinced Peter that he had not followed "cunningly devised fables," in accepting Jesus as the Messiah, and in proclaiming the glory of His Kingdom?

When John the Baptist began his ministry, the Jews sent priests and Levites to make inquiries as to who he claimed to be. The two specific questions that were asked John were these, "Art thou Elias,"

and, "Art thou that prophet?" To both of these questions John replied in the negative. (John 1:21.) The fact that the Jews wanted to know whether John the Baptist claimed to be either one of these prophetic characters or not, reveals the fact that they were looking for these to come.

The Prophet Malachi (Ch. 4, vrs. 5 and 6) foretold the coming of Elias, or Elijah; while Moses declared that "a prophet shall the Lord your God raise up unto you, like unto me." This is the one whom the Jews referred to as "that prophet." (Deut. 18:15-18.) Now Peter by birth was a Jew, and would be more or less familiar with the expectations of the Jews with respect to the fulfilment of these two prophecies. So it was not "new light" to him when, in this vision on the mount, he beheld Moses, the prototype of "that prophet," and Elijah, alongside the glorified Christ. This tableau was a further revelation of the divine plan, in that it portrayed the fact that the fulfilment of these prophecies was in some way to be centered in Christ.

Perhaps this is why, after the holy spirit had been given and had enabled him to comprehend the meaning of the vision, Peter was able to so clearly set forth the fact that Moses' prophecy concerning the coming of one who was greater than He, was, in reality, to be fulfilled by Christ during the thousand years of His second presence; in the "times of restitution of all things." (See Acts 3:19-23.) Thus seen, the work of "that Prophet" was to be primarily that of a Lawgiver, with obedience to His law resulting in restoration to life and health, and disobedience thereto resulting in everlasting destruction in the "second death."

The Elijah Work

The foretold work of the coming Elijah was that of turning the hearts of the fathers to the children and the hearts of the children to the fathers—in brief, to bring about a condition of repentance and a return to righteousness. All the prophetic messages of the Old Testament should have had this effect upon the house of Israel; but instead, the Jews "stoned the prophets, and killed those that were sent unto them." But Jesus, during the thousand years of His Reign, will bring about a condition of repentance. In His role of Prophet, as well as Lawgiver, He will cause the knowledge of the Lord to fill the earth "as the waters cover the sea." Through the arrangements of His Kingdom, the law of God will be written in the hearts of men, and all shall know the Lord, "from the least of them unto the greatest of them."—Jer. 31:34.

Thus viewed, we can see how truly the presence of Moses and Elijah in the vision with Jesus on the holy mount, represented the fact that in Christ would be fulfilled all things written in the *law* and in the *prophets*. While the Jews looked forward to the coming of their Messiah, they apparently also were looking for other individuals to come, who would fulfill the prophecies of Moses and Malachi concerning "that Prophet" and "Elijah." But the vision on the mount of transfiguration, when subsequently it was

understood by the apostles, revealed the fact that the fulfilment of these prophecies was to be centered in Christ Jesus.

When John the Baptist was asked as to whether or not he was the "Elijah which was to come," he answered that he was not. This definite statement by John the Baptist to the effect that he was not the promised Elias is thought by some to be out of harmony with what Jesus said to the apostles as they came down from the mount of transfiguration. We quote the conversation that there took place:

"And His disciples asked Him saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist."—Matt. 17:10-13.

Did John Contradict Jesus?

At first glance the testimony of Jesus and of John on this matter does seem to be contradictory, but not so when we take into account all the Scriptures bearing on the subject. The key to a proper understanding of the matter is found in Jesus' words concerning John the Baptist, as recorded in Matthew 11:14, which read: "And if ye will receive it, this is the Elias, which was for to come." This statement indicates that the prophecy concerning the coming of Elias has to do with a certain *work* that was to be accomplished, more than to any specific individual. It was to be a work preparatory to the receiving or accepting of the Messiah. Now to those who had been reached by John's message—the ones who had "received it"—the promised Elias had come. But the vast majority in Jesus' day did not receive John's message, hence the prophecy must have a further fulfilment.

The foregoing thought is borne out in the prophecy of Zacharias the priest, as recorded in Luke 1:17. We quote, "And he shall go before Him *in the spirit and power of Elias*, to turn the hearts of the fathers to the children, . . . to make ready a people prepared for the Lord." Yes, John did preach "in the spirit and power of Elias." That is to say, his preaching was the kind of a message that the foretold Elias was to deliver; and on behalf of a few it accomplished the desired preparatory work, but to the unbelieving majority he was not the Elias. Thus we see that John the Baptist was right in declaring that he, as an individual, did not fulfil the prophecy of the coming Elias.

"I Am the Voice"

When the priests and Levites pressed John the Baptist for a definite answer as to who or what he claimed to be, he answered, "I am the *voice* of one crying in the wilderness, Make straight the way of the Lord." (John 1:23.) Thus does John make plain that the prophecies concerning the coming of Elias allude to a "voice" or message, rather than to a specific indi-

vidual. In his own day he delivered that part of the message then due: hence to those who received it, as Jesus declared, the Elias had already come.

In Malachi's prophecy concerning the coming Elias and the Elias work, there is a statement of what would follow in the event that this message of repentance should be rejected: "And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.) This part of the prophecy had a very marked fulfillment upon the Jewish nation, when, as a result of their rejection of John's message, and their subsequent refusal to accept Jesus as the promised Messiah, whom they crucified instead, their temple and national existence were destroyed, they were scattered throughout the earth, and have since been a persecuted people everywhere.

While it is true that John the Baptist proclaimed the message "Repent, for the Kingdom of heaven is at hand," this message did not stop with him. All who accept Jesus as the Messiah, or Christ, must first repent, and then seek earnestly to come into harmony with the divine laws of righteousness and justice. This is true of those who come into Christ, as members of His church at the present time, and it also will be true of all those who will receive the Kingdom blessings of life and happiness during the Millennial age. In Acts 17:30, Paul declares, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent."

And just as there was a human messenger to convey the message of repentance to the Jewish nation at Jesus' first advent, so this same message has since been proclaimed also through human agencies. In 2 Corinthians 5:18-20, the Apostle Paul points out exactly who constitutes this human channel through which the message of repentance, or of reconciliation, goes forth throughout the Gospel age. We quote:

Ministers of Reconciliation

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word (message) of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The foregoing explanation by the apostle makes two points clear: (1) That the human agency or channel through which the message of repentance is proclaimed throughout the Gospel age is the church in the flesh; and (2) that in serving in this capacity, the church is merely acting as representatives or ambassadors of the glorified Jesus. It is not a work apart from the Messianic arrangement, but is a part of that plan, as indicated by the fact that Elias was shown with the transfigured Jesus on the holy mount. The carrying out of this part of the divine plan is one of the things that contributes to the "majesty" of Christ, of which Peter was one of the "eyewitnesses."

In harmony with the commission of Isaiah 61, Jesus Himself, while in the flesh, personally proclaimed the message of truth, and the same divine commission has been passed on to His consecrated followers. As already noted, repentance is the first necessary step to be taken by all who wish to be restored to harmony with God. This message of repentance has gone out through the faithful followers of the Master; although comparatively few, even as in John the Baptist's time, have given heed to it.

Note Peter's admonition to the Jews, "Repent ye therefore, and be converted." Peter knew, however, that as a nation the Jews could not then be restored to favor with God; so he added, "that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord (at the second advent); for He shall send Jesus Christ, as before was preached unto you (by John the Baptist and the other prophets), whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you from among your brethren, like unto me, Him shall ye hear in all things."—Acts 3:19-23.

Thus does Peter sum up the matter for us, revealing the fact that the majesty of the Messiah embraces the foretold work of "that Prophet," as well as the full and ultimate accomplishment of the work of "turning the hearts of the fathers to the children and the hearts of the children to the fathers," during the Kingdom period, when the glory and power of His *parousia* shall be revealed to all mankind.

The Earth Smitten with a Curse

Now, even as the failure of John the Baptist to bring about a condition of repentance on the part of the Jewish nation as a whole, resulted in a great time of trouble which came upon that nation in A. D. 70-73—the "curse," of Malachi 4:6—so also the failure of the greater Elijah, the church in the flesh, to bring about a condition of repentance on the part of nominal spiritual Israel today, will result in the final great "time of trouble" in which the present institutions of earth are to be overthrown. It is not difficult to see that even at this late date if the world in general should repent of their sin and selfishness, and sincerely endeavor to obey the divine laws of righteousness and justice, the present time of distress would quickly be alleviated.

But the world will not give heed to the message of truth proclaimed by the humble followers of the Master; hence the foretold "curse" must come, and will come. Indeed, the beginning of that trouble is already upon mankind; and the Scriptures indicate that it will increase in severity, until the people, as a result thereof, will be humbled and prepared to receive earth's new King and obey the laws of His Kingdom.

Then, for a thousand years, the Messiah, in His threefold work as King, Lawgiver, and Prophet (or Teacher), will actually restore the hearts of the fathers to the children, etc., as foretold. Mankind will then learn righteousness (Isa. 26:9), and through

their obedience thereto will be restored to absolute perfection of mind and body—a restitution that will far exceed anything that John the Baptist could have offered to the people in his day, even if they had accepted his message.

What power and majesty was thus revealed to those three apostles on the holy mount! No wonder Peter so enthusiastically declared that he had not followed “cunningly devised fables,” when it had been so clearly revealed to him in this vision that all prophecies of the Messianic glory were truly to be fulfilled through Jesus. And while it is true that these prophecies have particular reference to various phases of the work of Christ Jesus personally, yet we must not lose sight of the fact that God, in His great plan, has invited certain ones from among mankind to cooperate with Jesus in His work—that we are to be “coworkers with God.”

Moses and Elijah Pictorial

From righteous Abel to John the Baptist the earthly representatives of the coming Kingdom were selected and tested. These are the “fathers,” who are to become the “children”—receive life—through the Messiah, and who are to be made “princes in all the earth.” (Ps. 45:16.) This earthly class of Kingdom workers may have been included in the symbolic picture of *Moses*, in the vision on the mount—in addition to the law-giving and law-enforcing elements of the Messianic arrangements for which he stood.

Inasmuch as the church is so definitely associated with Jesus, as His ambassadors during the Gospel age to carry forward the work of reconciliation, and as the church will be actually glorified and united with Him in the glory of His Kingdom when it is established, it would seem fitting to think of the presence

of *Elijah* with Jesus and *Moses* on the holy mount as representing the joint-heirs of Jesus, as well as picturing the message which they proclaim. The work, the message, the workers, and the messengers, are all a part of that glorious Messianic program of which Jesus is the center. All contribute to His majesty, and His glory is reflected in turn throughout every phase of the divine plan, and upon all who cooperate therein. So it was that when so much of the divine program of salvation was portrayed to those amazed and enraptured disciples on the mount of transfiguration, Peter accepted it all as a glorious picture of Jesus' Kingdom “majesty.”

Peter speaks of beholding the “power” and “parousia” of the Messiah when they were with Him on the holy mount. What an inspiring vision that must have been! But down here in this end of the age, during the time of the “parousia of the Son of man,” we too are blessed with a glorious vision. With us, it is a vision of truth, “present truth,” a vision by which we are able to see, not the transfigured body of Jesus together with a pantomime of *Moses* and *Elijah*, but something that is more inspiring than that—the *anti-typical* significance of that vision, as well as all the great features of Messianic purpose. It is by means of this glorious vision of truth that we now are able to recognize the second *parousia* of Jesus, and to know that our hope of sharing His Kingdom glory is soon to be realized. Let us then, as the apostle advises, take more earnest heed to the “sure Word of prophecy,” and be more faithful to the hope-inspiring vision which that Word reveals to us. Seeing that we look for such wondrous things, “what manner of persons ought we to be in all holy conversation and godliness!”—2 Peter 3:11.

Zionism in Prophecy

The Rebirth of a Nation. A Brief Sketch of What is Now Occuring in Palestine.

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SYNOPSIS:—Prior articles in this series have shown how the Scriptures had foretold the return of the Jews to Palestine. This present article illustrates how these prophecies are being fulfilled there today.

* * *

Transforming a Waste into a Garden

During the period of the present generation we have witnessed the gradual rise of Zionism—from a visionary theory in the mind of Theodor Herzl and his co-workers, to the practical establishment of a Jewish National Home through the cooperation of Jews the world over. About in the middle of this period of rise, came the wresting of Palestine from the Turk, the Balfour Declaration and the British mandate, since which time the actual rebuilding of the Homeland has begun in dead earnest. The greatest progress has been made during the past ten years.

But there is much yet to be done; and the funds raised during the present drive will make possible the carrying forward of pending plans for the receiving of additional hundreds of thousands of Jews into this Homeland within the next few years.

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

The World War completed the wreck, so that 1918 found Palestine almost destitute of plant and animal life, with 50 per cent of her land written off as bar-

ren. The census taken in 1920 revealed only 80,000 head of cattle, 4,000 mules, and a few camels in the whole country. It was a common sight there to see a man or a woman, instead of an animal, hitched to a plough. In 1922 the Director of Agriculture of Palestine reported the total of exploitable land surface to be not exceeding 7,000 square miles.

Then the "hunters" of Jeremiah 16:16 appeared, and drove numerous Jews from Russia, Poland, Roumania and Germany, back to their homeland. These Jewish refugees started reclaiming the arid land, so that by 1930 the Commissioner of Lands gave in his report for Palestine 612,000 acres of farm land; 375,000 hill acres; and in the Beersheba area 1,025,500 acres. Obviously no figure can be accepted yet as final for the total of "cultivable" land there until the Jewish farmer has defined the word "cultivable." These figures did not include the swamps nor coastal marshes, the sand dunes, nor the rocky hills between Rafa and Acre, nor the Wilderness of Judea; these were considered as a cipher.

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

Divine Providence Over Jewry

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

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

"I will plant you upon the land and thou shalt no more be pulled out of the land which I have given thee." "I will call for the corn and I will increase it, and lay no famine upon you. I will multiply the fruit

of thy trees and the increase of thy fields." "I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." "They shalt build houses and inhabit them: thou shalt plant vineyards and eat the fruit of them: thou shalt not build and another inhabit, thou shalt not plant and another eat; thou shalt not labor in vain nor bring forth for trouble . . . for thou art the seed of the Blessed of the Lord."

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

"My servant David shall be thy Prince and I will be thy God forever." "Ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, instead of the brier the myrtle: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "In the wilderness I will plant the cedar, the shittah tree, the myrtle and the olive. In the desert I will plant the fir and the pine and the box tree. All shall see, and know, and consider and understand together that the hand of the Lord hath done this; the Holy One of Israel hath created it."—Jer. 30:32; Amos 9; Ezek. 36:37; Isa. 41:55, 65.

Israel, go up, possess ye your land, Be of good courage, and believe in Him who hath promised, for He is able and ready to fulfil all these things.

Zionist Progress

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

or sickness overtake any individual, a fund created from the "lease tax" provides the hire for having his crops cultivated, harvested and marketed for him. Hence the fear of becoming homeless or dependent upon charity never disturbs his peace of mind. Those sinister twin brothers, the almshouse and the poor-farm, never come nigh his dwelling.

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

Harnessing the Jordan

The Zionist scheme of electrification of Palestine, costing millions, has now become a fact; from this all of Palestine is to have power for her various commercial interests, as well as light, heat, and irrigation. Such names as Lord Reading, Rothschild, Hirst and Mond, on the directorate of the Palestine Electric Corporation, to carry out the great Rutenberg scheme of electrification of both Palestine and Transjordan, gives ample assurance of success to the project. The harnessing of the Jordan River is only a part of the Rutenberg scheme, and this is now well in hand. Another part of the program, as mapped out by the engineers, is a forty mile tunnel right through the mountain on which Jerusalem is situated, which will be a link in the canal that will bring water from the Mediterranean into the Dead Sea. This water, brought in at a cost of \$60,000,000, will have a drop of 1400 feet, thus supplying an abundance of power for the operation of pumps which will irrigate thousands of acres of now arid land in lower Palestine.

The great vineyards of Pica have wonderful wine cellars, costing \$1,000,000. The vineyards near Jaffa have the third largest wine cellars in the world. At Benjama is an experimental station of great importance to the other colonies. It conducts experiments in irrigation, crops, aromatic plants, breeding of livestock, modern dairy methods, and machinery of all types for labor-saving and efficiency; with the result that crop production under these scientific methods often yields as much as 400 cases of products per acre in excess of that grown by primitive competitive methods. Hundreds of thousands of dollars are spent annually on such work of experimentation. More than half a million dollars has been spent on Palestinian roadways recently. Ancient camel paths have been succeeded by fast transportation on modern motor highways second to none; an essential asset to agriculture throughout the land.

Jerusalem Becoming a World Centre

The deepening of the harbours at Jaffa and Haifa now enables large vessels to dock in all weather, makes Palestine a logical gateway between the east and west, and assures its future as a point of prominence in the commerce of the world. Even now Palestine's gardens and orchards, when plucked today, are on Egyptian tables tomorrow. Such are the fast transportation systems already in operation out of Palestine. Jerusalem is to be made the centre of the railway system from Jaffa to the Persian Gulf. This will link up with the railway from Cairo and Suez, to Jaffa and Haifa. Another will extend out of Jerusalem to Damascus, thence to Constantinople; and a new route has just been established between Colombo and Port Said. Not only is Jerusalem to be a great railway centre, but is also becoming a centre of communication, with wires connecting it with Suez, Egypt, the harbors of Palestine, and the outside world. Later, by reason of its unique location, it should become an important centre for transportation by air.

The enterprising Jewish farmers within the Homeland have hastened the establishment of European markets, to ensure quick handling of their perishable products; and this has called for the perfection of rapid transportation lines, that they may reach the markets ahead of competitors. The citrus fruits of Palestine are of a high grade. The Jaffa orange is acknowledged to be superior to any other orange grown anywhere. Near Ziova, in Judea, is a 2500-acre development for intensive plantation experimental farming, in connection with which there also is a training farm for girls.

There are seven such experimental stations in Palestine, which have resulted in the abolishment of traditional methods of husbandry and the introduction of up-to-date systems of agriculture. Every possible labor-saving device is employed to decrease the costs of production and to increase the net earnings. One station is devoted to the study of fruits, another to vegetables, another to grain, another to wild plants. Over 50,000 such plants have been classified for study, and new useful plants are being developed. Another station devotes itself to the study of soils from different parts of the country, also to the study of fertilizers, trees, seeds, livestock, poultry, insects, etc. The Agriculture Extension Department conducts lectures all over the Homeland to give everyone the benefit of discoveries made. A children's village, established in 1927, has 175 acres where these youngsters are taught truck gardening, horticulture, fruit-raising, etc., in connection with other educational studies. Here children are accepted, from kindergarten age up to the 8th grade. There is a budget of \$40,000 for its annual upkeep.

The Jewish Fund has planted 1,225,000 eucalyptus trees in arid areas for the stabilization of the sands. Such trees are used along the railway between Egypt and Palestine for protective purposes. Between 1920-29 over 5,000,000 trees and 2,000,000 vines were planted throughout the Homeland, most of which were from Government nurseries.

Thousands of New Enterprises

Already there are over 3,500 different enterprises now existing in Palestine; more than 2,000 of which were never heard of there up to a few years ago. The Palestine Potash Co., Ltd., is extracting minerals from the Dead Sea, and have found it a veritable gold mine of natural resources. It is estimated that the mineral deposits in the Dead Sea are worth at least 238 billion pounds sterling, or about 1,200 billion dollars—greater than the combined wealth of all the nations of the world.

At Haifa is located not only the newly deepened harbor, but railway workshops, sugar refineries, a match factory, a cement plant, an oil factory, and flour mills. At Jaffa is located the fine new harbor and an electric power station—part of the huge electrification scheme for which the waters of the Jordan are being used—also soap factories, etc. Great brick works are at Tel-Aviv. Bethlehem is the home of the textile industry, furniture factories, etc. At Nazareth, farther to the north, are engineering shops, printing plants, an ice factory and mineral works. Near Jerusalem is the home of the red marble industry. Altogether there are now 265 flour mills, and hundreds of other important enterprises too numerous to mention. There are over 600 olive oil mills which manufacture numerous products; also textile mills, tobacco and gypsum industries, tanneries, etc. Private investments in all these undertakings, exclusive of colonization itself, amounts to \$51,000,000.

The importance of all this lies in the fact that these pioneers are the forerunners of an established Zionist commonwealth. As such, they should be appraised; not by old world standards but by pioneering standards; for they are but the vanguard of later and greater achievements. However, even now their work in the field of agriculture is exciting the attention of other peoples in various parts of the world.

Palestine's institutions for research, her laboratories, experimental farms, unique credit system, scientific agricultural literature, etc., also her fine harbors and her highways and rapid transportation lines—already established or in the process of construction—all point the way to future Jewish colonization on a large scale. So expert are the methods employed in the Homeland that a fair-sized Jewish family can exist in comparative comfort on as little as two and one-half acres of ground. The words "depression" and "unemployment" are quite unknown among these pioneers.

The Unquenchable Fire of Faith

But this story of the rebuilding of the Jewish Homeland would be far from complete if merely these commercial achievements were recorded. Zion would be "as sounding brass and tinkling cymbals" were it not for those vital elements of *faith* in the ancient promises of restoration, which well up within the heart of the faithful of Israel, and for which prayers have ascended for centuries while rivers of tears have flowed. Soon after the first mad rush for a foothold in Palestine had been accomplished—which at first was but as a peg on which to hang one's hat—the hitherto latent spiritual side of Zionism also began to manifest itself.

An eye witness tells of the pent-up longings of ages that broke all bounds at the laying of the cornerstone of the Hebrew University there a few years ago. Whether Zionist or non-Zionist, Jew or Gentile, it was impossible not to recognize the real source and depth of that heart-cry as those pioneers of the Homeland, and their kinsmen from afar, began to realize this further beginning of their hitherto oft-deferred hope of emancipation. "Never," said this witness, "have I ever seen a crowd so reveal its inner self. Men stood transfixed, women wept; and no one slept nor talked of anything else for days, but this momentous event, this cornerstone, of Zion!" It was on Mt. Scopus—the Mount of Olives—overlooking the ancient capital, Jerusalem, that Dr. Chaim Weizmann, head of the World Zionist Organization, in the presence of Lord Balfour, General Allenby, Albert Einstein, and representative Jews from all parts of the world, laid the foundation of this all-Jewish institution of learning, as a symbol that God, through Israel, shall soon give light unto all the earth. Not one stone, but twelve, were laid; symbolizing the cooperation of the twelve tribes as one people.

An Advanced Centre of Learning

In 1927 Prof. Albert Einstein accepted the chair of Professor of Sciences in this Hebrew University. He has since endowed a chair for the study of the higher sciences, to extend beyond the field covered by the curriculum of other universities; which makes this new Hebrew University at Jerusalem the most advanced seat of learning in the world today. Nor does this University limit itself to Jewish students; it opens its doors to all people, regardless of race, creed or color; thus offering exceptional educational facilities to all, untrammelled by sectarian policies.

No sooner had the University begun to function when substantial contributions of equipment began to arrive, to help make it the truly great institution it is destined to become. Prof. Ignaz Goltziher released to it the famous Oriental Library, with its 6,000 volumes. Then the equally famous Chezanvitch Library, of Bielostock, containing 5,000 volumes in 16 languages, was transferred to the University. The French Government sent a contribution of very valuable books. The Fecheimer family, of Cincinnati, donated 6,000 volumes, Oscar Straus gave 500 volumes, and various others. Also the Dutch Government has instructed various universities in the Netherlands to make certain valuable donations of books, some extremely rare volumes; and already nearly 1,000 copies have been received from this source, with promise of others to come. It is the expectation that this rapidly growing library of the University of Jerusalem will become the greatest and finest scholastic library in the world. And the Jewish pioneers of the Homeland are quick to take advantage of their educational opportunities. Not only is the University library well patronized, but it is not uncommon to see a Jewish lad plowing his field and at the same time carrying in his pocket, for instant perusal during moments of leisure, a Hebrew translation of Homer's *Iliad* or some other classic.

(To be continued)

The Christian Life

How God's Spirit Operates

(As a preface to this second article dealing with the subject of God's holy spirit, and the manner in which it operates in the Christian life, we herewith quote the following paragraphs from the October 1, 1903 *Watch Tower*. These paragraphs appear in an article entitled, "Christ in You, the Hope of Glory." This brief quotation will also serve as a fitting supplement to last month's installment on this subject:

"The first difficulty we meet in attempting to dispel this delusion from the minds of those infatuated with it, is the claim that this is a higher attainment in the spiritual life, up to which we have not yet measured. If the testimony of the Scriptures bearing on the subject is brought forward they say, 'Oh, I see you have the head-knowledge, but you have not the spirit, you have not Christ in you.' They then proceed to tell how Christ is in them, and that He is 'teaching them wonderful things,' which we shortly discover to be quite out of harmony with the Word of God. The case



is indeed a sad one when all Scripture testimony contrary to their belief is set aside with claims of superior revelations of Christ or the holy spirit which other children of God do not enjoy.

"Our Lord links the progress and development of our spiritual life with our receiving and obeying the truth, and every child of God should beware of that teaching which claims to be in advance of the Word or that the holy spirit speaks to such advanced Christians independently of the Word. The snare is a most dangerous one. It cultivates spiritual pride and boastfulness, and renders powerless the warnings and exhortations of the sacred Scriptures because the deluded ones think they have a higher teacher dwelling in them. And Satan, taking advantage of the delusion, leads them captive at His will."

* * *



MUCH of the misunderstanding concerning the manner in which the holy spirit operates in the Christian life is based upon the erroneous theory that the spirit of God, so frequently mentioned in the Bible, is a personality, another God, the third person in a trinity of gods. We assume that the majority who read this article are well aware of the fact that the Bible does not teach the doctrine of the trinity, nor the false theory that the holy spirit is a personality. Those readers who may not have made a thorough study of this important phase of our subject heretofore, would be benefited by a careful reading of Volume 5 of *Studies in the Scriptures*.

The word "spirit," as in holy spirit, wherever used in the Old Testament, is translated from the Hebrew word *ruach*; and in the New Testament it comes from the Greek word *pneuma*. The word "ghost" in the Common Version New Testament, is also taken from the Greek word *pneuma*; but it is a very faulty rendering, used by the trinitarian translators in an endeavor to bolster the trinity idea of the holy spirit's alleged personality. The root meaning of the Hebrew word *ruach*, and of its Greek equivalent *pneuma*, is "wind." Of course we are not to regard the holy spirit as being a literal holy "wind"; rather the thought is that it is an invisible power, even as the wind is both invisible and powerful. The holy spirit, then, is the invisible power or influence of God operating throughout the universe by means of divers agencies, to accomplish the good pleasure of His blessed will.

Spirit's Direct and Indirect Operation

The Bible shows that sometimes God exercises His power directly in the accomplishing of His designs, while at other times it operates indirectly through various agencies which He chooses to use. It was God's spirit, or power, for example, that created the worlds; but the Bible distinctly points out that the agency through which that power operated in the creative work was the *Logos*—Jesus in His prehuman existence. The Bible also shows that God's power is abundantly exerted through and on behalf of all faithful footstep followers of the Master. The particular concern of this present study is to determine (1) how the Christian makes contact with the spirit of God, and, (2) how it continues to operate in his life.

Shortly before Christ's crucifixion He promised His apostles that when He returned to His Father He would send the holy spirit to them as a helper or comforter. In making this promise Jesus referred to this divine power as the "spirit of truth," and assured the apostles that when it came into their life it would "guide them into all truth" and show them "things to come." In giving this promise concerning the coming of the holy spirit, Jesus told His apostles that there were many things pertaining to the truth which He had not yet told them—for the simple reason that they were not yet in a position to "bear" them—but that when "the spirit of truth" comes to the church it would bring a further revelation of truth to their consecrated minds, and also

would call to remembrance the many precious truths which He had already imparted to them—truths which, until the holy spirit did come at Pentecost, the apostles had but dimly understood.—See: John 16:7-14.

The Spirit of Truth

Since Jesus Himself referred to the holy spirit as the "spirit of truth," certainly we are justified in doing the same thing. But some may object to this. Not long ago a brother of some prominence who had partially imbibed the dark-age conception, that the holy spirit is a mystical or occult power that operates in the Christian quite independently of the Word of truth, publicly exclaimed, "It is all very well for some to give this subject a twist, and refer to the spirit as the 'spirit of truth'; but what was it that happened at Pentecost?" In making this animated exclamation the brother perhaps forgot for the moment that it was Jesus Himself who gave the "twist" of referring to the holy spirit as the "spirit of truth."

Nevertheless, the brother raised a question that calls for a straightforward answer. Just what did occur at Pentecost? And are Christians today justified in praying for, and expecting, repetitions of the Pentecostal experience? Our Pentecostal friends, of course, would instantly answer in the affirmative, and would proceed to "speak in unknown tongues" to prove it. But is their answer correct? In determining the true answer to this, or to any other Biblical question, it is always necessary, in order to ascertain the whole truth, to take into consideration the entire Scriptural testimony on the subject, and to seek the harmony that must exist in that inspired testimony.

Thoroughly Furnished By the Word

Bearing on this particular theme is the familiar passage of 2 Timothy 3:16, 17, which reads: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This passage states definitely that the inspired Scriptures meet the entire need of the Christian, at least so far as instruction from the Lord is concerned. This passage does not allow any room for spirit messages, or for any additional human "channel" for imparting truth, aside from the inspired Word of God. Hence whatever it was that occurred at Pentecost must be interpreted in harmony with this unqualified declaration of the inspired apostle. We believe that the key to such harmony is to be found in the statement, "All Scripture is given by *inspiration of God.*" One of the operations of the holy spirit is that of creating or inspiring thoughts. The expression, "inspiration of God," is but another way of saying, "inspired by the *holy spirit of God.*"

In 2 Peter 1:20, 21, we read: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy spirit." This means,

then, that the Old Testament prophecies are a direct product of God's holy spirit. Hence, when we place ourselves under the influence of those spirit-inspired writings we are being led by God's spirit; our minds thus meeting His mind; and the point of contact is made through our reading or hearing His spirit-revealed messages as spoken through those inspired prophets. In no other way than through His divinely provided Word could God's people today hope to receive the blessings of God's holy spirit.

But the prophets themselves did not understand the things which the spirit of God enabled them to speak and write—it was not in the divine program for them to understand in those days. Concerning this the Apostle Peter declared: "Unto them (the prophets) it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them (the apostles) that have preached the gospel unto you with the holy spirit sent down from heaven; which things the angels desire to look into." (1 Pet. 1:12.) Notice the inspired apostle's explanation—that the gospel which was preached to the early church by Jesus and the apostles, and now to us, is the same message that was given to the prophets of old. That message later revealed to Jesus, then to His apostles, and proclaimed by them, was a result of the "holy" spirit sent down from heaven—at Jordan and at Pentecost.

Apostolic Inspiration at Pentecost

Thus we see that before the holy spirit's work, as contained in the Old Testament writings, could be made useful for the upbuilding of the "new creation"—the chief purpose for which those writings were penned—there must be a further miraculous functioning of that spirit or power of God—it must yet *reveal*, first to Jesus, then to the apostles, the true *understanding* of that which had been merely mechanically recorded by the prophets. This *revealing* work of the holy spirit first occurred at the baptism of Jesus. Our Lord there covenanted to be guided by the perfect will of God, as expressed in the Old Testament Scriptures; and, through a further inspirational power given specially to Him, that spirit revealed to Him the true meaning of those Scriptures. Concerning this the prophet had foretold: "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."—Isa. 11:2.

But while Jesus was blessed with a special *miraculous* revelation of truth, which enabled Him immediately to understand the mechanically written messages of the ancient prophets, He only partially passed that information on even to His apostles—because He knew they were not yet able to "bear" it. To the public of His day Jesus spoke mostly in "parables and dark sayings"; and although He later explained some of those parables to His apostles, yet they did not and could not understand Him fully, for "the holy spirit was not yet given" to enlighten them. In the process of revealing the divine plan, and having that revelation recorded for the

benefit of all the followers of the Master, there must needs be a further inspirational operation of the holy spirit—it must further function as a *revealing* power upon the apostles.

It, of course, had done this already in the case of Jesus; but now that spirit was to rest upon the "twelve apostles of the Lamb," miraculously illuminating their minds to understand not only the prophetic testimony of the Old Testament but also to comprehend, in harmony with those spirit-inspired Scriptures, the teachings of Jesus Himself. This was in fulfilment of the promise that Jesus gave to His apostles; namely, that when the spirit of truth should come it would guide them into "all truth"—a great part of which truth would be found in His own teachings, which the spirit would (at Pentecost) bring to the apostles' remembrance.

With the foregoing in mind we can see just what it was that occurred to the apostles at Pentecost, so far as this matter of miraculously revealing the truth to them was concerned. Pentecost was simply a repetition of what had occurred in the case of Jesus at Jordan, at the time of His baptism. It was at Pentecost that the apostles became the inspired messengers of God, to be used of Him in *completing* the revelation of His will to the church. A similar miraculous manifestation occurred to Paul at a later date, when he was caught up in vision to "the third heaven." Jesus told His *apostles* that the holy spirit would guide *them* into "all truth," and show *them* "things to come." That promise was fulfilled in their case, miraculously. But the holy spirit does not operate miraculously upon the rest of the church. There is no evidence that this promise is applicable to all Christians in any other way except through the inspired writings of the miraculously enlightened apostles.

We Are Guided Only By the Word

God does not guide individual Christians into "all truth" independently of His written Word. There is no need for Him to do so. He does not show us "things to come," except through that same inspired revelation by which we are "thoroughly furnished." He did, however, miraculously inspire His apostles with His holy power; and thereby enabled them, through an understanding of the Old Testament prophecies and of the teachings of the Master, to so supplement those prophecies and teachings by their own writings that the remainder of the church may be "thoroughly furnished unto all good works," even as Paul declares.—2 Tim. 3:16, 17.

We can appreciate, then, that for the Christian today the written Word of God—the Old and New Testament—furnishes a complete revelation of the divine will. That Word does not need to be supplemented today by any mystic or occult power of understanding, or special revelation. We can see, however, that there was real need for a miraculous demonstration or operation of the holy spirit at the time of Jesus' baptism and inauguration of His ministry, and also at Pentecost. Thus we find harmony between the events of Pentecost and the general teachings of the Scriptures, without the necessity of

giving any text a special "twist." And certainly it would be inconsistent to declare that all Christians are "thoroughly furnished" through the written Word, and at the same time insist that we are *not* thoroughly furnished thereby, but that there must be some special mystical exercise of divine power upon us in order for us to really know God and His will for us.

But let no one hastily conclude that we are trying to say that the holy spirit is merely the Word of God. Nothing could be further from our thought. We believe the Scriptures to teach, as we have already pointed out, that the holy spirit is the power of God, exercised in any and every way that He may desire to display it. The truth that we are here endeavoring to establish by the written Word is that the Christian's contact with the holy spirit as an illuminating influence in his life, is made *only* through the Scriptures; and that the *direct*, miraculous, revealing power of that spirit was limited to Jesus and His inspired apostles. Possibly this statement may seem surprising to some Bible Students, though well established in present truth. There may be many who have never fully analyzed the matter, and who lean to the nominal church conception of the operation of the "holy ghost" in the Christian life, even though they had long since discarded the preposterous theory of the trinity.

"Gifts" of the Spirit Passed Away

Some may remark that others besides the apostles, on the day of Pentecost, must also have come under the direct operation of the holy spirit, which enabled them to "speak with tongues," etc. To this we heartily agree. In the work of establishing the early church, prior to the writing of any of the New Testament, there was a special need for a visible manifestation of the divine power in various ways. The early Christians had espoused the cause of a leader who had been crucified. They claimed that He was the Son of God, and had been raised from the dead. But how could they convince others? They had no writings; everything was oral. It was a great aid in getting a hearing and giving a witness in those days to be able to speak in foreign tongues, and in other ways to give evidence of being specially dealt with by the Creator. The gift of "speaking with unknown tongues" was not inarticulate gibberish, but was intelligible converse in the actual language of some foreign country, though not understood by the one thus empowered to speak. This was a wonderful aid on the day of Pentecost, and subsequently, in giving a quick witness for the truth throughout the then known world.

But these miraculous "gifts" of the spirit, more or less common in the early church, were not to continue. Nor did they inspire or illuminate the mind of the possessor, as was the case with Jesus and the inspired apostles. Paul says, "Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge (ability to interpret tongues), it shall vanish away." (1 Cor. 13:8.) Hence, with Paul's inspired testimony that the miraculous gifts

of the early church were to cease, we are left with the single proposition of how the holy spirit would continue to dwell in the individual Christian thereafter, to lead, nourish and sustain him until he is "made meet for the inheritance of the saints in light."

Hearing versus Obeying the Word

In the first part of this discussion, last month, the question was raised that if one can become "filled with the spirit," "begotten of the spirit," "anointed of the spirit," "sealed by the spirit," etc., only by a study of the written Word, then why do not all who read the Bible become blessed with these various "witnesses" of the spirit? Let us now examine this question in the light of the Scriptures themselves, and see how practical and understandable is the answer.

We should remind the reader, at this point, that nowhere does the Bible contain the expression, "begotten of the spirit," although that thought is entirely in harmony with the general teachings of the Scriptures. The Scriptural language, while describing a work of the holy spirit in this respect, nevertheless specifically designates the "Word of truth" as the begetting agency—the "seed" of begetting. We read: "Of His own will begat He us with the Word of truth, that we should be a kind of first fruits of His creatures." (James 1:18.) To this statement Peter adds His testimony, saying, "Being born (begotten) again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever."—1 Peter 1:23.

Keeping in mind the thought that the "Word of God" is a product of the operation of God's spirit, we can readily see how it is that those who come under the influence of that Word may be said to be under the influence of the spirit of God. Such are "properly described as begotten of the truth to newness of life." (S. S. Vol. 5, page 183, par. c.) But still the question is not answered as to why some enthusiastic readers of the Bible come under its "begetting" influence, while others do not. Peter suggests the answer to this question in the verse preceding the one in which he declares that we are begotten by the Word of God, above quoted. He says: "Seeing ye have purified your souls in *obeying the truth*." (1 Pet. 1:22.) This is the answer: some obey the Word when they read it, while others do not.

Now let us elaborate on this point a little further. The Bible itself uses the illustration of "begetting," "quickening," and "birth," in describing the work of bringing into existence the "new creation." In the physical realm there can be no begetting of life unless there is a properly receptive condition existent in the maternal body which receives the "seed." So it is in the case of the Christian as a new creature. God begets us by "the Word of truth"; but in order for that begetting to take place, our minds must be in a properly receptive attitude. There must be full and complete surrender, genuine consecration to God, on our part. And even after the original "begetting" takes place, at the time we make our full consecration to God, the extent to which we continue

to be "filled with the spirit" will depend upon the extent that we zealously carry out the terms of our consecration.

Begotten by the Word of Truth

Thus we can see that to be "begotten" by the spirit of truth does not imply a sudden miraculous transformation of brain cells, nor an instantaneous entrance of some mystical or occult power into our minds—as many seem mistakenly to suppose. The "seed" of *truth* which does the begetting—that is, starts the beginning of a new life in us—*was* indeed miraculously provided through the inspired prophets, and by Christ Jesus and His apostles. And that ever-living Word of God has been ever ready to enter into and beget to a "new hope of life" all those who in the divine providence are brought into contact with it, provided they willingly and fully surrender themselves to its blessed influence. For a review of this particular phase of the subject we heartily recommend a careful restudy of pages 183 and 184 of Volume 5 of *Scripture Studies*.

The matter of *full* obedience to the written Word is a much more exacting prerequisite to spirit begetting than might at first appear. In some respects it goes even beyond the point of being sincere. There have been thousands of honest, sincere, students of the Bible who have never been "begotten" by the spirit of truth—because their determination, or spirit of consecration, has not been wholly to do the will of God, as expressed through His Word. Oftentimes one may think he has made a consecration to God, and is wholly sincere about it; yet as a matter of fact his consecration has been to some sort of *work*, or to some organization, which, before such consecration was made, he had simply decided to be the will of God for him. Such an one may then proceed to study the Bible in all sincerity—to justify himself in the work he has chosen and undertaken. Such an one is not begotten by the Word of truth—by the spirit of the divine plan which expresses the divine will—but is begotten by the spirit of whatever work or organization to which he has consecrated or dedicated himself.

Thousands make what they think is a sincere consecration to God—and it is sincere—but to them God is represented in the particular denominational church with which they are affiliated. These study the Bible to justify the position their church takes in matters pertaining to the Christian life. Thus, instead of being begotten of the spirit of God, and filled with that spirit, they are filled with the spirit of their denominational church—"and every passage in the Book they bend, to make it fit that all-important end."

Whole-hearted consecration to God is a consecration that ignores all preconceived notions and preferences, both of our own and of others, and sends us continually to the written Word of God—not to seek justification for things we ourselves wish to do, but to learn the divine will for us, and to be inspired by His precious promises to an ever-increasing zeal in the doing of His will. When such a full surrender to God is made, then and then only does the Word

of God actually become operative in our lives as "new creatures." There is nothing additional that needs to be done on God's part in connection with begetting us "by the Word of truth." His Word is complete, so that those who surrender to its conditions can be fully assured that through the spirit-revealed Word they will continue to be "thoroughly furnished unto all good work." God's part in the spirit-begetting being already provided, there remains merely the necessity for the individual to do his part; which, as we have already seen, is to fully surrender himself to the terms of true Christian discipleship.

Consecration Must Be to God

When one makes a full consecration to God, from then on he realizes that the precious promises of the Word now actually apply to him. No longer does he look upon them as mere literary expressions which seem almost "too good to be true," or which have no definite place in his own life; but, having complied with the conditions of the Word, he becomes imbued with the realization that now he has become a partner, a coworker, with God in His glorious plan of the ages, and that the "exceeding great and precious promises" of the written Word really belong to him; and that if he continues enthusiastic in the use of the Word he ultimately will reach spirit birth in the Kingdom, being then made a "partaker of the divine nature."

Briefly then, the Bible shows that the direct, miraculous, operation of the spirit of God as a *revealing* power in the human mind, was limited to Jesus and His apostles; and that through their inspired messages, which illuminate the mechanically recorded Old Testament Scriptures, as well as coordinate all the recorded teachings of Jesus and each of the apostolic epistles, the entire written Word of God thereby has become a complete revelation of God's will to those Christians who are willing to pay the price of full obedience to it. This means that the precious promise of Jesus to His *apostles*, that the spirit would guide *them* "into all truth" and show *them* "things to come," is applicable only indirectly to the church as a whole—operating in us only through the written Word of truth.

Proofs of Apostolic Inspiration

As an illustration of the point above suggested, note how wonderfully the various apostles were used of God, through the direct and miraculous revealing operation of the holy spirit given to them, to not only *know* of "things to come," but also to *record* those future events, for the benefit of all the consecrated who would need to know those truths. For example, Paul foretold the "great falling away" from the faith, and the development of the "man of sin." Then he showed how this "man of sin" would be destroyed by the bright shining of our Lord's second presence. He told of the "sudden destruction" that would come upon "this present evil world" in the last days, which would be as "travail upon a woman with child."

There also was miraculously revealed to the Apostle Peter certain important facts concerning the end

of the age: That there would come "scoffers walking after their own desires, saying, Where is the promise of His presence?" That it would be actually in the "day of the Lord," after the second presence of Christ had become a reality, that the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat." And many other important truths did the spirit of God also reveal to Peter; and he wrote them down for our benefit, that we, through the spirit, as it had operated in his mind, might be shown "things to come." Not the least among these future events foretold by Peter, is the "times of restitution of all things."—Acts 3:19-21.

The Apostle James was also inspired to foretell the troubles that were to come upon those who would "heap together treasures for the last days."

The Apostle John was inspired to write a wonderful preview of practically the entire Gospel age, as well as the work to be accomplished during the Millennial age; and this written testimony of the spirit we now have in the book of Revelation. Thus was wonderfully verified to all the apostles, and through them to us, that remarkable promise of Jesus concerning the enlightening power of the holy spirit.

None Inspired Since Apostolic Times

And now note in contrast to the miraculous operation of God's spirit upon the minds of His apostles, even as it operated previously upon Jesus, that none others since the apostles' day have ever been given a direct revelation of "things to come." Many have claimed to be able to forecast future events, but how miserably have all these failed! Madam Guyon of the dark ages, who sincerely thought she was filled with God's holy spirit, but who actually was under the deceptive influence of the devil's counterfeit of that spirit, was induced to see herself as being the woman referred to in the 12th chapter of Revelation, and looked down through the centuries and vainly visualized her own writings as wielding a tremendous influence throughout the world. True Bible Students today would like to feel that their faith rests upon something more substantial than mental hallucinations of this sort.

No other method for revealing God's truth to Christians in general would be safe, other than by study of God's written Word; for the reason that we today would have no way of knowing whether any occult mental suggestions we might receive were coming from the Lord, or whether they were being inspired by the devil and his fallen angels. But God has not left us to the mercy of the evil spirits. Through His mighty power He has specially provided the writings of His inspired Word of truth, so that in it we are "thoroughly furnished" with all the information we need, to grow in grace and to serve Him acceptably.

There is one way in which we may properly think of God's spirit, or power, as operating on behalf of the Christian—not, however, as a truth-revealing agency as in the case of the apostles. We refer to that suggested by Paul's words in Romans 8:28, where he assures us that to those who love God and who are called according to His purpose, "all things

work together for good." This suggests the thought of God's overruling *providences* on our behalf. It does not mean that we can be safely guided by those providences alone; but it does mean that if we sincerely apply ourselves to the study of the written Word, and demonstrate by the fullness of our consecration that we are unqualifiedly devoted to Him, then His spirit or power will operate when necessary in the shaping of circumstances with which we are surrounded, and will overrule those circumstances as may be needed, so that they all may combine to work "good" to us—in the sense that they will help to prepare us for the place God has for us in His plan; for we are "called according to His purpose."

Providences Merely Corroborate the Word

As a matter of fact, God's providences often operate in connection with our being brought into contact with His Word of truth. Most any fully consecrated Christian can look back in His life and note how circumstances have been overruled, so that he came in contact with the truth just at the time when he was ready for it. This is a ministration of God's power that we can look back upon with rejoicing. Its most practical and immediate value in the Christian life is really derived by thus looking backward—back upon "the way, He has led us day by day." But so far as our regular day-by-day guidance of the spirit is concerned, this must come through our study of the written Word—not through miraculous or occult suggestions. This guidance of the written Word may be supplemented to some extent by special

providences, but the Christian should be exceedingly careful along this line, lest he misinterpret his experiences—viewing them other than by the Bible. Otherwise he is quite certain to be led away from God and be guided by emotions or occult suggestions, rather than walking in the path of full obedience to Him. We believe that the only safe way for the Christian is to definitely plan his course in life according to that which he knows to be God's will as mapped out in the Bible for all Christians; and then to proceed persistently on that course, irrespective of surrounding circumstances; and to do this with blessed realization of the fact that his experiences are being overruled by God for his "good."

In addition to the "begetting" of the spirit, the Bible refers to the Christian's "anointing" of the spirit. It also speaks of those who are "sealed" by the spirit, etc. In the concluding installment of this article, appearing next month, these various Scriptural terms will be examined in the light of what we have already found relative to the manner in which the holy spirit now operates in the lives of fully consecrated Christians; and the results accomplished thereby will be reviewed. These various terms cannot be used interchangeably, as they each denote a particular phase of the spirit's operation in the Christian life; and we shall see that they all have a definite fulfilment through the comprehensive ministry of the ever-living Word of God.

(To be continued)

Love, the Principal Thing



LL footstep followers of the Master appreciate the emphasis the Bible places upon divine love as the controlling principle in the Christian life. Indeed, it is probably the most discussed of all subjects among the brethren. Doubtless more discourses have been given, and more articles written, on the theme of Christian love than any other topic in the Bible. Yet notwithstanding all this, we all still find it difficult to grasp the full significance of love as the sum of all the Christian graces, and even more difficult to measure up to its requirements in our daily walk and conversation.

In spite of all that has been said and written on the subject of divine love, many sincere Christians seemingly have failed to grasp the fact that this fundamental quality of Christian character does not consist of emotionalism, but is a definite guiding principle. It is the essence of unselfishness. While emotional love may at times coincide with the principle of unselfishness, at other times the two are quite diverse in their requirements. Emotional love frequently is selfish in its demands, but the principle of divine love is always unselfish.

True divine love, as a guiding principle in the

A Discussion of the Power of Divine Love in the Christian Life, Showing How it Activates all Those Who Possess it.

* * *

Christian's life, is the inevitable outgrowth of a knowledge of the doctrines of the divine plan—provided those doctrines are received and held sincerely before the Lord. Emotional love, on the other hand, may be, and frequently is, produced by the erroneous doctrines of nominal churchianity. And when this superficial type of love is put to the test it often produces very unloving results.

Error Not Productive of Love

Belief in eternal torture will not produce divine love. Genuine belief in the divine promise to bless all the families of the earth, held sincerely and intently, does produce divine love in one's heart. Belief in eternal torture, on the one hand, and a feigned belief in the statement that "God is love," on the other, often produces a strange admixture of sentimentalism, which with some may pass for Christian love; but when put to the test it often has caused professed Christians to burn their brethren at the stake—imagining that in doing this they were being God-like.

Christian love, because it is unselfish, can take a disinterested view of any and every situation, and

act in harmony with the instructions of the written Word. Emotional love, because it is often selfish, views every situation from the standpoint of self-interest, and acts in harmony therewith. The self-interests of emotional love may be bound up in personal friendships, doctrinal hobbies, desire for places of prominence before the brethren, or other personal interests. These may cause one to speak and act contrary to divine love, while on the surface he may be emotionally sweet and kind—a lovable character.

In 1 Corinthians 13, Paul tells us many things about the principle of divine love—how it operates in the Christian life, what it does and what it does not do. In the Common Version, the English word “charity” is used. While most Bible Students prefer the word “love” as a translation of the Greek word *agape*, used here by the apostle, yet the word “charity” does not come far short of expressing the proper thought. When we think of genuine charity we think of an act of unselfish *giving*, wherein there is no hope of return or of reward. If one’s charity is truly sincere it is wholly unselfish; and this is the real meaning of divine love.

“Love is the filling from one’s own another’s cup,
Love is a daily laying down, and giving up.”

Love Must Motivate Our Activity

Because emotional love is so frequently confused with the principle of divine love, even Paul’s wonderful analysis of the subject in 1 Corinthians 13 has been grossly misunderstood and misrepresented. For example: In verse 1 the apostle says, “Though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.” Now this has been interpreted by some to mean that the more of divine love we possess, the less inclined will we be to concern ourselves with publicly proclaiming the gospel of the incoming Kingdom. But this is not what the apostle meant; and certainly it is not what he himself practiced.

In the first three verses of this wonderful chapter the apostle mentions various divinely-approved activities and characteristics of the Christian. He does not attempt to show that they are out of harmony with the principle of love, but rather he points out the necessity of our activities being motivated by love if they are to be acceptable to God. If it were wrong to speak the truth “with the tongue of men and of angels,” Paul would have said so; but he did not. The necessity of our putting forth the best efforts possible to proclaim the gospel, is taken for granted by the apostle. Then he proceeds to call attention to the importance of our performing all such necessary Christian service *unselfishly*.

It is only when we speak the truth with other motives than that of divine love, that our efforts become “as sounding brass and tinkling cymbals.” But if love is the motive back of our activities in proclaiming the gospel, then whether spoken with “the tongue of men or angels,” or with “stammering, lisping tongues,” the message becomes “the power of God unto salvation.” Paul knew the weakness of human

flesh, and that the Christian would need to be constantly on guard lest selfish interests of one kind or another should become dominant in his service to God.

Prophecy, Knowledge, Faith—With Love

Paul knew that some would claim relationship to the Lord upon the basis of their “great works,” others upon their power of oratory, etc. Hence he points out that unless love is the ruling principle governing our service, it cannot be acceptable to Him and will be ineffective in accomplishing His purposes in the earth. He says: “And though I have the gift of *prophecy*, and understand all mysteries and all *knowledge*; and though I have all *faith*, so that I could remove mountains, and have not *love*, I am nothing.”—Verse 2.

The “gift of prophecy” was a gift of the holy spirit—a gift of God; hence the apostle should not be understood as discounting the value of *prophecy*, nor discouraging the use of it on the part of those to whom the Lord had given it. Nor was he discounting knowledge. Paul himself was given a wonderful revelation of the foretold “mystery hidden from ages and from generations.” His study of the written Word, and the special revelations he received from the Lord, all contributed toward furnishing him with a wealth of knowledge concerning God and His plan, second only to that possessed by the Lord Jesus Himself. The apostle valued this “knowledge,” and realized how important it was to him. Paul knew also that “without faith it is impossible to please God.” Hence he is by no means discouraging the exercise of *faith*. He knew that mountain-removing faith serves as a vital asset in Christian character. “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.”—Verse 3.

Doubtless Paul was well acquainted with the terms of Christian discipleship—as laid down by Jesus Himself when He told the rich young ruler that in order to be accepted as His follower it would be necessary to sell all that he had and give it to the poor. Paul knew that no one could be acceptable to God as a Christian unless he complied with the spirit of these terms—dedicating all he has for the Lord’s use. Indeed, Paul himself had already complied both with the letter and the spirit of those most rigid terms—his whole life was being spent in “giving” spiritual blessings to those in need.

And Paul was also ‘giving his body to be burned,’ in the sense that it was being consumed in the divine service. Daily it was being exposed to persecution—and finally, because of his faithfulness, Paul actually suffered martyrdom. No sincere Christian will ever be able to find in the life of the beloved Apostle Paul any excuse for shielding himself from the fiery experiences which must inevitably result from faithfulness to one’s consecration vows. Those who are faithful to their vows of consecration are daily giving their bodies to be burned—presenting them as “living sacrifices” to God.—Romans 12:1.

Prophecy May Be Used Selfishly

No, Paul did not imply that the Christian should not be interested in these various forms of acceptable devotion and service to God. What he did mean was that *love* must be the underlying motive prompting all our Christian efforts, if they are to have divine approval. One might have the gift of prophecy, and yet use it selfishly; in which case it would be better if he did not use it at all. One's knowledge of the divine plan might be selfishly sought and selfishly used—not for the glory of God and the blessing of others, but solely for one's own profit. But a charity-ruled heart will not do this. The erroneous idea that God gave us the wonderful knowledge of the truth simply for our own private benefit, or merely in order that we might prepare ourselves for the Kingdom, but not for the purpose of telling it out to others, may be one example of knowledge that is not based on love.

And that priceless gem of faith—"a faith that will not shrink, though pressed by every foe, that will not tremble on the brink of any earthly woe"—would be of no avail in God's sight unless it is controlled by unselfishness. The joys of faith are not ours to hold and cherish for ourselves alone, but are to be shared with others. The victories of faith are not to be used for our own glory, but for the glory of God. Likewise our giving to the poor must be for the blessing of the poor, rather than for some selfish purpose.

Worldly men and women make great gifts in order to have their names hailed before the public as noble benefactors of the human race; but the Christian's giving must be prompted by his unselfish interest in those to whom he gives, otherwise it counts for nothing in God's sight. It is possible to conceive that one might even suffer martyrdom for selfish reasons; but God could not accept such a sacrifice as sweet incense unto Him. Indeed, it would be an abomination unto Him—a stench in his nostrils.

Varied Manifestations of Love

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up." (Verse 4.) Love suffereth long because it is unselfish, hence is willing to suffer in order that others might be blessed. It is the Christian's unselfish devotion to God that puts him in the position where he suffers "for righteousness sake." If the professed follower of the Master does not suffer because of his Christianity, then he has reason to question the extent to which divine love is operating in his life. When true, divine love stirs the human heart it impels activity in defense of the truth and in the spread of the truth; and this in turn will bring down the wrath of Satan on one's head, which wrath is often expressed through one's best friends—in the church, or in his family, or among his neighbors. Jesus never would have been crucified had He not followed the course of love in faithfully bearing witness to the truth. Yes, love must suffer long, if faith is to gain the victory over the world and its spirit of selfishness:

"It takes great love to stir the human heart
To live beyond the others, and apart;

A love that is not shallow, is not small,
A love that's not for one, or two, but for them all."

"Love is kind"; it could not be otherwise. Love seeks to bless others, not to injure them. To the extent that our hearts are unselfish we will be sympathetic toward others; and while we should not condone the wrongs of others, we will not wish by unkindness to add to their burdens. Love will be kind because it "envieth not." It will not only be sympathetic toward the difficulties of others, but it will also rejoice in their successes—because it is unselfish. What a heart-searching test this is! If every consecrated Christian could truly, and from the heart, rejoice in the successes of others, how much more peace and harmony there would be in the church!

No Boastfulness in Love

"Love vaunteth not itself, is not puffed up." Boasting is a form of selfishness. One boasts because he wishes others to look up to him and appreciate his "superior" abilities and attainments. But love would rather boast about others. "In honor preferring one another," is the attitude of true love. Nor is love "puffed up." It not only does not outwardly display an attitude of superiority, either in natural or spiritual attainments, but it will not permit a Christian to "think more highly of *himself* than he ought to think."

Love "does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." (Verse 5.) Love has no self-interests to protect, so it can afford to be open in its dealings with others. It does not act one way today and another way tomorrow. It is dependable. Instead of seeking her own, love would rather sacrifice personal interests for the benefit of others. It is only when one's selfish interests are interfered with that he becomes provoked. Hence, if the Christian is seeking not to protect self-interests he will not be easily provoked when others take advantage of him. That is, he will not be quickly provoked to attribute evil motives to the wrong doer, but rather will first look for possible excuses for him; and will at least ascribe the wrongful act to the imperfections of the flesh—for "love thinketh no evil."

Love "rejoiceth not in iniquity, but rejoiceth in the truth." It will seek to cover the imperfections of others, and will not rejoice in iniquity. All iniquity is based upon selfishness; but love is unselfish, hence it can have no sympathy with the inequitable things that form a part of this present evil world. "Love rejoiceth in the truth," because it is through the truth that the loving character of God is revealed. Every feature of the truth reveals the unselfish purpose of God to bless fallen man. The Christian who is filled with God-like love will rejoice in everything that enhances his appreciation of that love.

Love "beareth all things, believeth all things, hopeth all things, endureth all things." (Verse 7.) Only true love can do all this. If there is any element of selfishness in the Christian's character, he will not be able to "bear all things," nor "endure all things"—because he will reason that it is not advantageous

for himself to do so. But the love-controlled Christian is not seeking his own advantage—he denies himself; and will believe and hope the best, of all those who may be instrumental in making life hard for him to bear.

An Enduring Quality

From here on in the chapter the apostle sets forth the fact that love will continue with the Christian right on through into the Kingdom; that not only does it serve us in our present "childhood" state, but will also continue to be the basis for our activities beyond the veil—when we will have put away "childish things." "For we (now) know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." To illustrate this point Paul continues: "When I was a child, I spake as a child, I thought as a child: but when I became a man I put away childish things."

(Verse 11.) Paul is here referring directly to his growth from the natural state of childhood to that of manhood as a human being—not as a new creature—but uses this as an illustration of our progress from the present condition of immaturity to that glorious condition of perfection beyond the veil—"when that which is perfect shall come. "For," continues Paul, "now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known."

Other Scriptures use the physical growth from childhood to manhood in the natural realm to illustrate the growth of the Christian even on this side of the veil; but in this particular passage the apostle is illustrating the difference between the spirit *begotten* and spirit *born* condition, and showing that love is the principal thing in both.

"And now abideth faith, hope, love, these three; but the greatest of these is *love*."—Verse 13.

Contending Earnestly for the Faith

("Spiritual Balance" Series)

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should contend earnestly for the faith once delivered unto the saints."—Jude 3.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Timothy 2:24.

FVERY Christian to whom has been revealed a knowledge of the truth, has a definite responsibility toward that truth. Not only is it to be cherished and zealously guarded in our own hearts, but each consecrated follower of the Master should earnestly and lovingly seek to help fellow Christians to attain and maintain a clear understanding and appreciation of "our most holy faith." The Apostle Jude enjoins us to "contend earnestly for the faith," while the Apostle Paul reminds us that "the servant of the Lord must not strive, but be gentle unto all men." In these two statements we are furnished with a practical basis for spiritual balance in the matter of contending for the faith.

In order to contend for "the faith," one must himself be thoroughly convinced as to what *the* faith really is. When one becomes doubtful about the truth he no longer has much of an incentive to "contend" for it; hence, is quite willing to extend "full liberty" to others—not only in respect to their personal beliefs but also liberty to air their discordant views before the church. This "broad platform" policy is frequently but a tacit admission on the part of its advocates that they themselves are no longer very sure about the soundness of various doctrines of

present truth, hence are quite willing for almost any kind of counter views to be circulated among the brethren. Others adopt this principle because of an erroneous conception of what really constitutes Christian liberty and tolerance.

Certainly in order to "contend earnestly for the faith" we ourselves must first be convinced of the reliability of our faith. A Christian who is not yet sure as to what constitutes the truth is in a most pitiable condition of mind. Uncertainty relative to the doctrines of the divine plan tends to weaken one's confidence or faith in God Himself and His overruling providences. The clearer we understand the truth the more vital will be our faith in the divine Author thereof. "A double minded man is unstable in all his ways," declares the Apostle James; and that is why Satan is ever interested in casting doubts in our minds concerning this, that, or the other feature of the truth today.

What is Fundamental?

There is much discussion these days about "fundamental" and "non-essential" truths; and there are many divergent ideas as to just where we should draw the line between the two. But after all, brethren, is there any truth of the divine plan that is not in a sense fundamental to that plan? Has God put anything in His Word that is not really important? Is it not frequently true that many times we classify as "unimportant truths" those parts of the divine plan of which we are not too sure ourselves, or in connection with which we have some fanciful theories of our own to set forth?

What then constitutes "the faith" for which we should earnestly contend? We answer that it includes every teaching of the Bible relative to the plan of God, and also the divinely ordained conditions upon which we may cooperate in that plan. Some

will object that this is too indefinite; but it is indefinite only if the divine plan itself is indefinite in our minds. No Christian should attempt to decide for others what they must believe or what they must "contend" for; but every Christian should openly and frankly contend for the faith *as he understands it*, so that the brethren as a whole may know exactly where he stands and what he believes.

Those who really believe in the ransom sacrifice of Jesus will contend for their belief; not by merely saying, "I believe in the ransom," but by outlining the beauty of this glorious truth, and showing how it constitutes the very foundation of God's great plan of salvation. Likewise other parts of the plan; such as, the call of the church, restitution for the world, God's oath-bound covenant, etc., will ever be in the hearts and upon the lips of those who consider themselves a part of the divine arrangement.

But what about the disputed doctrines, such as the covenants, the church's part in the sin-offering, the second presence of Christ, etc.? Is it the Christian's duty to contend earnestly for these? Why not? Merely because a certain truth is disputed by some, is that any reason why the Christian who believes that truth should not earnestly contend for it? Indeed, it is because every part of "the faith" is disputed by one or another of those who "oppose themselves," that it becomes the privilege and duty of the Christian to contend earnestly for the pure doctrines of the Word.

How Deep Is Our Appreciation?

Every effort of the Christian that is acceptable to God must be prompted by love for God and enthusiasm for His plan. Those who have a clear understanding and genuine *appreciation* of the second presence of Christ will not need to be urged to contend for this doctrine, because it will be in their hearts and they will want to talk about it. The same is true with all other features of the divine plan. From time to time some particular detail of that plan has been specially called in question by enemies of the truth. At such times there may be an immediate and urgent need for special emphasis to be laid upon it for a time; but in doing this we should not cease to contend for the *whole truth*.

Those who really love the truth will not contend for it merely for policy's sake. If we talk about the doctrines of the divine plan simply to allay the suspicions of the brethren relative to where we stand, then it could hardly be said that we are contending "earnestly" for the faith. And what is true of the whole plan is true also of each individual part of it. It is said that a man is known by the company he keeps; and it is equally true, that a Christian's *real* beliefs may be known by what he *habitually* talks about. The balanced Christian will be enthusiastic about all the precious teachings of the Bible, and will habitually discuss them all as opportunity affords.

But to "contend earnestly for the faith" does not mean that we will become cynical, or faultfinding. **Nor is it correct to say that one is "indulging in personalities" merely because he calls attention to**

the doctrinal errors of others—if it be done in the proper Christian spirit of kindness. Some say, "We try to avoid all controversy in our class, and we are getting along fine." The Christian may succeed in "avoiding controversy," but is he succeeding in obeying the apostle's injunction to "contend earnestly for the faith"? Our observation is that when the brethren try to avoid all controversy, that is just when the devil gets in his most effective work. More than one ecclesia has disintegrated or well nigh gone to pieces as a result of trying to avoid all controversy. What we *should* do is to avoid being "contentious" in the sense of indulging in harsh, personal criticism of those who disagree with us; but we should never cease to controvert error, in a kindly spirit, wherever and whenever it raises its ugly head.

What is Tolerance?

Neither love nor tolerance requires that the ecclesia should allow teachers to stand before them and seek to undermine their faith in the truths of the divine plan. If a member of the ecclesia has reached certain divergent conclusions which he believes to be true it would be proper for him to tell the church that he no longer believes thus and so, and even request an opportunity to present his views before them. Then, if the ecclesia wants to hear him, a special meeting could be called for that purpose.

If the ecclesia does not agree with his view, then he should not further molest them by urging his new views against their will. It is his privilege to go out and start a class of his own if he thinks that proper; but if he remains in the ecclesia that believes in the truth as we have already learned it from the Bible, then he should not try to sow discord among them. They have given him his opportunity, and he should be content to leave the results with the Lord. Nor would the ecclesia be following the proper course if it continued to invite him to speak before them, after knowing that the brother is no longer in sympathy with what they recognize to be present truth. To be tolerant with him as a *brother* does not mean that we need tolerate his errors or let him sow seeds of dissension in our midst. That would not be contending "earnestly for the faith once delivered unto the saints."

Paul says, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." These words remind us that our contending for the faith should be for the purpose of helping others, not for the sake of controversy. Certainly if a brother develops strange doctrines, it won't help him for us to remain silent about the matter. Such a course would not only be shirking our own responsibility and privilege toward the erring brother himself but also toward those who might become influenced by his false doctrines. If in meekness we endeavor to instruct him in the right ways of the Lord, there would be the possibility both of helping him and protecting others, as well as enhancing our own appreciation of the truth.

Loyalty to the Truth is an Essential

Some take the erroneous position that if what we believe is God's truth then He will protect it without the necessity of our doing anything about it. Such an attitude is not Christian, because it is not in harmony with the Lord's instruction for us. It is true, of course, that God is able to protect His truth, and will do so as necessity arises, regardless of our attitude toward it; but if we wish to receive the blessings of God which He stands ready to give us through the truth then we must show our appreciation of that which has been entrusted to us, by zealously defending it against all the onslaughts of the adversary.

The Christian is called to, and is being tested and prepared for, the divine nature and for joint-heirship with Christ Jesus in His Millennial Kingdom; also for the ages of glory to follow that Kingdom. But God will not exalt to such a glorious position in His universe any who do not now demonstrate that they have a fighting spirit of loyalty to Him and to the things that belong to Him. It is through the truth that we know God, and know His will concerning us. Aside from the works of nature with which we are surrounded, the truth of the divine plan and His providential leadings through that plan, is all that we do know of God while this side of the veil. Hence, our manifestation of loyalty to His truth is the only manner in which we can now show our loyalty to God. Can it be said that we are loyal to the truth, if, for policy's sake or to avoid controversy, or to have peace in the home or in the church, we refrain from earnestly contending for it?

Thus it is that God is judging our *loyalty* to Him by the extent of our enthusiasm for that which represents Him in our lives. Even if in some details it may later be found that we have erred in an exact understanding of some parts of the truth—and Paul says that “now we know in part”—nevertheless it is far better that we now contend earnestly for the faith as we sincerely understand it than to permit a condition of spiritual lethargy to creep over us, under the influence of which we will be content simply to “believe” the truth ourselves while we raise no opposition to the efforts of those who seek to turn present truth into a lie—as many are seeking to do on every hand today.

Christlikeness

Many times we hear the expression, “The most important thing for us now is to become Christlike.” This is very true, but Christlikeness is misunderstood by many to mean a spineless sentimentalism, nonresistance even to error, or merely emotional sweetness. This is not Christlikeness at all. Christ indeed was kind, gentle and sympathetic; but along with these qualities He also blended those of firmness, loyalty to the truth, and an uncompromising disposition to defend the truth. When viewing the suffering of His friends and others, “Jesus wept,” but to the enemies of His message of truth He said, “Ye hypocrites.”

Yes, we too say, Let us be more and more Christlike; but let us ever seek to possess a comprehensive

view of what Christ really *was like*. If we do, we will not be so inclined to compare Christ with Mahatma Ghandi, as some brethren have done; nor with various mystics of the middle ages. Toward the close of His ministry Jesus said, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” (John 18: 37.) To “bear witness unto the truth” means to “contend earnestly for the faith.” And whether we bear witness to the truth before the world or before the brethren, the light of that truth should be made to shine out clearly and unmistakably, exposing the darkness of error and helping the erring ones to know the way of the Lord more perfectly.

Follow Them as They Followed Christ

The apostles also were faithful in contending earnestly for the faith. Paul said, “I have kept the faith.” He had not only kept it for himself, but he had helped others to keep it. Indeed, when he wrote these words, he was about to be executed because of his faithfulness in “bearing witness to the truth.” No one will attain the Kingdom unless he likewise is faithful to the truth. Jesus and the apostles went on record with scathing denunciations of error, and also of those who hypocritically hold to them. It is our privilege, yea our duty, similarly to denounce error wherever we find it and regardless of who holds it. But, not being under the inspirational influence of the holy spirit as were Jesus and the apostles so as to read the heart, it is not within our province to brand any individual as a hypocrite. But we may, and should, judge the *error*, yet we must not judge the heart condition of those who hold and advocate the error.

Let us then continue to earnestly defend the truth, every precious feature of it, with as much enthusiasm as though we actually thought that the success of God's plan depended upon us—yet at the same time enjoy that full confidence in God which will enable us to realize at all times that He is at the helm, guiding and directing His own affairs, and that He is watching particularly to see how much we love Him by the extent to which we are willing to use our time and strength in the defense of that priceless treasure of present truth which He has committed to us in these last days.

And in our contending for the faith let us do it with kindness, yet with firmness—not with “doubtful disputation.” Let us not compromise the truth, either by misrepresenting it or by keeping still when others misrepresent it. Let us continue to love and seek to help those who, through erroneous views, are causing confusion and uncertainty among our brethren.

(To be continued)

The subject of Christian Tolerance is briefly alluded to in the foregoing discussion. This subject will be further developed in the next article in this series, appearing next month. Watch for it.



International Sunday School Lessons



SOWING AND REAPING

August 16—Galatians 6:1-10

Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own worth, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

Let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

GOLDEN TEXT: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.



INCE the new mind of those begotten by the Word of truth is still operating in the flesh, and "the flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would," it is possible for any Christian to be overtaken in a fault.

None is perfect, and there will always be a struggle going on as

long as we are here on earth. The Christian therefore should not be forgetful of this fact, and it should teach him to be merciful and kind in dealing with the faults and failings of others. Indeed, he does not know the day when he'll want others to be lenient toward him; so his endeavor should be to restore an erring brother in all love, keeping in mind that he himself may be tempted and may fall under that test.

There is no more beautiful quality of character than love which "covers a multitude of sins" in others—not dragging those sins to the fore and parading them before the eyes of the hypercritical and fault-finding. That same love will also cause us to fulfill the Scriptural injunction of bearing one another's burdens.

The Lord's people all have trials and troubles. There are times when life's billows roll high and surge upon the soul, and it is all that one can do to stand the strain. How good it is then to have the comfort, counsel and cheer of others, especially of the consecrated people of God. We feel that the people of the world cannot understand, nor can they advise us aright. It takes the wisdom that cometh from above to enable one to speak the right word at the right time.

Not that Christians should be constantly telling their trials to others in order to enlist sympathy and help; but love ever has the eye of quick discernment; and even when nothing is said, love generally knows what is going on, and can find precious opportunities of ministering to the brethren in a quiet but potent way.

Another highly valuable quality in the Christian life is humility. Perhaps we cannot do better here than to quote the following from *Zion's Watch Tower* of 1896:

"Above almost everything else, therefore, beloved, let us guard well our humility. It is only when we are little in our own eyes that God can use us with safety to ourselves.

And yet He does not shield us from every test of fidelity. If therefore the Lord gives you a little exaltation today, a little encouragement of success in His service, receive it humbly, meekly, remembering your own unworthiness and insufficiency save as God is pleased to work through you; and be just as ready to receive the humiliations of tomorrow as necessary for your discipline and the proper balancing of your character.

"If the success of yesterday makes you fret under the humiliation of today, then beware; you are not as roundly developed spiritually as you should be. Whatever may be the triumphs of the truth through us, let us always remember that we are among 'the things that are not.'"

When the apostle wrote, "For every man shall bear his own burden," he used a Greek word that signifies "duties." The thought is that each Christian should bear his own responsibilities and not cast them upon other people. It is a different word from that used in the text, "Bear ye one another's burdens."

Those who are taught should communicate with those that teach, pointing out anything helpful that may have a bearing on the matter under discussion. This should not be done for debate or contention, nor to show how much one knows, but rather to present all the relevant thoughts on the subject so that the minds of the brethren may be stimulated and kept free from error, and that the pure water of the Word may accomplish its sanctifying work.

"Whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting." This statement has nothing to do with the world, but with those who are new creatures in Christ Jesus.

"We sow to the flesh every time we allow the fleshly, selfish, unjust,

unrighteous desires of the flesh to have sway in our hearts and lives; and each sowing makes easier additional sowings, and makes more sure the end to that way which is death—second death. Contrariwise, each resistance to the desires of the flesh or toward selfishness, and each exercise of the new mind toward the things that are pure, noble, good and true, is a sowing to the spirit which will bring forth additional fruits of the spirit, graces which if persevered in will ultimately bring us everlasting life in the Kingdom.”—W. T. 1904.

QUESTIONS:

Explain the value to our own characters in dealing kindly, charitably and mercifully toward others.

What does the apostle mean by, “Bear ye one another’s burdens, and so fulfil the law of Christ”? To what does he refer?

Point out the danger that lies in too great self-esteem. Is God likely to continue to use those who begin to think too highly of themselves?

What is the teaching in the text, “Every man shall bear his own burden”?

Enunciate and amplify the great law of sowing and reaping, as it applies in the Christian life.

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THE GOSPEL FOR ALL MEN

August 23—Acts 11:5-18;
Romans 1:15, 16.

I was in the city of Joppa praying; and in a trance I saw a vision. A certain vessel descended as it had been a great sheet, let down from heaven by four corners; and it came even to me:

Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And I heard a voice saying unto me, Arise, Peter, slay and eat.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

And this was done three times: and all were drawn up again into heaven.

And behold, immediately there were three men already come unto the house where I was, sent from Caessarea unto me.

And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man’s house:

And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

Who shall tell thee words whereby thou and all thy house shall be saved.

And as I began to speak, the holy spirit fell on them, as on us at the beginning.

* * *

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto every one that believeth; to the Jew first, and also to the Greek.

GOLDEN TEXT: For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.—John 3:16



F GOD could have obtained the entire bride of Christ from, among the Jews, He would never have invited the Gentiles to this “high calling.” The Jews were His own peculiar people, and to them He had said, “You only of all the families of the earth have I known.” Naturally and properly, therefore they were the ones from whom to select all the promised “seed” that was to deliver the world in due time.

But while the Lord found a “remnant” in Israel who responded to the call of the truth, He did not find a sufficient number; and for this reason He turned to the Gentiles, and has been sending the message of truth to them throughout the age—though mainly in the two harvest periods—“until,” says the apostle, “the fullness (full number) of the Gentiles be come in.”

According to Daniel’s prophecy, the Jewish age closed with the end of the “seventieth week” of favor—or three and one-half years after

the crucifixion of our Lord—and then, for the first time, the gospel went to the Gentiles. It was hard for the Jewish converts to Christianity to understand this matter at first. When those brethren at Jerusalem heard that Peter had been preaching to Gentiles, they took him to task for it.

Then it was that Peter told of his experience in connection with Cornelius, and concluded by saying, “Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?” The hearers were convinced by the remarkable narrative. We know this from the statement that, “When they heard these things, they held their peace, saying, Then hath God also to the Gentiles granted repentance unto life.”—Acts 11:17, 18.

That Cornelius was a very noble character, we are told in the Scripture which says that he was “a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God alway.” In due time the Lord’s angel said to Cornelius, “Thy prayers and thine alms are come up for a memorial before God.”

When Peter had heard the story of this Gentile’s experience, he said, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” And Paul, in Romans 11, wrote: “Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” Then he adds,

“If thou (a Gentile) were cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall

turn away ungodliness from Jacob, ... that through your mercy they also may obtain mercy."

"I am not ashamed of the gospel of Christ," said the same apostle; "for it is the power of God unto salvation unto every one that believeth; to the Jew first, and also to the Greek." To the Jew *first* it indeed went, when Jesus called His apostles, and also when the holy spirit came to them on the day of Pentecost. But it did not stop there.

During the Gospel age His message of truth has been doing its important work of selecting the bride of Christ. Now, during this harvest time, the last members of the church are being sealed in their foreheads; and after the great "time of trouble" shall have done its work, the gospel shall then be preached to every kindred, nation and tongue throughout the world.

QUESTIONS:

Why did God visit the Gentiles with the message of the gospel?

How did God make known to Peter that the "middle wall of partition" between Jews and Gentiles was broken down?

What figure of speech does Paul use in Romans 11 where he expounds God's plan as relating to Jews and Gentiles?

Explain how the gospel message operates as "the power of God unto salvation."

How does the preaching of the gospel tend to develop us as Christians?

* * *

MISSIONARY ENTERPRISE

August 30—Acts 11:19-21; 13:1-12

And they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them: and a great number believed and turned unto the Lord.

* * *

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon

that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

As they ministered to the Lord and fasted, the holy spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands upon them, they sent them away.

So they, being sent forth by the holy spirit, departed unto Seleucia; and from thence they sailed to Cyprus.

And when they were at Salamis, they preached the Word of God in the synagogues of the Jews: and they had John to their minister.

And when they had gone through the isle unto Patmos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Then Saul (who also is called Paul), filled with the holy spirit, set his eyes on him,

And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and darkness, and he went about seeking some to lead him by the hand.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

GOLDEN TEXT: And the gospel must first be published among all nations.—Mark 13:10.



HE death of Stephen resulted in a greater stimulus to the Lord's cause, especially insofar as missionary enterprise was concerned; for the persecution scattered the Christians and caused them to go in various directions, even as far as Phenice, Cyprus and Antioch,

preaching the good news of salvation as it was in Christ Jesus. And the result of these efforts were highly encouraging; for, says the record, "A great number believed and turned unto the Lord."

The Church at Antioch should be commended for its missionary zeal. The words of a faithful servant of God come to mind in this connection:

"We favor having as many (elders) as are possessed of the outlined qualifications, and the dividing of the services amongst them. If the proper zeal actuates them, some kind of missionary or evangelistic work will soon claim some of them, or portions of the time of many. Each ecclesia should thus be a theological seminary from which efficient teachers would continually be going forth to wider fields of service."

From such suggestions, corroborated by the Acts of the Apostles, we should realize that an ecclesia is not to be a self-centered body, but on the contrary should be looking out for even wider avenues of service. This will react in increased power upon its elders and upon all its members. We must remember that the harvest field is the Lord's field; it is not confined to any one region. Can we honestly say, "Where He leads me I will follow"? We should be ready to go wherever the Lord may direct our steps. This is the true missionary spirit of the fully consecrated, and nothing short of this could be pleasing to the great Lord of the harvest.

On the Isle of Paphos the Apostle Paul dealt with Elymas the sorcerer in a summary manner. There is a time to speak and act with firmness, and Paul recognized this to be just such an occasion. Here was a hungry heart seeking to know the truth—for Sergius Paulus had requested an exposition of the way of salvation as God was having it announced through His faithful servants—and, on the other hand, here was an emissary of Satan offering positive resistance to the operation of the truth, hoping to obstruct the working of the divine power.

It was no time for forbearance, no time to mince words. Hence, the apostle drove his shafts of in-

dictment straight home," saying, "Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

It is manifest that Paul believed in a personal devil. He knew that the great adversary of God had agents in the spiritual realm as well as in the earthly realm—that is, members of the human family who had been "taken captive by his will." Paul promptly located the source of that wickedness which works against God and the forces of righteousness. Then he cast the darkness of physical blindness over the sorcerer, a fitting symbol of the greater spiritual blindness into which he had been drawn. Thus was the mighty power of God manifested, to the Lord's praise.

Matters thus worked out directly contrary to what the evil one had hoped; and Sergius Paulus, amazed at what he had beheld, recognized the fact that one who could perform such a miracle in the name of the Lord must be a servant of the truth of God. And so he entered into the sanctuary of saving faith in the God who could do such wonderful things.

And now likewise, in the concluding part of the Gospel age, the powers of darkness are abroad; and the Christian needs today to be clad in the complete panoply of the Most High, in order to resist all "the wiles of the devil." Never were the deceptions more numerous than at the present time. Truly we are living in what the apostle calls "perilous times." God's people must not compromise with evil in any way. The danger of becoming entrapped is great indeed. But living close to the Lord, and in the spirit of prayer, the follower of the Master may triumph gloriously by divine grace.

QUESTIONS:

Just what missionary work has God been doing during the Gospel age? Has He been trying to convert the world?

Name some of the signs of spiritual vitality in an ecclesia. How can such a body best operate to the praise of the Lord?

Why was the Apostle Paul so drastic and summary in dealing with the sorcerer Elymas? Would a more

gentle mode of treatment have proved more effective?

What are some of the snares used by the adversary today? And how can the Christian best avoid them?

Name the various parts of the Christian's armor, and show how they can be used to the best effect at the present time.

* * *

TURNING to the GENTILES

September 6—Acts 13:46-48;
Romans 10:8-15.

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.

For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

* * *

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the Scripture saith, Whosoever believeth on Him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

GOLDEN TEXT: I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.—Acts 13:47.



AUL and Barnabas stopped at Antioch in Pisidia, to proclaim the good tidings of salvation through Jesus.

As was their custom, they first went into the Jewish synagogue, where, after the lesson for the day had been read, they were asked to testify before the congregation. The Apostle Paul then stood up and delivered a strong and telling discourse. He at once engaged the attention of these Jews by referring to leading events in the history of their nation. He spoke of the judges of Israel, of King Saul, of David, and of John the Baptist and his testimony concerning Christ.

Then Paul held up before them Jesus, the mighty One in whom the prophecies of their people had been fulfilled. He pointed out that Jesus, the sinless and perfect Messiah whom God had sent to them, had been wickedly slain, but had been raised from the dead by divine power. He quoted from the Psalmist these words, "Thou shalt not suffer Thy holy One to see corruption," and explained that this prophecy referred to Christ, because of the fact that David did see corruption, having been placed in the tomb. And he concluded by telling them that the one hope of salvation lay in Jesus Christ.

The apostle's discourse was not without effect. Some of the hearers were favorably impressed, while others were not prepared for anything so new and so subversive of the old orthodox Jewish faith. But the narrative says: "When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached unto them the next Sabbath." So here Paul had a splendid opportunity for some more good witnessing work for Jesus.

On the following Sabbath a large concourse of people assembled to hear what the apostles might have to say, for the news had been spread throughout the city. No doubt jealousy was aroused in the minds of some by seeing so much attention paid to two strangers who

(Continued on page 31)

CHILDREN'S HOUR



The Life of Jesus

(Continued)

Mary Anoints Her Lord — The Story of the Prodigal Son

MARY was so grateful to Jesus for raising her brother Lazarus from the sleep of death," said Uncle Eb, "that one day she took a box of very precious ointment, worth perhaps hundreds of dollars, and anointed the Master with it. One of the disciples remarked that this was a needless waste of something of great value, but Jesus did not think so. He knew that it was a genuine token of love; and He said that the anointing was appropriate, for His own death and burial, and that wherever the gospel should be preached, this story of Mary's devotion to Him should be made known.

"When Jesus was on earth He related many beautiful stories. One of these was about a young man who wished to leave home. This lad knew that as a member of the family some day he would receive a share of his parents' property; so he thought it would be a better idea to ask his father for his part at once, and that is exactly what he did.

"The boy's father felt that it would be better for his boy to remain on the old homestead; but he did not try to force him to stay. Instead he gave him money that he required for his proposed journey. It was quite a gala day for the youth when he said good-bye to his father, his brother, the servants, and everything on the place, and started out for new adventures.

"Have you young folks ever found out that on many occasions it is easier to do wrong than it is to do right? That is, that it is easier to let yourself drift along, without offering any resistance to evil? You may have learned that at times it is easier to tell a lie than to tell the truth, or to break the rules of the school than to keep them.

"Well, that is about the kind of experience that this young man of our story had, as he went along the course of life. He associated with idle, shiftless, and fast companions, which was a very foolish thing to do; for it is said, 'A man is known by the company he keeps.' He spent his money in having what the world calls a good time; but it was not really a good time, for he lost the esteem of virtuous people; and he must have lost his own self-respect also.

"At first he was quite handsome and wore fine

clothes and had money to spend, so of course he had lots of friends to gather about and help him empty his pocket-book and squander the wealth that his good father had given him. Thus matters went on for a time, until his money was gone; and then he did not have so many friends, I can tell you. There are not many people of the world who want to associate with us if we are very poor.

"And this young man was poor now. His clothes were becoming ragged, and he looked more like a tramp than the fine-looking fellow he once was. At first he did not know what to do. No one would give or lend him anything; and he was ashamed to beg, even though folks had been willing to assist him. So he wondered if he could get a job somewhere. Finally he discovered a man who owned a number of swine, and he offered to take care of these in return for enough money to keep himself alive.

"Poor young chap, what a comedown for him! He was now engaged in one of the very lowest of occupations, and he himself got so little to eat that he was glad to consume some of the husks that he was giving to the pigs. He must have wondered how long he could keep on in this way of life. And then he began to long for his old home. He could picture his kind old father going about the place; also his brother, and the various servants. He remembered the abundance they always had on the farm. No one ever went hungry there. Every meal was a feast, and the very servants were looked after in the finest way.

"He thought these things over and over. Oh to be back there in the dear old home! But he hadn't acted right, so how could he dare to go home? Yet he remembered that his father was kindness itself; and when he thought of this, he came to himself and realized that he had been a fool in almost every way. "A great resolution now formed itself in this young man's mind; and he said to himself, 'I will arise and go to my father, and will say unto him, Father, I have sinned before heaven and in thy sight, and am not worthy to be called thy son: make me as one of thy hired servants.' And with this thought in mind he started out in the direction of home.

"Now, what do you suppose happened to this young man? Did some wild beast spring upon him? or did he meet with some accident by the way? No,

he made a safe journey: and at last he came in sight of his father's house. That must have been the fairest and sweetest scene that he had ever beheld in his life. No doubt you and I would think it so under the same circumstances. And at times when we have been away from home, and came back, oh what a delight it was to see the old place again!

"But what would happen when his father saw him? Would he set the dogs on him? Would he order him to go back where he came from? The only thing to do was to try it out, so he kept walking forward. Then something happened. His father saw him coming when he was still a long distance off, and he hastened toward the lad and embraced him and kissed him. Now did you ever hear of anything finer than that? It appeals to me as being the finest and most beautiful of all stories that Jesus told.

"But I am not through yet. Neither was the father; for he brought his boy into the house and told the servants to bring the best robe and put it on him, and to kill the best young ox in the stalls. And then he placed a ring on his finger and put shoes on his feet and a staff in his hand. And the father said, 'This my son was dead, and is alive again; he was lost and is found.' And so they had feasting and a grand time.

Meaning of the Story

"That is a story that our Lord Jesus told, and it has a meaning. That young man of the parable represented mankind, who have left their Father's house and fell away from God.

"When Jesus was on earth, among the Jews there were many who knew that they were sinners. They did not expect any favor of the Lord because they knew that they did not deserve it. You see, when you break the rules at school, you don't expect that the teacher will smile on you and be very pleasant to you, do you?

"But I knew a boy once who did something he should not have done, and he told the teacher about it and said that he was very sorry; and the teacher forgave him, and they became very good friends after that. And I imagine you would know who that teacher was if I told you.

"Many sinners in our Lord's time came to Jesus and said they were sorry for their past lives, and Jesus forgave them; and when they were sick He healed them; and they went on their way rejoicing. These people were illustrated in this prodigal son of the parable. That is to say, the spendthrift boy of the story was a kind of picture of the people I have been speaking about. I hope you understand.

"But, you know, the world is full of sinners. In fact the Bible says that all have sinned and come short of the glory of God. The whole world has been serving Satan, who is called 'the god of this world.' What a hard time it has been for the poor people! Think of all the sufferings and misery he has caused. The world has not yet reached its greatest depth of degradation, nor has it come to itself. Indeed, the world needs something—more than anything else. Now, then, who can tell me what that one thing is?

I have an idea that Ruth may be able to tell us. What do you say, Ruth?"

"I heard a man preaching on the street, and he said the world needed oshalim, I think it was," said Ruth.

"You mean Socialism," corrected Uncle Eb. "Well, that man was wrong. Socialism will never save the world, nor will any other system instituted by man. Well, we'll try again. What do you think about it, John?"

"I think the world needs a new deal," replied John.

"Yes, we've heard a good deal about a new deal lately, haven't we?" smiled Uncle. "Well, the world certainly does need that, but not the kind of new deal that the politicians talk about. Something better than that. Come now, I haven't heard the right answer yet. This time we'll try Peter."

"I think you mean God's Kingdom, with Christ to reign over the whole world. Isn't that it, Uncle?" asked Peter.

"Yes, that's it, my boy. You have expressed it just right," commented Uncle Eb. "Let all of us keep that thought in mind and never forget it. No matter what any one else tells you, it is God's Kingdom that is needed by this poor old world. That is the only thing that will fix matters right for all.

"In other words, the world needs to return home, just like the young man in the story that Jesus told. It needs to get back to the place of divine favor where it will have happiness and perfect life once more—as Adam had it before he wandered away from God. That is God's plan for all mankind; nothing else will do at all; and that is the plan that the Bible tells us so much about.

"When the world returns to its Father's house, God will receive the people with love, just as the father in the story received his prodigal son. Then God will make a great feast for all men, women and children. It won't be a feast of turkey, beef, potatoes, bread, pie, and such things; it will be a feast of truth.

"Perhaps you find it hard to understand how truth can be a feast. Now, you remember little Jimmy Tyler, and how he was sick for years with an injured spine, and they thought he would never walk again. Then one day a great doctor came and examined Jimmy and told him that in a short time he would have him walking around the room, and a little later out on the street. Oh, but wasn't that a feast for Jimmy! He just couldn't talk about anything else except the prospect of walking, and about his new doctor.

"Thus it will be with the world, by and by. When people come to learn that God is good, and that He is to give them peace, happiness, good homes to live in; and destroy sickness, sorrow and death; and give men perfect life for evermore if they will obey His laws; don't you think that will be a feast for the world? And it is called a feast in the Bible. In Isaiah 25 God calls it a 'feast of fat things.' And He says that at that time He will 'swallow up death in victory,' and the people will say, 'Lo, this is our God, we have waited for Him, and He will save us. Now let us be glad and rejoice in His salvation!'

THE FACT FINDER



How To Worship God

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

ANSWER: This question presents a very interesting and vital aspect of what is necessarily involved in being in heart harmony with the Creator. If colorful ceremony and entrancing music constitute the proper means of approach to and worship of God, then all Christians should understand this, and do everything in their power to arrange matters accordingly. On the other hand, if God is not looking for such formalism in our endeavor to worship and serve Him, then we should discover this fact, and diligently seek to acquaint ourselves with exactly what He does require and conform ourselves thereto.

A very appropriate passage bearing directly on this question, is Micah 6:6-8, which reads: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In this passage the prophet raises the question of how much real merit is attached to formal, colorful, ceremonial worship and service of God; and then he sets forth briefly just what the Lord *is* looking for in the hearts and lives of those who profess to be His people. He points out the fact that true worship of God is that which comes from the heart, and is naturally reflected in the lives of those who seek to serve Him. The prophet is not here condemning all formal worship of God, but is emphasizing the fact that acceptable worship is something which must go beyond mere ritualism.

God did require the Jews to observe certain rituals in their worship. There was a special reason for this. The Jews were God's typical people. In His dealings with them we have presented to us many illustrations, types, or "shadows of good things to come." (Heb. 10:1.) In order that God's dealings with the Jews, through their priesthood, might accurately portray the various features of His plan of

redemption, as they were designed to do, it was important that the Jews give careful heed to the instructions which the Lord had given them. This was particularly true with respect to the services of the tabernacle, in which specified animals were to be offered in sacrifice in a specific manner; and certain oils were to be used for anointing, and for other typical purposes. So the Jews, through the priesthood, were required to have a special form of service, in which rams, bullocks, oils, incense, etc., were used in the ritual; all of which was pleasing to God if sincerely and properly carried out.

But what the Prophet Micah is emphasizing in the passage above quoted, is that the mere fact that God had asked for the sacrifice of one ram, or one bullock, or the use of certain anointing oils, etc., did not signify that irrespective of other considerations the people could come to Him simply by means of a ritual. Even though they came with a thousand rams, or with ten thousands of rivers of oil, they would not thereby be assured of God's favor. In other words, the ram was nothing in itself, nor was the oil or incense; but the spirit of *obedience* in bringing these offerings to the Lord in His appointed way was the thing that counted with God. That is, they must humbly obey the Lord with their whole hearts, or He would not accept their worship.

Another important suggestion is introduced by the prophet, in the words, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Here is an allusion to certain forms of worship indulged in by Israel's heathen neighbors. It was that of sacrificing their children to Moloch—a hideous, metallic god in whose arms the infants of the worshipping parents were crushed and then burned to death.

Now God, on different occasions had specifically warned Israel against adopting any of the heathen methods of worship, or in any way fraternizing with them in their religious devotions. But the Jews did not always give heed to the Lord's warnings along this line. They seemed to be almost irresistibly attracted by the colorful ceremonies of their heathen neighbors, and from time to time they succumbed to this influence and became idol worshippers. Even the hideous heathen practice of offering infants to Moloch was probably looked upon by some Jews as representing commendable sacrifice and devotion, the spirit of which even the true God, Jehovah, would accept. But this of course, was false reasoning. In like manner many consecrated Christians, even enlightened students of the Bible, now seek to justify themselves in handling "the unclean things" of nominal churchianity, saying that Babylon's church services are "spiritually uplifting," simply because their

emotions can be stirred by certain rituals or practices found therein. Some parts of Moslem or Hindu worship may be able to make a similar emotional appeal—but this is not true spirituality.

The New Testament predicted that soon after the death of the apostles a great apostasy would set in, that the true doctrines of Christ would become corrupted, and that those who accepted the false teachings would be led away from the path of true Christianity. This is exactly what occurred. Jesus foretold this—in His parable of the Wheat and the Tares, and in other parables. Paul refers to it in 2 Thessalonians 2:3-12. This foretold system of iniquity, with all of its offshoots, is depicted in the book of Revelation under the symbol of mystic Babylon, from which true Christians should separate themselves. Just as Jesus pointed out that in the end of the age there would be a separation of the wheat from the tares, so the Lord, through the Revelator, now calls to His people who recognize false "Christendom's" condition of error to "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

The worship of Moloch by ancient heathen nations finds its modern counterpart in the nominal church worship of a torment deity, who, according to their creeds, will eternally torture all those who do not subscribe to the teachings of these counterfeit churches of Christ. The worship of the blasphemous doctrine of the trinity, which misrepresents the true God, and hinders real belief in the ransom sacrifice of Jesus Christ; likewise the mass; the worship of the Virgin Mary, or of dead saints; and many other forms of worship in the various churches, are actually unchristian, being mainly borrowed from the heathen religions of the Orient. Now it is because of these and various other false, unchristian teachings, that God says the system is "unclean," and calls His people forth from it.

This narrows the answer to our question, bringing it down to the matter of whether, after once recognizing the real source and character of Babylon's false doctrines, it is more pleasing to God to continue our association with those spiritually unclean and God-dishonoring systems, simply because the beautiful music and the smell of incense appeals to our emotions, or to give earnest heed to the Lord's Word and "come out from among them," where we will be free to worship God "in spirit and in truth," apart from the confusion and bewildering influences of jarring sects and creeds.

The question of how one may worship God acceptably has always been prominent in the hearts and minds of those who sincerely desire to know and do His will. This is one of the questions that concerned the Samaritan woman at Jacob's well, to whom Jesus preached such a wonderful sermon. She queried: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true

worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit, and they that worship Him [acceptably] must worship Him in spirit and in truth."—John 4:20-24.

These straightforward, meaningful words of the Master reveal that the only acceptable worship to God is that which comes from the heart, and that such worship does not depend upon time, place, nor ceremony. But of what does this heart worship consist? Is it merely a mental assent to the fact that there is a God over all, and blind adoration of that God? The Prophet Micah answers this question in the passage already quoted. He says, "And what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

To "do justly" is to live in harmony with the Golden Rule—to do unto others as we would that others should do unto us. This seems a simple requirement, but in reality it is very heart-searching and exacting. The Lord will not be pleased with any effort we may make to serve and worship Him, unless first of all, and to the full extent of our ability, we endeavor to adhere to the divine principle of *justice*. True worship of God involves more than merely "saying prayers." It means wholehearted obedience to His laws.

To "love mercy," according to a more literal translation of the Hebrew text, really means to be in love with "loving kindness." This takes us beyond the mere practice of *justice*. "God is love," and all of His actions are motivated by unselfishness. Hence if we are to be truly God-like, we must be "in love" with this great principle of divine love. It is not enough to mentally "subscribe" to it; we must be "in love" with it. Love—God-like, unselfish love—must become the consuming passion of our lives, if we are to be members of the Christ company. This is the important lesson brought to our attention in 1 Corinthians 13.

To "walk humbly with thy God" means to be joyfully submissive to His will, as it is revealed to us through His written Word. This is the final, and the most crucial, test of all. We may exercise a large measure of justice in our daily dealings with our fellowmen; we may even take a great deal of delight in the privilege of devoting our lives unselfishly to the blessing of others; but still we may not be willing, at all times, to walk humbly with our God. There are probably millions of noble, unselfish souls in the world, who are literally laying down their lives for others—for husband, or wife, or children, or for the neighbors, in moral reform work, in foreign missionary work, or in other ways—but who turn a deaf ear to the instructions of God's Word. Some of these noble persons, in fact, do not even believe that there is a God, much less having confidence in His written Word.

Thank God for the fact that He has wonderful future blessings in store for all those who have not wilfully ignored or opposed His Word. But we are here considering His requirements for those who wish to be assured that they are worshipping and serving Him acceptably at the present time. Hence we em-

phasize that one of those requirements is that we must walk humbly and obediently before Him. This means that His Word becomes the law of our lives, and that it overrides feelings, emotions, preferences, desires, either of our own or of others. It means that we will gladly do His bidding even though it entails the loss of friends, of reputation, of ease, of pleasure or influence. If such recognize the voice of the Lord calling them to come out of Babylon, they will gladly obey that voice, even if they should never again experience the thrill of having their emotions stirred by beautiful music or colorful ceremonies.

To walk humbly and obediently before God, which in the final analysis is the condition upon which all acceptable worship is based, one must be guided by principle rather than emotion. And those principles which become the Christian's guide must be those that are undeniably outlined in the Scriptures and based upon a "thus saith the Lord." This divine requirement for true and acceptable service to God is fundamental and will never be changed. It is the condition upon which immortality is gained in this Gospel age; and those who will gain life on the human plane in the Millennial age also will be required to adhere to it.

In short, true worship of God consists of full heart devotion to Him; a devotion that is based upon the principle of justice, motivated by the divine principle of unselfish love, and guided by the infallible Word of God. And too, it is a devotion that is not active merely for an hour or so once or twice a week, but is continuous, and enters into every phase of one's life. It is a devotion which in the early beginning of each day causes us to enquire, "What shall I render unto the Lord for all His benefits to me?" And at the close of each day it enables us to rejoice in the privileges we have enjoyed of sacrificing our time, our strength and our means in the divine service.

When matters are viewed from the Scriptural standpoint it can be seen that the way of the Christian is truly a "narrow way," and we can readily understand why Jesus could foresee that "few there be that find it." But it is a blessed way, because those who are walking faithfully in it have the consciousness of God's presence with them, and His overruling providences over them. And their future reward is well worth present hardships. They shall be "kings and priests unto God," and shall share with Christ Jesus in His glorious reign for the blessing of "all the families of the earth."

Baptized for the Dead

QUESTION: What does the Apostle Paul mean in 1 Corinthians 15:29, where he says, "Else what shall they do who are baptized for the dead, if the dead rise not at all?" How can anyone be "baptized for the dead"?

ANSWER: An important point to notice first of all, in connection with this passage, is the fact that it does not mention water baptism. Certain groups of professed Christians attempt to use this passage as authority for substituting living persons in water bap-

tism for those who have died without being baptized. But the apostle does not refer to anything of this sort at all.

The real baptism of the Christian is not water baptism; although immersion in water is a very fitting symbol of the real baptism, and is enjoined in the Scriptures upon the consecrated believer as a means of making a public confession of that which has already taken place in his heart. The real baptism is referred to by Paul in the 6th chapter of Romans, where he says: "Therefore, we are buried with Him by baptism into death." And in the 5th verse: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

This same baptism is mentioned again by Paul in Galatians 3:27, which reads: "For as many of you as have been baptized into Christ have put on Christ." In verse 29 he adds: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This latter statement is the key to a proper understanding of what it means to be "baptized for the dead." God promised Abraham that through his seed all the families of the earth were to be blessed. In Galatians 3:16 Paul identifies Jesus as the 'seed of promise,' and in the 29th verse—already quoted—he makes it plain that those who have been baptized into Christ are, together with the Master, a part of that promised "seed" through which the blessing is to come to all nations.

In 1st Corinthians 15, where Paul mentions the matter of being "baptized for the dead," he is pointing out the fact that if there be no resurrection of the dead, then the suffering of the church, which is involved in being baptized into Jesus' death, would be of no avail—obviously because of the fact that the promised blessing of all nations is a favor that is to come to them in the resurrection, and through the "seed of Abraham"; namely, Jesus and the church, who suffer the death baptism for this very purpose.

This is one of the outstanding passages of the Bible which calls our attention to the real value of the church's suffering in connection with the future blessing of the world. The church, of course, could not redeem the world—it is only the death of Jesus, the perfect One, that accomplishes that fundamental feature of the atonement work. But the church does share with Jesus in His sacrifice and suffering, in order that she may be equipped to participate with Him in the future work of blessing. Paul makes it plain that this constitutes being "baptized for the dead." In other words, the church is now laying down her life as an offering to God, to result later in enhancing the blessings to be poured out for the redeemed world of mankind.

EVOLUTIONISTS AT THE CROSSROADS

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

THE DAWN 136 Fulton Street Brooklyn, N Y.

Outline For Berean Study

THE DIVINE FAMILY

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

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

First Part—God, the Father

(5) How was God's Wisdom manifested:

(a) **Before the Jewish age?**

In Creation—Genesis 1:31; Psa. 8:3-9; Hebrews 2:6-8.

Scripture Studies—Vol. 6, page 38, par. 2 to p. 40, par. 1.

In the curse—Gen. 3:17-19, 22, 23. **Watch Tower**, 1889, p. 3 (Reprints, page 1124, col. 2—p. 1125, par. 1).

Scripture Studies—Vol. 1, page 131, par. 1 to top p. 135; p. 336, par. 3; Vol. 5, bot. page 412 to p. 414, par. 1; page 450, par. 2 to p. 451, par. 1.

By limiting iniquity—Ezekiel 16:49-50; 2 Peter 2:4-6. **Watch Towers**, 1895, p. 56, par. 3 (Reprints, page 1778, last par.; p. 1779, par. 3).

(b) **During the Jewish age?**

Ancient Worthies—Hebrews 11:39-40; Psa. 45:16.

Scripture Studies—Vol. 6, p. 699, par. 2; p. 707.

Watch Towers, 1913, p. 332, col. 2, par. 1-3. (Reprints, p. 5344, col. 2, par. 1, 2).

In the law—Gal. 3:24; Romans 2:11-13; 3:19-23; 7:9-14. **Scripture Studies**—Vol. 5, page 417. **Watch Towers**, 1909, page 109, col. 2, par. 1-3. (Reprints, page 4370, last 3 par.).

(c) **During the Gospel age?**

In sending His Son—Rom. 5:6; Galatians 1:4; 4:4, 5; Hebrews 2:8-10; Titus 2:12-14. **Scripture Studies**—Vol. 5, bot. page 417 to p. 419, par. 1; page 450, par. 2; p. 451, par. 1.

In the Apostles and other servants of the church—Eph. 3:1-12; 4:11, 12. **Scripture Studies**—Vol. 6, page 213 to p. 217; p. 241, par. 1; Vol. 5, p. 278.

Watch Towers, 1909, p. 53, par. 2 (Reprints, p. 4333, col. 1, last par.); **W. T.**, 1895, p. 181, col. 2, par. 6 on. (Reprints, p. 1848, col. 2, par. 3-8).

In selection of the Church—Rom. 8:28-30; Eph. 1:4-6, 11, 12; 1 Pet. 2:9; 2 Pet. 1:4, 10, 11. **Scripture Studies**—Vol. 5, p. 419, par. 2; Vol. 6, p. 181-182; p. 68-69, par. 1. (Reprints, page 5533, last par.).

(d) **How Manifested During the Millennial age?**

Binding Satan—Mark 3:27; Rev. 20:1-3. **Scripture Studies**—Vol. 5, p. 217, par. 3. **Watch Towers**, 1906, p. 166. (Reprints, page 3784, lower half).

Blessing and Restoring Mankind—John 5:28, 29; Rev. 21:1-5. **Scripture Studies**—Vol. 5, page 415, par. 2 to bot. p. 416; page 419, par. 3, 4; p. 475, par. 2 to p. 480; p. 484, par. 2 to p. 485. Vol. 6, p. 69, par. 2.

TURNING to the GENTILES

(Continued from page 25)

were advocating a "new religion" which threatened to overthrow Judaism, and they "spoke against those things that were spoken by Paul, contradicting and blaspheming."

But the apostles waxed bold, and told the Jews that since they judged themselves unworthy of eternal life, they (the apostles) would henceforth bear the message of salvation to the Gentiles. And that is ever God's way of dealing with men. When some reject His favor, that favor goes to others who appreciate it. It eventually finds the hearts that are hungry for the truth, and then the seed is sown on good ground, to bring forth "some thirty, some sixty, and some an hundred fold."

The Gentiles present were glad to hear this statement of the apostle, and we are told that "as many as were ordained to eternal life believed." The *Emphatic Diaglott* translates the word "ordained" as

disposed; the thought being that those who were disposed to accept the terms of salvation which God was offering them through the good tidings of the gospel, now became believers in the faith and caused to rejoice that God had granted such favor to them.

In Christ "there is no difference between the Jew and the Greek," says the apostle. And again he says, "There is neither male nor female, neither bond nor free, but ye are all one in Christ Jesus." What a great leveler is the gospel! How it searches out the heart, revealing whether the life be honest and true or whether there be pride and selfishness at its root!

Truly, "God is no respecter of persons." He loves those who love Him and who desire to be governed by the great principles of His divine plan; and ere long He will have all of this class gathered to Himself as His fruitage of love of the Gospel age; and then the way will be opened for others to hear the gospel and by showing real ap-

preciation thereof to win a place in the earthly Kingdom.

"And I, if I be lifted up," said Jesus, "will draw all men unto Me." And, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on Him might not perish but have everlasting life." It is that life that is to win the mighty triumph over death, when the great Messiah of life sits on His glorious Millennial throne.

QUESTIONS:

Tell of the apostles' experience in Antioch of Pisidia.

Was the character of Paul's discourse likely to make much of an impression upon the Jews?

Could we prove ourselves unworthy of everlasting life today?

Explain the full meaning of the text, "With the heart man believeth unto righteousness, and with the tongue confession is made unto salvation."

Talking Things Over



“Singing and Making Melody in Our Hearts”

SPIRITUAL songs can constitute a very valuable asset in every Christian's life. For thirty years Bible Students have enjoyed a choice collection of such spiritual songs in the hymn book entitled, “Hymns of Millennial Dawn.” For a number of years, however, this hymnal has been out of print; hence it is no longer possible to purchase new copies to take the place of those which, through constant use, have become worn out.

More than a year ago, at the suggestion of friends in many places, *The Dawn* undertook to ascertain from the brethren throughout the country whether there was sufficient need for a new supply of hymn books such as would warrant a republication of this precious collection of spiritual song-gems. The result of this survey has indicated, we believe, that it is the Lord's will for us now to undertake such a republication of the “Hymns of the Dawn,” and arrangements are now being made to this end.

In taking the matter up with the friends throughout the country many interesting suggestions have been offered, in the belief that some improvement could be made. Some have proposed the adding of a few new hymns. Others have suggested that all the verses of each hymn should be placed between the bars of music, rather than at the bottom of the page underneath the music. This, we admit, would be a helpful improvement; but we find that the additional cost of such a change would make it practically prohibitive. And to add a few new hymns here and there throughout the book would destroy the present numbering arrangement. This would cause considerable confusion where the classes continue to use some of the old books along with the new.

After careful consideration of these appreciated suggestions, therefore, we have decided that it would be best simply to republish the hymnal in its original form, both as to words and music. The new Hymnal will be bound in attractive cloth covers, and will be a substantial duplication of the old edition throughout. It is expected that it will be ready for shipment early in September.

Since first we made the announcement of our willingness to cooperate with the friends throughout the country in republishing these “Hymns of Dawn,” we have been receiving expressions from classes and individuals indicating the approximate quantity of new Hymnals they would be able to use in the event they were published. This information was appreciated and has served a useful purpose. But none of these

expressions have been considered by us as definite orders for the new books. Hence, all those who have already written to us as well as those who have not yet written, should now send in their orders for the number they require, that we may know exactly how many to ship. Of course the initial cost of making plates and publishing a song book of this size, with music, is necessarily heavy. Friends in the New York district, in cooperation with *The Dawn*, have undertaken to advance at least a part of this initial outlay, believing that the Hymnal is greatly needed by the friends everywhere, and that the sale of the edition will ultimately balance the account. We believe, however, that other brethren and classes throughout the country also will wish to assist in this cooperative effort. If so, all can help in financing the publication of this new Hymnal by simply sending in their orders, with remittance, now—slightly in advance of the actual publication date. Hence, all the classes and individuals who contemplate purchasing a supply of these new hymn books, and who are now in a position to do so, may be glad to know that if their orders are sent in during August, or at least prior to September 10th, this will not only assure them an early delivery of their books but also will aid very materially in the initial burden of publication.

Although, as already stated, the initial cost of this publication will be considerable, and the edition not being a large one naturally makes the cost per book more than would be the case if the edition were larger, yet we are happy to announce that we have succeeded in holding down the price per book to much less than first anticipated. In lots of 100 or more we will be able to supply them as low as 64 cents each, freight collect. In lots of 15 to 100 the price will be 73 cents, freight or express collect. Less than 15 copies will be 85 cents each, postpaid. In order to get the cheaper prices, any individual friends, as well as classes, may group their orders to make up the required amount if they so desire; but in such cases all the books, of course, will have to be shipped together to only one address.

So brethren, with this general announcement, we leave the matter in your hands, rejoicing that we have the privilege of cooperating with you in this additional small way toward the general upbuilding of the body of Christ. And as we all rejoice in the privilege of singing with our lips these precious hymns of praise to our Heavenly Father and to His beloved Son, may there also ever be a melody of joy and thanksgiving within our hearts as we contemplate all of the rich spiritual blessings that we enjoy at His hands from

day to day. May this joy of the Lord continue to be our daily strength as we press along in the narrow way of sacrifice that leads to glory, honor and immortality.

Intolerance

IN THE "Talking Things Over" department for July the suggestion was made that Satan sometimes seeks to take advantage of our Scriptural conviction that "love for the brethren" is the final test upon the church, and may suggest that we should be overly "tolerant" of our brethren's errors. Some, in reading this, failed to get the full thought that we tried to convey. One dear reader writes and reminds us that Satan never suggests the practice of *real* tolerance. To this we fully agree. We supposed, when we put the word "tolerant" in quotation marks that it would be generally understood that this kind of so-called tolerance that Satan would suggest would not be real Christian tolerance, but a counterfeit.

This simply serves to show that we should be more careful in what we say and how we say it, and it is a cause for rejoicing that many friends are thus watching very carefully everything that they read or hear. This, we believe, is a very healthy sign. Such carefulness, if practiced by all the brethren, would go a long way toward protecting the church from the many delusive and misleading theories that now, probably more than at any other time during the Gospel age, are being promulgated on every hand.

Since this matter of true Christian tolerance has been brought directly to our attention, the thought

has occurred that it may be timely to publish an article dealing specifically with that subject. Such an article is now being prepared for publication in the September issue. Just what is *real* Christian tolerance? How should it operate toward those who differ with us doctrinally? What bearing should it have on the matter of our acceptance or rejection of *teachers* in the church? How must tolerance operate toward our enemies? These and various other aspects of this important subject will be considered in the forthcoming issue of *The Dawn*. Surely every true Christian should hate the spirit of intolerance, and will make every effort to keep out from under its influence.

Perhaps some of our readers will remember that about six years ago we published in one issue of the *Witness Bulletin* a cartoon illustration based on the following words of a well-known poet:

"He drew a circle that left me out,
A heretic, rebel, a thing to flout.

Love and I had the wit to win,
We drew a circle that took him in."

These lines express a beautiful sentiment of Christian tolerance with which every Christian will find himself in hearty accord. But there are some things which true Christian tolerance cannot tolerate. There is a "spiritual balance" in this as well as in other matters relating to the Christian life. Let us do what we can to help each other attain and maintain this character balance, which, in the words of the apostle, is the exercise of the "spirit of a sound mind."

COMING CONVENTIONS

(Continued from inside front cover)

secretary, Mr. J. F. Cedarberg, 4715 Bloomington Ave., Minneapolis, Minn.

SAGINAW, MICH., Sept. 5, 6, 7. Friends in Michigan and more distant points are looking forward to this annual gathering at Saginaw. For further information and programs write to the class secretary, Mr. C. A. Sundbom, 3418 Sheridan Road, Route 1, Saginaw, Mich.

SEATTLE, WASH., Sept. 5, 6, 7. The brethren in Seattle and the Northwest are also planning for a spiritual feast at the Labor Day season, as usual. Programs and other information obtainable from the class secretary, Mr. Clifford R. Miles, 452 No. 65th Street, Seattle, Wash.

HARTFORD, CONN., September 13. The Italian friends are planning to hold a convention in Hartford on this date and have arranged for an immersion service. Five brethren have already indicated their desire to be baptised and the secretary will appreciate hearing from any others. Additional information will be supplied by Mr. G. Boccaccio, 615 Capitol Ave., Hartford, Conn.

Month of October

CHICAGO, ILL., Oct. 4. This regular semi-annual gathering is expected to attract friends from a consider-

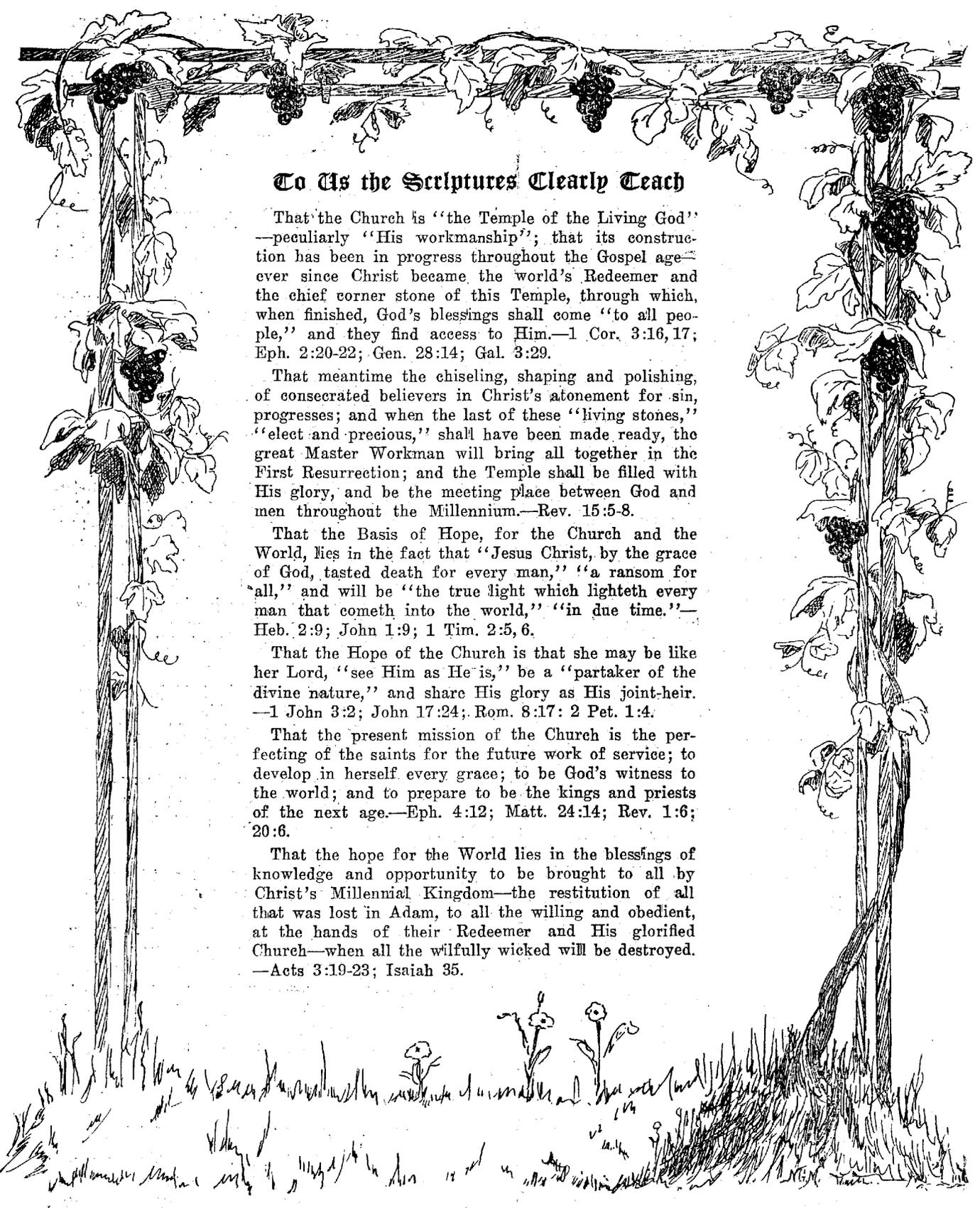
able distance. The sessions will be held in the regular meeting place of the Chicago Bible Students, 910 N. LaSalle St. For further information address the secretary, I. C. Foss, 5944 N. Knox Ave., Chicago, Ill.

ST. LOUIS, MO., October 10-11. Details of this gathering will be given in next issue, or may be obtained by addressing Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

PITTSBURGH, PA., October 30, 31 and Nov. 1. The Ecclesia at Pittsburgh will hold their Eighth Reunion Convention this year at the same place as on former occasions, in the O. of I. A. Temple (the old Bible House), 610 Arch Street, North Side, Pittsburgh, Pa. We are advised that a program of capable speakers will be arranged and that there will be a baptismal service. Communications relative to accommodations or other details may be addressed to the secretary, Mr. J. C. Jordan, 247 Greenwood Avenue, Emsworth, Pittsburgh (2), Pa.

CHANGE OF MEETING PLACE

THE LOS ANGELES ECCLESIA wish to announce that their Sunday meeting place has been changed to a splendid hall in a central location: **Musart Centre, 1324 S. Figueroa Street.**



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.