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A Herald of Christ's Presence

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 11, No. 8

AUGUST 1942

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

The Jew and the War—A review of the manner in which some of the prophecies pertaining to the natural house of Israel are now being fulfilled. 2

RADIO SECTION

Broadcast Schedule 6

THE CHRISTIAN LIFE

Pride—Its Manifestations—This heart-searching article is based upon notes prepared by Pilgrim Brother B. H. Barton. 7

The True Worship of God—A discussion of thoughts implied by Jesus' words to the Samaritan woman at the well, in which He spoke of worshipping God in spirit and in truth. 11

Approved Ambassadorship—A review of some of the credentials of an acceptable ministry of the truth, as suggested by the Apostle Paul in 2 Corinthians, chapters 5 and 6. 16

"Under His Wings"—A "Reprint" article which we believe is timely and encouraging.

DIVINE PLAN BEREAN LESSONS

Church Tried in Present Life 24

Fairness of the Church's Trial 24

Release from Everlasting Extinction 25

INTERNATIONAL SUNDAY SCHOOL LESSONS

Abraham's Intercessory Prayer 27

Isaac Practices Peace 28

Jacob's Vision of God 29

Jacob Seeks God's Help 30

TALKING THINGS OVER

Detroit and Los Angeles Conventions 31

Chautauqua Plans Completed 31

Labor Day Gatherings—Brooklyn, Saginaw, and Seattle 32

The President's Viewpoint 32

NEXT MONTH

This article—another in the series dealing with Israel's Wilderness Wanderings—draws helpful lessons for the Christian by noting the tendency of the Israelites to so soon forget the many manifestations of God's grace toward them. These articles are based upon contributed notes.

HE EXPECTS IT OF YOU

The Heavenly Father has made every necessary provision to enable His spirit-begotten children to know and do His will; and He expects them to make faithful use of these means of grace in order to serve Him acceptably. This article points out the great privilege we have of meeting the divine expectation.

THE HOPE OF GLORY

Paul speaks of our rejoicing in the hope of the glory of God; and that this wondrous hope "maketh not ashamed." (Rom. 5:2, 3.) In Colossians 1:27 we learn that the Christian's hope is dependent upon Christ being in us. This article discusses these thoughts helpfully, we trust.

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NEWS and VIEWS

The Jew and the War

THE prominence of the land of Egypt in the news of what some have called the "war of survival," is doubtless reminding millions of the part that Egypt played in ancient times in connection with God's chosen people of Israel. Egypt, the Red Sea, the ancient Arabian deserts begond; then Palestine—the "Promised Land"—all bear eloquent testimony to the accuracy of the geographical background of Biblical narratives and prophecies. The fact that these parts of the world are now again coming into such prominence should itself be stimulating to reflective thought; and especially so when we realize that according to the prophecies this was to be the case at the end of the age—or, as the Bible puts it, the "latter days," the "last days."—Ezek: 38:8, 16; Isa. 2:2; Micah 4:1; 2 Tim. 3:1.

Turning our minds back briefly to the days of Old Egypt, we recall that through a peculiar combination of circumstances the people of Israel found themselves enslaved in that country, and cruelly oppressed by Pharaoh, the king. The Israelites are not enslaved in Egypt today, but they are enslaved and oppressed in other parts of the world, particularly in Europe. And now, even as then, this oppression has become so burdensome that unless relief is forthcoming from some quarter, the very existence of this ancient people is threatened. It has been reported that under the Nazi regime in Europe already one million Jews have been slaughtered. But, just as historically recorded, deliverance came to Israel as a result of divine intervention on their behalf; so now, the prophecies indicate divine intervention is to be the final solution of the Jewish problem. Note what the prophet says on this point. We quote:

"Therefore, behold, the days come, saith the Lord, that it shall

no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again unto their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16:14-16.

That this foretold regathering of Israel could not refer to anything that has occurred in the past is apparent from the fact that the most prominent place from which they are said to be gathered is the "land of the north." This is the land north of Palestine, and refers to the countries of Europe, perhaps Russia in particular, where such large numbers of them are now domiciled. The Bible shows that on several occasions in ancient times the people of Israel were driven out of their land; but at no time was there such a world-wide scattering of the Jews, particularly into the "north country," until A. D. 70 and thereafter, when Jerusalem was destroyed by the Romans, and the people dispersed.

It is important, too, to know that time prophecies of the Bible have a vital bearing on the present experiences of the Jews. One of these prophecies pertains to a period described by Jesus as the "times of the Gentiles." (Luke 21:24.) Jesus said that during this period Jerusalem would be trodden down of the Gentiles. The Old Testament gives the length of punishment upon the Jews as being "seven times." (Lev. 26:18, 21, 24, 28.) Prophetically, a "time" is a period of 360 years. Seven times, therefore, would be 2520 years. The Jewish nation began to be trodden down of the Gentiles in

the year 606 B. C., when their last king, Zedekiah, was overthrown and taken captive to Babylon. Since then the Jews have had no national independence; the nearest thing to it being the privileges they have enjoyed in Palestine as a people since the First World War.

2,520 years from 606 B. C. brings us to the memorable date of 1914, the year when the First World War started. It will be recalled that in that war the British drove the Turks out of the Holy Land, and that at the peace table the Jews were given the right to return there under a protecting mandate later given to the British by the League of Nations. This outstanding development, following so quickly the expiration of the Gentile Times, should awaken us to a desire to investigate further the prophecies pertaining to the full restoration of Israel, and of world events associated therewith.

The treading down of the Jews by the Gentiles came officially to an end through the League of Nations' recognition of their right to occupy Palestine and to consider it their home country. This recognition came as a result of developments that began in 1914, which was the end of the Gentile Times. The fact that the Jews are still persecuted does not argue against the fact that the time has come for them to receive God's favor, and to be restored as a people to the land of their fathers. Indeed, the very fact that they are now being so bitterly persecuted in Europe is very much in line with the prophecies which portray their lot in these "latter days."

In the prophecy of Jeremiah 16, already quoted, the Lord tells us that He would send "fishers" and "hunters" among His people to induce their return to the Promised Land. The "fisher" method of obtaining results is through the use of bait. For many years the

World Zionist Movement has been offering inducements for the Jews to go to Palestine and make that country their home. This has accomplished some results. The latest reports indicate that 500,000 have already returned. And, in spite of the hazards of war, and the desire of the British not to openly offend the Arabs, Jews are still trickling back to Palestine.

But the "fisher" method is not causing them to return in sufficient numbers, so the "hunters" are used. The hunting method is usually one of force, and seems to well illustrate the severe persecution now upon that unhappy people throughout Europe. Certainly they are thereby being made to realize that Europe is no place for them. And while, just at present, they are not able to go to Palestine in any considerable numbers, it seems quite probable that a change will come about, permitting them later to return there in numbers far exceeding anything we have yet witnessed. But the main point we wish to establish here is that prophetically further trouble was to come upon the Jews even after God's favor began to return to them. Another prophecy substantiating this fact is that of Jeremiah 30:3, 5, 11. We quote:

"For lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . . For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. . . . For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

It will be noticed from this prophecy that the very time when God would "cause" the Jews to return to their own land, it would be for them a time of "fear and trembling, and not of peace." Evidently one reason for this is the manner in which they are caused to return. As we have seen, they were to be hunted; and do not hunters always cause fear and trembling on the part of the hunted? Another reason given by the Lord for the present trouble of the

Jews is that thereby they are being corrected; and because they need this correction, the Lord says that He will not leave them altogether unpunished.

Another remarkable prophecy depicting the present experiences of the Jews, as they relate to present world events, is that of Joel 3:1, 2, 9-12. This prophecy reads as follows:

"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people, and for My heritage Israel, whom they have scattered among the nations, and parted My land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [nations], and gather yourselves together round about: thither cause thy mighty ones to come, O Lord. Let the heathen [nations] be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen [nations] round about."—Leeser translates "heathen," "nations," both of which are the same in the original language, Hebrew and Chaldee.

The main point to notice in this prophecy is that when the time comes for the regathering of Israel to the Land of Promise, it would be associated with a war-like gathering of all the Gentile nations the prophecy also shows that some of these nations would try to prevent Israel from holding possession of the land, and that because of this God would plead against them on behalf of His people. Later, we will call attention to prophecies which will show how and when this pleading is to be done.

That the present gathering and arming of the nations is fulfilling this prophecy there can be little doubt. Note the circumstances: It is said that the nations would beat their plowshares into swords, and their pruninghooks into spears. This, of course, is ancient language, but it is very descriptive,

nevertheless, of the present efforts of all nations to convert all possible peace-time material and equipment into munitions of war. This is being done by all the nations on both sides of the world line-up. We mention it here merely to identify the fulfilment, of this prophecy. When we see this fulfilment, and see the foretold position of the Jews in connection with it, surely our confidence in the accuracy of prophecy should be greatly increased.

There are two other prophecies in the Bible concerning swords and plowshares, and both present a peaceful attitude of the nations. They are recorded in Micah 4:1-4 and Isaiah 2:1-4. They also pertain to the "latter days," or "last days," but take us a little way into the future from now, and describe conditions among the nations following the full restoration of Israel to the Promised Land, and their incorporation into the Kingdom of Christ now due to be established. Again we quote from Micah:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, . . . and people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among the people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Thus does the Lord tell us about the final outcome of it all, but intervening are still many prophecies to be fulfilled; prophecies which, nevertheless, are reaching a fulfilment rapidly in the fast moving events of the present time. It will help us appreciate the prophetic picture more, if we now consider briefly another divine forecast pertaining to Bible chronology, or time as it relates to the plan of

God. It has to do with Israel's long centuries of special favor from the Lord, and a foretold corresponding period of disfavor, mentioned in the prophecies as a "double."

This "double" period of punishment upon Israel is referred to three times in the prophecies. Jeremiah 16:18 speaks of it as a punishment that must "first" be visited upon them before they could be restored permanently to their own land; Zechariah 9:9, 12, in a prophecy concerning the time when Jesus rode into Jerusalem upon an ass, identifies the time when this double would begin to count; and Isaiah 40:2, tells of the time when the "double" is completed. Isaiah's reference to the double is in connection with the prophecy of their restoration, and of the fact that the Lord would send "fishers" and "hunters" among them to cause them to return to their own land.

This time prophecy of the "doubles" is a comparatively easy one to understand. Bible chronology indicates that from the time of Jacob's death—when God began to deal with His children as a **nation**—to the death of Jesus—which Zechariah indicates to be the middle of the double period—was a period of 1845 years. Counting that many years from A. D. 33 when Jesus was crucified, brings us to the year 1878. Someone may be quick to say that the Jews were not restored to their land in 1878, hence that this calculation must be wrong.

But we should remember the year A. D. 33 did not see the **dispersion** of Israel from the land of Palestine, either. What actually occurred at the time of Jesus' death is the clue as to what we should expect in 1878. What did occur there was the beginning of their downfall. Just five days before His death, Jesus said of the house of Israel, "Your house is left unto you desolate." (Matt. 23:38; Luke 13:35; John 12:1, 12-16.) But it was actually $36\frac{1}{2}$ years after that pronouncement before Jerusalem was destroyed and the Israelites scattered. There was, then, this $36\frac{1}{2}$ year period of decline.

In keeping with this, the date of 1878 would seem to mark the beginning of God's returning favor to the Jews; and there is abundant evidence that this actually

occurred; for it was in that very year, 1878, that Lord Beaconsfield, also known as Benjamin Disraeli, then Prime Minister of England—himself a Jew—presided over the Berlin Congress of Nations, and was able to obtain certain concessions and favors for the Jews in Palestine, which they had been denied for centuries and as long as it was under the Turkish rule. And since that notable instance of the return of favor to the Jew in connection with his home land, through the years, the question of Palestine as a homeland for the Jews has become an issue of more and more prominence.

Since 1897, when it was organized by Theodore Herzl, the ZIONIST movement has grown in strength and purpose, and today it is employed in the task of developing the natural resources of Palestine, which conservative estimates indicate is capable of supporting from two to four million more inhabitants than are now there. The opportunity for the Jews to return in such large numbers and the rapid progress that has been made in the development there since, has all come about through the First World War, beginning in 1914; for it was the war that wrested the control of Palestine from the Turkish Government, making possible all the changes that have taken place there since then. As there was a $36\frac{1}{2}$ year period during which favor was receding from Israel, so there has been this $36\frac{1}{2}$ year period when the sunshine of favor has been gradually more and more manifested toward them. Thirty-six and one half years from 1878 brings us to the year 1914; and as we have already seen, it was as a result of the war that began in that year, that Palestine was made available as a home-land for the Jews.

History indicates that even the year A. D. 70, which was the year marking the end of the $36\frac{1}{2}$ years of decline and in which, after a siege which lasted more than three years, beginning in 66 A. D., Jerusalem was destroyed by the Roman army under Titus, did not mark the complete end of suffering and desolation that still awaited the distraught Jews. For it was not until A. D. 73 that **all Judea** was subjugated, according to the Jewish historian, Josephus. If we add these three years to 1914, it

brings us to the year 1917, when the British army with its allies, the Arabs, wrested control of Palestine from the Turk; and in 1918, with the cessation of hostilities, and the subsequent treaty of Versailles, the Balfour Declaration on behalf of the Jews in Palestine actually went into effect. These correspondencies surely are more than merely coincidental, for they disclose God's purpose in connection with the reestablishment of His ancient people in the land He promised them would some time in the future be theirs; and that time, it seems clear to the eye of faith, is now.

Naturally, it is of interest to determine from the prophecies as clearly as we can, what may be expected to occur among the Jews between now and the time that the Kingdom is fully established. Details of prophecies cannot be understood prior to their fulfillment, but the Bible does make it plain that the Jews are to experience a great deal more of severe trouble before their eyes are fully open to what God is doing for them, and that Jesus, whom they pierced more than nineteen centuries ago, is truly their Messiah. This final trouble upon them is prophetically described by Jeremiah as "Jacob's trouble."—Jer. 30:7.

Jeremiah's reference to "Jacob's trouble," associates it with the regathering of Israel to Palestine, and harmonizes with what we have already noted; namely, that this regathering would be accompanied by much distress and persecution upon the Jews. The events of recent years are in full harmony with this prophetic pattern. But to our understanding "Jacob's trouble" will mark the climax of these experiences. It is God's way of describing a final assault by aggressor nations that will be made against Israel regathered in Palestine, and dwelling there safely and prosperously.

Some of the details of Jacob's trouble" are outlined for us in Ezekiel 38. In verse 8, addressing the leaders or the aggression against restored Israel, the prophet says, "And after many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel,

which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Verse 11 continues: "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates."

While 500,000 Jews have already gone to Palestine, and large areas of that once "waste" land have already been reclaimed, yet it would seem from the foregoing preview of events that there is yet to be a much larger regathering of Israel, before the final phase of trouble will come upon them. The statement, "in the latter years thou shalt come into the land that is brought back from the sword," might indicate that in the present struggle of the nations much fighting may be done in and around Palestine, yet it will not be Jacob's trouble. If this be true, and the land is "brought back from the sword," it would mean a short period of peace following the present World War, and that, at the peace table, an attempt will be made to solve the Jewish problem, by insisting that they all go to Palestine—that is, all the Jews in the beleaguered countries; for it would be difficult to support the 15,000,000 or more Jews throughout the world in that small area of Palestine. Pastor Russell wrote, on page 554 of *The Battle of Armageddon*, "Apparently some pressure will suddenly be brought to bear upon the nations which will result thus favorably to Israel, so fulfilling the above prophecy of Ezekiel."

In considering details of events yet future it is not wise to be dogmatic. The Prophet Ezekiel does, however, give quite a detailed description of how Jacob's trouble will develop against restored Israel. Commenting on Ezekiel 38:1-13, Pastor Russell, years ago, wrote:

"In Ezekiel's prophecy (38:1-13) the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomer, Togomar, Javan and Tarshish were names of children of Noah's son **Japheth**—supposed to be the original settlers of Europe. Sheba and Dedan were

descendants of Noah's son, **Ham**—supposed to be the original settlers of northern Africa. Abraham and his posterity (Israel) were descendants of Noah's son, **Shem**, and are supposed to have settled Armenia—Western Asia. (See Gen. 10:2-7.) This would seem to indicate in a general way that the attack will come from Europe—the 'north quarters'—with allied mixed peoples."—*The Battle of Armageddon*, page 556.

The various groups thus described by the Prophet Ezekiel as the ones who will be participants in "Jacob's trouble," are now actively participating in the present struggle of the nations, but it seems reasonable that there may be a lull in the present storm, during which Israel will occupy Palestine in greater numbers, and will become even more prosperous there than they are now. But the hatred of the Jew now so manifest in Europe, and the lust for wealth and power on the part of the aggressors, impoverished by their vast expenditures in their war efforts, will still exist. This can easily lead later to the march against the holy land which will represent the final phase of Armageddon. It will be in this struggle that divine power will be manifested for the deliverance of Israel—not however, until they have been severely chastised.

Zechariah 14:1-3; 12-15, indicates that the Jews will suffer greatly before divine intervention comes on their behalf. The city shall be taken, the women ravished and the houses rifled. There is to be great confusion among the attacking armies, and even "Juda shall fight." In the marginal translation it says that Judah shall fight against Jerusalem, as though even the Jews themselves will become confused with the terror that shall come upon them. Leaser's translation also gives this thought. Whether the Jews fight for or against Jerusalem, this final trouble upon them will be severe.

But finally divine power will assert itself—"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." (Zech. 14:3.) Joel 3:2 declares, as we have already noted, that God will plead with the nations on behalf of His people Israel. In Ezekiel 38:22, 23, the

prophet tells us how this pleading will be done, and what the result will be. We quote: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

All the prophecies dealing with this final phase of Armageddon, prophetically described as "Jacob's trouble," indicate that as a result of divine intervention at its close, the eyes of Israel, as well as the eyes of all nations, will be opened to behold the glory of the Lord. Zechariah 14:16-24 shows that this divine intervention will result in the establishment of the Messianic Kingdom, and that all nations, including those which attacked Israel, will have to fall into line with the divine new order, or else be deprived of the blessings of the Kingdom.

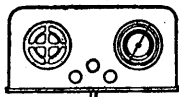
The blessings of that divine Kingdom will not, however, be merely economic. Zechariah 14:8, 9, declares that then "living waters shall go out from Jerusalem," and that in that day "the Lord shall be King over all the earth." These "living waters" are mentioned in Revelation 22:1, 2, and here we are told that the leaves of the trees which grow beside the river of life will be for "the healing of the nations." How much the nations will need healing; and how glad the people will then be that divine wisdom and power has solved the age-long problem of selfishness which they could not solve for themselves.

The life-giving blessings of the new Kingdom will not be meted out in any "half measure" proportions. They will be all-inclusive. Even the dead are to be restored to life, meaning that the millions who have died in the Armageddon struggle, both Jews and Gentiles, will be brought back and given an opportunity to participate in the blessings purchased for them by the redemptive work of Jesus. (Ezek. 16:55-63.) What a happy ending this will be to six thousand years of sin, suffering and death. Let us continue to pray for that divine Kingdom.



BROADCAST

THE MORTAL HOPES FOR THE FUTURE



SCHEDULE

ARE AS BRIGHT AS GOD'S PROMISES



Frank and Ernest

GOOD NEWS FROM THE BIBLE

Sunday, August 2

THE SECOND ADVENT

The second advent of Christ is one of the prominent topics of the Bible. Through misunderstanding many who believe in it like to think of the event as still being in the far-distant future. The Apostle John said, "Come quickly, Lord Jesus." This program shows why—it is a message of comfort. Booklet announced, "Christ Has Returned."

Sunday, August 9

THE SUN OF RIGHTEOUSNESS

In this dark period of world distress it is heart-cheering to learn that the Sun of Righteousness is soon to rise for the blessing of all nations. What is this Sun of Righteousness, and how will its healing rays reach and make happy a sin-sick and dying world? This program reveals the Bible's answer. Booklet announced, "Christ Has Returned."

These subjects do not apply to broadcasts in Canada and Newfoundland; nor to the Polish and Lithuanian programs.

Sunday, August 16

THE RICH MAN AND LAZARUS

Many still believe the God-dishonoring theory of eternal torment for the wicked, and the Parable of the Rich Man and Lazarus is misused in support of it. Frank's and Ernest's discussion of this subject should prove helpful. "Hell" booklet announced.

Sunday, August 23

THE JEW AND THE WAR

The position of the Jews with relation to Biblical prophecies is always of absorbing interest to those who are watching the signs of the times. August Dawn announced.

Sunday, August 30

ARMAGEDDON

What is Armageddon, and what will follow it? These and other interesting questions pertaining to this vital subject are helpfully discussed in this program. Booklet announced, "God and Reason."

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Albany, N. Y., WABY, 1400 kc.,	9:30 A. M.
Baltimore, Md., WFBZ, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WNBZ, 1490 kc.,	10:15 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Grand Rapids, Mich., WLAV, 1340 kc.,	9:30 A. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:00 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich., WKBB, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	8:45 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Presque Isle, Maine, WAGM, 1450 kc.,	4:30 P. M.
Saginaw, Mich., WSAM, 1230 kc.,	6:05 P. M.
Savannah, Ga., WSAV, 1340 kc.,	10:30 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.
Windsor, Ontario, Can., CKLW, 800 kc.,	1:00 P. M.

CENTRAL TIME

Alexandria, La., KALB, 1240 kc.,	8:30 P. M.
(Saturdays instead of Sundays)	
Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Clinton, Iowa, KROS, 1340 kc.,	10:15 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Joplin, Missouri, WMBH, 1450 kc.,	9:00 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	9:00 A. M.
Medford, Wisconsin, WIGM, 1500 kc.,	9:45 A. M.
(Wednesdays instead of Sundays)	
Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.

Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
San Antonio, Texas, KMAC, 1240 kc.,	9:45 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.
Yorkton, Sask., Canada, CJGX, 1460 kc.,	8:45 P. M.

MOUNTAIN TIME

Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Arizona, KOY, 550 kc.,	9:45 A. M.

PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Los Angeles, Calif., KMPC, 710 kc.,	2:15 P. M.
Riverside, Calif., KPRO, 1440 kc.,	9:30 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	2:15 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	9:40 A. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

ATLANTIC TIME

Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.
St. Johns, Newfoundland, VOCM,	5:00 P. M.

POLISH RADIO PROGRAMS

Chicago, Illinois, WCBZ, 1110 kc.,	8:45 A. M.
Chicago, Ill., WGES, 5000 kc. (Short Wave),	8:45 A. M.
Chicago, Ill., WGES, 5000 kc., (S. W.), Wednesdays	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	12:30 P. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Springfield, Mass., WSPR, 1270 kc.,	8:30 A. M.

LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
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Note: Washington, D. C., and Yorkton, Sask., Canada, stations are new on the list.

The Christian Life

Pride--Its Manifestations

(Based on notes by Brother B. H. Barton)

PRIDE is a poisonous manifestation of selfishness. It is, as someone has well said, selfishness gone to seed. Every Christian should be on the alert to resist the encroachments of pride, because to whatever extent it is permitted to influence our thoughts and actions, it will blight our peace and joy in the Lord, and distort our every outlook in keeping with its own ugly form.

One of the manifestations of pride is that of undue self-esteem. Paul speaks of it as thinking more highly of one's self than is warranted—than one ought to think. Self-esteem manifests itself in many and unsuspecting ways. It may prevent one from accepting the truth from an humble source; and by the truth we mean not only the doctrines relating to the divine plan, but details of truth on any and all subjects. It is so easy for any of us to be wrong, even in the every-day things of life, that we should be willing to be corrected no matter from what source the correction may come.

If a person hesitates to seek advice for fear that it may reveal his own lack of knowledge, it is a sign of pride. In the world, the men and women who are the most successful are those who seek the advice of others, especially in fields with which they are not too well informed themselves. This is still more applicable in the Christian life. Our understanding of the truth of God's Word is less likely to be complete if we are unwilling to take into consideration the viewpoints of others of like precious faith. That is the reason it is so essential that we meet together for mutual study and fellowship.

Undue contention in presenting our views may be a manifestation of pride. The truth is such a bulwark of strength against error, that we do not need to be contentious in its use. To be over-concerned about a point may indicate that what we are presenting is partly our own view, rather than God's, and our pride is causing us to be contentious in its presentation. If such be the case, then pride will cause us to be very reluctant to change our opinion; that is, to admit that we are wrong even when the truth is apparent.

The self-esteem manifestation of pride also may cause us to resent reproof, even though the reproof may have been deserved and necessary.



On the other hand, a Christian who is properly humble before the Lord and before his brethren will not resent reproof even though it may not be merited. Elders of ecclesias should be specially on guard along this line; for, unless they are, pride may ruin their usefulness as servants of the brethren. If an elder resents having his thoughts called into question by even the humblest member of the ecclesia, it is a sign of undue self-esteem, and he should take the matter in hand before he is slain by the monster.

Elders are servants of the Lord's people, and it is not fitting for servants to resent questioning by those whom they serve. If there is any doubt in the mind of a brother or sister as to where one of their servants, or would-be servants, stands with respect to doctrine and practice, it behooves that servant to display the greatest of patience and painstaking care to make his position clear. A refusal to do this may represent a lack of true humility before the Lord and before the brethren.

Self-esteem also sometimes manifests itself in the habit of interrupting others when they are talking. This may not always be the cause for such rudeness. Sometimes it is just a plain case of nervousness. But if we find ourselves constantly interrupting others in order that we may talk ourselves, it could easily be that we, inwardly, think that what we have to say is more important than what the other person is saying. Such would represent undue self-esteem.

A willingness to listen to others is one of the evidences of true humility, and is of prime importance to our own growth in grace and knowledge. The lowliest saints of God, from the standpoint of education and ability, may often express thoughts which are golden nuggets of truth, more valuable, perhaps, than a whole discourse by one more talented. If we are not listening when these thoughts are expressed, we lose them; hence we lose the blessings that would accrue from them.

If we are not humble enough to listen to our brethren, we could easily become proud enough not to listen to the Lord. God speaks to us through His Word. If we go to His Word merely to find that which will bolster up an idea which we have developed in our own minds, it means that we are not truly listening to the Lord, but misusing His Word to satisfy the desires of our own self-esteem. Let us be on the alert, dear brethren, to note the slightest manifestation of pride along this line, and in prayer before the Lord, ask Him to help us to be free from it.

SOCIAL PRIDE

Social distinctions among the brethren are, thank God, pretty well broken down, but the spirit of pride which was responsible for fastening the un-Godlike theory of class distinctions upon the unhappy world is still liable to manifest itself among the brethren. We may, for example, find ourselves seeking the fellowship of only the better educated and talented among the brethren, and ignoring those whom we consider not to be of "our kind." If we find any such tendency to be influencing us, we may be sure that the grace of God has not yet taken as full control of our lives as it should. There is also danger that we may develop what might be called a spiritual class distinction complex. That is, we may wish to fellowship with only those whom we consider to be as well developed spiritually as we consider ourselves to be. Sometimes a fear is expressed that newly interested brethren coming into the ecclesia, may spoil our deep fellowship. This is to our shame, and is unlike the spirit manifested by the Master. If we feel that we are well developed spiritually, let us rejoice in whatever privileges we may have in helping others to the same condition. If we do not rejoice in thus helping the weak, it is a very good sign that our own development is not as rounded out as it should be.

While it is true that Jesus seemed to love some of His apostles more affectionately than others, this doesn't mean that He didn't love them all and was not glad for every opportunity He had of being with them all, and serving them. In our truth association there will be those to whom we are drawn more than to others, but this doesn't mean that we should ignore any of the brethren, and not rejoice in every privilege we have of being with them and enjoying their fellowship. There should be no cliques among God's people—"all ye are brethren."

APPROBATIVENESS

Too great a desire to be well thought of by the brethren may manifest itself in various ways. One may hesitate to speak, read, or pray in meetings. To the on-lookers this may seem to be a

display of humility; yet, actually, it could be on account of fearing criticism if a mistake is made. We might decide that it is better not to give a testimony at all than to give a poor one which would give the brethren the thought that we are not very good at giving testimonies. Thus pride, in a very subtle form, would be ruling our hearts.

We may have an ambition to lead. The apostle says that one who desires the office of a bishop, or elder, desires a good thing. To have a desire to bless others through leading meetings, etc., is not in itself an evidence of pride; but it does expose the brethren to the dangers of pride. We can check on ourselves in this connection by noting our own attitude when others are speaking or leading meetings. Do we feel like staying away from meetings if we are not leading? Or, if present, are we uneasy and not paying attention to what is being said; all the while thinking to ourselves that we could bring out the thoughts much better than is being done? If thus we muse, let us beware—pride is gaining the ascendancy and, if encouraged, will cause our downfall.

Along this same line, pride will hinder us from rendering faithful service unless we can be foremost in affairs. One who is truly humble will be just as happy to serve as a deacon as he is to serve as an elder. Indeed, he will be happy to serve in every way possible even though the ecclesia does not recognize his service or confer any office upon him. For some reason the idea of preaching has taken on altogether too important an aspect in the minds of many of the Lord's people, with the result that, at times, brethren may get the idea that if they can't be foremost in the service along this line they are being neglected and ostracised. If we find ourselves feeling that way about it, let us beware.

From the Lord's standpoint, the brother or sister who serves *faithfully* even in obscure ways, and who does not, therefore, receive the praise of the brethren, is just as honorable as those who are out at the forefront, perhaps more so; at least, there is less danger that such service is rendered in part because of the expressions of appreciation by the fellow-workers. It is most proper that we afford every encouragement to those who serve, but how nice it would be to accord those who serve unheralded and unsung a little more attention along this line. They deserve it; and if they continue to be faithful in that which is least, surely rich blessings will be theirs in the Kingdom, whether or not we recognize and appreciate their service.

Another possible manifestation of pride is the disposition to talk too much about one's humility, as though the friends wouldn't know we were

humble unless we told them. Humility doesn't need to be advertised. Like the fragrance of a beautiful rose, its presence is manifested without the necessity of special attention being called to it. The rose does not need to say, How sweet is my perfume; nor does a truly humble Christian need to call attention to his humility.

If we discover, then, that we are fearful the brethren will not recognize our humility, and feel that we have to call their attention to it, it is a sign that we have more approbateness than we thought. Of course no brother or sister would actually say to others, See how humble I am! No, the flesh finds more clever ways of advertising its feigned humility than that. A brother might get upon the platform to speak and open his discourse by saying that he didn't understand why he was there, for there were others who could serve so much better. The chances are that if the brother really felt that way about it he would have seen to it that he wasn't there. This might not necessarily be the case, but it could be, so deceitful is the human heart, and so desperately wicked. True humility will cause one to serve as well as possible in whatever position in the Lord's providences he may find himself, without making apologies, excuses, and explanations.

Another habit which may represent the spirit of approbateness is that of constantly referring to what "I said," or "I did." "Brother so and so asked me such and such, and my answer was thus and so," is an attitude we will do well to avoid. Deep down in our hearts the referring to matters of this kind may be a desire to let the friends know that we are very brilliant, and in such high standing with the Lord that our advice in spiritual matters is constantly sought. We say it "might" display something of this kind. In any case, it is well to be on guard.

Another good test of humility is to note our attitude when others get credit which may properly belong to us. An interesting thought concerning some passage of Scripture may be under discussion. The thought may be based upon a suggestion that came from us. Do we "itch" to let the brethren know this; or are we happy simply in the knowledge that they are being blessed as a result of our efforts? Right along this line it is well to scrutinize the motives of our every word and deed. In our association with the brethren opportunities are constantly arising for rendering a little assistance here and there, by kind words and deeds. If, when we do these things, we look to see whether or not they were noticed by the brethren, it means that a little bit of pride is still left in our hearts. "Playing to the gallery," as the thought is expressed

in modern language, will never get us into the Kingdom.

Along the line of seeking approval from the friends for what we do, is the other test of what our attitude is when someone else is complimented and we are ignored. Do we resent this instead of rejoicing in it? This is a heart-searching test, yet by it we are able to measure our growth in humility and to determine whether or not we have reached the point where we are able to actually esteem others as being better than ourselves, and are therefore glad to see them put forward.—Phil. 2:3.

Although the habit of "foolish jesting" is generally looked upon by the brethren as a waste of time, yet it *could* manifest a spirit of approbateness in that one may seek to draw attention to himself and his brilliance through his ability to make the brethren laugh. In such an event the motive back of the jesting would be a whole lot more detrimental to the brother than the jesting itself. A humorous play on words, if wholesome and harmless, may help to relieve nerve tension, but if prompted by approbateness, it will do serious injury to any Christian indulging in it.

Just as one may hold back from giving a testimony for fear of making a mistake and thus having his pride injured; so a Christian may seek to give a very eloquent testimony in order to display his ability. Here again approbateness would be displayed. To make sure that love, zeal, thankfulness, sincerity, etc., are the motives that prompt us in speaking, it is well to ask ourselves such questions as, Is it my desire to speak only for the Lord? Am I truly seeking to be clothed in humility? Am I depending wholly on the Lord's strength to help me speak? Do I really sense my own weakness?

Pride may also be manifested in our characters by a reluctance to distribute truth literature for fear our friends and neighbors might see us, and on account of it not think so well of us. Then again, does pride in any way hinder us from firmly, freely, and gladly acknowledging our belief in Present Truth no matter who may ask us. Or, are we just a little bit ashamed of being a "Millennial Dawnist"? Are we reluctant about being seen associating with the truth people; or do we rather, own them as our friends wherever and whenever we may be seen with them? In these ways also we may check to determine the degree to which pride rules our hearts.

ACCOMPLISHMENTS

Success in life, whether connected directly or indirectly with the Lord's service, proves a test to our humility. If we have, by God's grace, learned to do something real well, how anxious

are we to display our ability? Do we become fretful, and assume a persecuted attitude, when we imagine someone is holding us back? If so, it is well to realize that it is probably the Lord that is holding us back until we have learned well the lesson of humility. In all such matters it is important to remember that there are really no secondary causes so far as our relationship with the Lord is concerned. If our ambitions or plans are frustrated, let us not blame this brother or that sister, but realize that all the brethren on earth, whether true or false, could not keep from us that which the Lord wishes us to enjoy.

When we maintain this proper viewpoint of our relationship to the Lord, and of His watch-care over our highest spiritual interest, we will be greatly helped along the road to true humility. If our ambitions are checked we will search our hearts, and enquire of the Lord, for the reason why; instead of blaming the brethren and becoming embittered toward them. Perhaps the brethren may be wrong in their dealings with us; if so, that's something for the Lord to deal with. Of this we can be sure, that our own position in the matter could only be possible through the Lord's permission. And our faith in His watch-care should enable us to believe that He will permit nothing to happen in our lives but what will be for our highest spiritual welfare. In this let us rejoice.

The same viewpoint holds true even though our brethren in Christ may not be involved. In the business world, at our work in the factory or the office, we may seem to be held back from doing things which we aspire to do, and which we believe we have the ability to do. If this be the case, let's not blame our competitor, our foreman, our office manager, or our fellow-worker. Let us rather, as in our association with the brethren, seek to ascertain what lesson the Lord may have for us in our experiences. If they accomplish nothing more than to keep us humble before the Lord, they are very valuable indeed. But if we become embittered toward those whom we imagine to be responsible, we have failed in the test.

Some of us may have imaginary accomplishments, and these cause more trouble than real accomplishments. Real accomplishments often represent years of patient toil and trials and tests in the school of Christ, hence the cost of attainment is a counterbalance to keep the Christian humble who has attained. On the other hand, mushroom-like development of ability, even if it is real ability, is frequently not accompanied by development along other lines, hence one in such a position needs to be especially on guard. But if one's attainments are only imaginary, then the danger is truly great. Such an one may prove

to be a great trial to many of the Lord's people. Seemingly there is always someone to sponsor the cause of a brother who imagines he is being persecuted by the brethren, and thus his pride is further encouraged, and his overcoming made the harder.

We have all heard the fable of the bird which tried to make an impression by wearing borrowed feathers. We may be tempted to do this along spiritual lines. We may reason that we wish to serve the truth in the best way possible, hence use the material of others, letting on to the brethren that it is our own. The friends may say, as they have said of various ones in the past, "What a talented brother!" The friends no doubt received a blessing, but the brother's blessing would have been greater had he presented his own, though inferior outline; or else, told the brethren the source of the thoughts he was presenting. The point in this is, that the desire to get ahead among the brethren, which is a form of pride, may lead, also, to mild forms of deception.

We can check the attitude of our hearts along this line by carefully scrutinizing the motive of everything we say and do. For example, it is always commendable to quote the Bible in proof of what we believe, whether it be from the platform, or in private conversation, but there is a possibility of quoting long passages of Scripture merely for the purpose of parading our knowledge before the friends. Let us watch ourselves along this line, and make sure that all we say and do is with the motive of glorifying the Lord, and not to display self.

SPIRITUAL ACHIEVEMENTS

It is well to examine ourselves to discover what progress we have made in overcoming pride. Along this line, here are a few thoughts for prayerful consideration:

Are we truly glad to express approval of any grace of the Spirit we see manifested in others; feeling at the same time that we have not reached such a high attainment ourselves?

Are we always looking for superior qualities in others, and happy to acknowledge them when suitable opportunity offers?—Phil. 2:3.

Have we learned to measure ourselves, not by ourselves, but by the perfect standard, Christ Jesus?—2 Cor. 10:12.

Are we humble enough not to fear that the brethren will think we are not humble?

Are we truly glad to take a back seat while others taking a leading part in the service?

Are we patient and gentle in defending the truth?

Do we rejoice when various doctrines of the truth are repeated for the benefit of learners, even though we know them ourselves?

Are we able to enter whole-heartedly into the comments and prayers of others, even of the least talented, and not rankle with the feeling that we could do it so much better ourselves?

Have we developed beyond the point where we are resting on the laurels of past service, but instead, are rejoicing in the golden opportunities of the present?

In this whole lesson of pride, Jesus is our pattern. He had all knowledge, all ability—earthly and heavenly—yet He said that His teachings were not His but His Father's. He said that He

could do nothing of Himself, but only as the Father helped Him. His words, Jesus claimed, were not His own, but the Father's. In view of this wonderful example of humility, how should we walk who once were sinners, enemies of God, and without any spiritual knowledge, wisdom or ability?

May we indeed remember that before honor, goes humility (Prov. 15:33; 18:12); before destruction is pride (Prov. 16:18, 19); and that pride is so displeasing to God that it is classed with murder, bearing false witness, and with lying. (Prov. 6:16, 17.) Let us then endeavor to be clothed with humility, and being adorned with this and other graces of the Spirit, be truly "meet for the Master's use."

The True Worship of God

THE expression, "true" worshipers presupposes that there are "false," or as St. Paul suggested in his lecture on Mar's Hill, "ignorant" worshipers; and, when we take into consideration the remarks of our Lord in the context from which our text is taken, there can be no question about it. (Acts 17:30, 31.) The mere fact that a person may have a reverent demeanor, and may be disposed to seek divine counsel and grace and, generally speaking, be considered a noble, generous specimen of humanity, is no warrant for concluding that his prayers are being heard or that he is a "true" worshiper of the living and eternal God. Notwithstanding one's apparent nobility of character and reverential demeanor, he may be far from the divine standard of what constitutes "true" worship of God. False doctrine and the "commandments" and "traditions" of men may hinder; or, too high a regard for man-made and man-constituted institutions; or excessive regard and esteem for servants of the Lord, may be the predisposing cause of a failure to fully and properly worship the Heavenly Father.—Matt. 15: 7-9; Isa. 29:13; John 4:22.

The narrative from which our text is taken furnishes many valuable lessons in connection with our subject and it is well that we consider it very carefully. Our Lord was on His way from Judea to His home land, Galilee, and had to pass, therefore, through Samaria. When He reached the heart of Samaria and came to the city of Sychar, He became wearied and in need of refreshment from the arduous journey northward. In the ordinary method of counting time in those days, it would appear to have been around noon when He reached this point. However, from noted authorities, we learn that this could not have been the case, that it must have

been toward evening. Dr. Wilson, the author of the *Emphatic Diaglott*, is one of these who believe that St. John counted time like we do today—from midnight to noon and noon to midnight. Therefore, the sixth hour would be either the early morning or the evening; because it was very rare indeed for the drawing of water in the heat of the day. There were certain stated times for this purpose and it was usually in the cool of the day—either very early morning or in the evening. Since our Lord was wearied from His journey it would preclude the early morning hour.

While His disciples had gone into the city to obtain food, as the account shows, a woman of this city of Sychar came out to get her customary supply of water and there at the well of Jacob, she came upon the Master resting. To us living in this day of general education and increase of knowledge, it may seem strange that this woman should hesitate about giving the requested drink of water. But the rules of deportment and etiquette were different then from what they are today, and it was considered a lowering of dignity and station in life for an inferior to expect service from a superior. In this instance, the line of distinction was even more sharply drawn between those whom the Jews considered to be heathen and outcasts; therefore for a Jew to ask a favor of a dog like a Samaritan was something out of the ordinary in the general run of life then. See Luke 17:7-8; 22:25-27; John 13:12-17; Mark 7:24-30. The account in the Common Version indicates that the Jews had no dealings with the Samaritans, but this is not altogether correct. The *Diaglott* rendering provides the proper translation: "For the Jews do not associate with Samaritans," considering them "aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." The people of Samaria being a mixed race and not Jews, it would be natural for them to consider them in the light of Gentiles.—Ephesians 2:12.

Our Lord thereupon suggested that He had the water of life and that she might more appropriately ask Him for this "gift of God" to a sin-sick and soul-weary world. The question naturally presented itself to her mind, "What sort of a person is this that He should presume to be greater than our father Jacob who originally had title to this property?" Then when He disclosed to her that He was aware of her past life and how unworthy it was of divine recognition, she concluded that He must be a messenger of God, a prophet of the Lord. Wishing to justify herself in the face of these facts, she thereupon raised the question of the proper place and method of worship. She said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." No doubt she was aware of the formalism, etc., attaching to the worship of the Jews and may have felt that the simple worship of the patriarchs, Abraham, Isaac and Jacob, without resort to tabernacle or temple, was more effective and had divine recognition rather than the ceremonials of the Jews at Jerusalem, which had been established at a later date—rather like the Roman Catholic view of being the oldest church.

When it is remembered that it was upon this very site that the Samaritan temple was built at the foot of Mt. Gerizim, the attitude of this woman toward the proper place for worshiping God seemed but natural. But our Lord did not agree with her regarding her viewpoint and indicated in no uncertain terms that God was a God of order and that He it was who had arranged for salvation to come through a specific medium. "Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews." Yes, God had acknowledged them as His very own people and it was to them that He had made all His promises; therefore if anyone would become a true worshiper of Him, he would have to recognize this fact and act accordingly.

Our Lord did not agree with the commonly accepted thought that any religion and worship is better than none, and that all forms of worship have their respective merits. Neither did He agree that worship would continue to be recognized by God if merely directed toward Him. In the words of our text, He gave unmistakable

testimony to the fact that there was only one proper and suitable form of worship that henceforth would be recognized by God—"in spirit and in truth." Neither did He say that there had been no true worshipers before. But none of those who had worshiped the Father before the time of Jesus could possibly be said to worship Him "in spirit and in truth"; for, up to that time, none had been begotten of God's Holy Spirit and had the light of truth to a sufficient degree to warrant the full and complete worship of God implied in the words of the Master to this woman of Samaria.

Neither could those ancient worthies enumerated by the author of the epistle to the Hebrews, 11th chapter, although accepted of God, have had the conception of God necessary to this worship, because the love of God had not yet been manifested, His only begotten Son not having been sent into the world. (1 John 4:9.) While God accepted their worship and adoration, He did not recognize them in the same way nor to the same degree. Not that they were not as worthy as those who lived subsequent to the coming of the Lord into the world, but that God had a specific time and place for each feature of His divine plan of the ages, and the time had now come for the development of those who were in readiness to receive the gift of life in the person of His only begotten Son; and only such could He recognize as sons. None was recognized by Him as such before the coming into the world of the Savior and Redeemer. Up to that time, they were only recognized as friends and servants of God.—Isa. 42:8; James 2:23; Heb. 3:5, 6.

WORSHIP "IN SPIRIT AND TRUTH"

In order to understand what is meant by the worship of God "in spirit and in truth," it is essential, first of all, to have clearly in mind the meaning of worship. In Old Testament times, the meaning of the Hebrew word, *shachah*, translated "worship," meant to prostrate oneself, to bow in obeisance. In the New Testament, the Greek word is *proskuneo* and means the same thing as the Hebrew word, *shachah*. But this is only the outward form or method of recognition of that which is superior or which merits devotion, esteem and honor. It is merely the way the ancients had of acknowledging this greater thing, power, or being. Naturally it was representative of their inmost feelings and sentiments. In other words, it represented their attitude. It will be recalled that it was this form of outward indication that Cornelius manifested when Peter brought to him the words of life, and which Peter promptly rebuked as improper, when offered to him as a servant of God, and only properly offered to God Himself. It was the same

form or manifestation by St. John on the Isle of Patmos offered to the angel of the Lord who brought the Revelation to him, and which the angel promptly rebuked, and reminded St. John, the spirit-begotten one, that **ONLY GOD WAS TO BE THUS WORSHIPED.**—Acts 10:25, 26; Rev. 22:8, 9.

Today, we do not prostrate ourselves before that which we recognize to be superior or esteem and honor; but rather, this worship is shown by bowing the head, kneeling, the making of a cross on the breast, the tipping of the hat or a salute of the arm. These various ways of indicating our heart's sentiments and feelings may be different from that of olden times but they have *exactly* the same meaning.

The meaning of the word, "worship" as given in the Standard Dictionary is as follows: "Primary 1. To pay an act of worship to; *perform acts or have feelings of worship.* To honor. Secondary 1. The *act or feeling* of adoration or homage; the paying of religious reverence, as in prayer, praise, etc. 2. The *act or feeling* of *deference, respect, or honor* toward virtue, power, or the like. 3. *Excessive or ardent admiration.*" From the definition of the word, "worship" it will be seen that it covers a large field.

There are some in our day who are inclined to separate the thought of worship from anything else but religion. That this is unwarranted can be readily seen from the meaning attached to this word. Anything to which a high degree of admiration can be attached is "worship" in the true sense of the word whether it be of a religious character, or not. The thought of our time has been to separate the religious from the purely secular and to consider them two separate and distinct fields. However, with the Jew this distinction was not so clearly drawn as it has been in these latter times.

It will be recalled of those chosen to perform the work of constructing the tabernacle, and who had been trained in their respective arts, that, not only did they have the necessary natural qualifications for the work in hand, but, additionally, and more important still, they were filled "with the Spirit of God in wisdom and understanding, and in knowledge, and in all manner of workmanship." (Exod. 31:1-11; 35:30-35; 1 Kings 7:14.) Similarly those who have been called of God in this Gospel age are given this same Spirit of God, only that its action and operation are in a different manner and for a different purpose. However, the same sense of consecration and devotion to the divine service is to be rendered.—Isa. 11:1-4; Col. 1:9-13; Rom. 14:8; 1 Thes. 5:9-10; 1 Cor. 1:31; Col. 3:17; 1 Peter 4:11.

This thought of complete surrender to the loving influence of God in every thought and act of life is but rarely seen and but little understood and appreciated by the great mass of nominal Christians. If this fact were but clearly seen, what a difference it would make in the world outlook today. Every influential thing even in the normal, every day way of life would have a different meaning than it has. No longer would it be said that "business is business," and "religion is religion," and never the twain shall meet; but business would be conducted religiously, conscientiously (according to conscience), and as it should always be conducted.

Some day—and we trust that it may be soon—the whole world will recognize the true meaning of worship and all that is involved by it; for then the principles of Christ will be in full operation and no longer will the great Adversary be permitted to befuddle the minds of men upon all these questions of life and death. On page 2071 of the REPRINTS, Brother Russell says:

"Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an 'act of worship' but rather a *life* of worship—a life in which, through the begetting of the Spirit and the knowledge of the divine plan, the individual becomes so *at one* with God, and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father's will. This is worship in spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith, and it will find its expression in all the acts and words of life. The captivated heart will seek to bring *every talent* of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and surely, only those who are captivated to the Lord in heart, and who serve Him in Spirit and in truth and endeavor to have His will done in their hearts, words and conduct, are in the full sense the true worshipers whom the Lord seeketh: the 'little flock,' the faithful 'royal priesthood.'"

FURTHER LESSONS FROM THE NARRATIVE

When the woman of Samaria perceived that the Lord had a message of such great import for her, she called attention to the promise of God to send a Messiah, and that He would tell them all things. This showed that although considered as a profligate and an outcast from the covenants of promise to the Jews, she had a keen sense of

values and appreciated the words of promise, even though she hadn't brought herself into line with those promises. Our Lord did something that He had done only once before in Judea or Galilee. Here in Samaria where the interests of the Kingdom of God were little esteemed and to which people our Lord forbade His disciples to go preaching the message because it was not then God's due time for it to be made general, He made a statement of the greatest moment and importance. Answering the woman's statement, He said: "I that speak unto thee, am He."

Here in this supposedly God-forsaken country, He acknowledged to this woman of ill repute the fact that He was the Messiah sent of God. True, He acknowledged His identity to the disciples; but never did He come out with such a blunt statement, except to the blind man, when after He had rebuffed the scribes and the Pharisees. Why was this? Because had He done so in Israel, immediately He would have been branded as an impostor and a blasphemer. In fact, this is just what the scribes and Pharisees hoped to get Him on—the charge of blasphemy. It will be recalled that when this man, blind from his birth, was healed on the Sabbath—giving occasion to the scribes and Pharisees to declare Him a law-breaker on this account—that they wished to discredit the miracle and indicate that our Lord was just a sinner like everybody else. They went to the parents to try to influence them against the thought that a miracle had been performed by Jesus. But while the parents refused to acknowledge that he had not been blind from his birth, they were unwilling to acknowledge that it was Jesus who did it for fear of being cast out of the synagogue.

This was a disgrace most of the Jews were unwilling to bear, and so the parents turned the matter over to the son to make a statement himself. While the son wasn't sure of our Lord's identity as the Messiah, he did not deny the fact that He had worked a miracle in his interest, thereby attaching Himself to the name of infamy, to the Jews—Jesus of Nazareth. His statement to the Pharisees is worthy of note in this connection: "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth." How much of truth this man had. In fact, he entirely confounded these learned men by his statements and they could do nothing with him. And it is written, "And they cast him out [margin, excommunicated him]." (John 9:34.) While they cast him out as unworthy of their recognition, Jesus thereupon disclosed Himself to him as the Messiah, and told him His purpose in coming to the earth. —John 9:35-41.

The effect of what Jesus said to the woman of Samaria was electrifying. Taking her water, she rushed into the city to tell her friends and neighbors of the Messiah who had told her about her past life, etc. And they went out to learn for themselves and when they, too, were convinced they insisted that He remain with them and He abode with them two days. Another point of interest in this narrative is the fact that when the disciples returned from their mission to the city and found this Samaritan woman, this renegade, in the company of the Lord, they did not question Him about it. Why was this? Because they had so much confidence in their Lord and Master that they knew there must be some good reason for His conversing with her.

And this raises a question that sometimes arises in the minds of some of the Lord's people, "How could the disciples who were not present know what conversation took place and so record this incident?" Our Lord and disciples were one in sentiment and desire to please the Heavenly Father, and it is only reasonable to suppose that our Lord would take them into His confidence. For three and a half years He was leading them away from the purely mundane things to the higher, better things of the Spirit, so that they would be ready when the time came for the reception of the Holy Spirit at Pentecost, and in all these things He knew they had a vital interest. The very fact that they did not question His right and privilege to converse with this stranger of Samaria shows how highly they esteemed Him and unquestionably, like He was always wont to do, He would reward their desire to know just what did take place; but they left it entirely with Him, which was only right and proper. This same realization may help us to understand other instances when the disciples were not present—like at Gethsemane—and yet knew what had transpired and so recorded them. Another view is that having the same spirit of the Lord, sharing it with Him, and later, having the miraculous powers of discernment, etc., they could easily know the facts relating to all these otherwise difficult to understand passages of Scripture. In fact, this was the promise our Lord made to His disciples.

HINDRANCES TO TRUE WORSHIP

One of the main hindrances to the proper worship of God is the acceptance of the "commandments" or "traditions" of men—false doctrine. How much of persecution and suffering might have been avoided had this powerful influence of false theology not been permitted to interfere with the proper understanding of God's character and plan for the salvation of the race. Only the truth sanctifies; only the truth fully and

clearly discloses the purpose and character of God. In addressing the scribes and Pharisees, our Lord characterized them as hypocrites in their superficial and formalistic attitude toward the true worship of God. He said: "Ye hypocrites, well did Esaias (Isa. 29:13) prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."—Matt. 15:7-9.

On page 2079 of the REPRINTS, Brother Russell says:

"At the first advent our Lord said of some of the unbelieving professors of religion of the scribes and Pharisees: 'In vain do they worship Me, teaching for doctrines the commandments of men.' The majority of those addressed, it seems, were outwardly very pious, and fasted and prayed much, and for a pretense made long prayers in the streets; but theirs was not true and acceptable worship; and therefore, they were not prepared to be introduced at Pentecost to the begetting of the Spirit and thus to become worshipers in Spirit and in truth. And our Lord . . . shows one important hindrance to their acceptance as worshipers; namely, false doctrines—human traditions and commandments as instead of the pure teachings of God's Word. And it is but reasonable to suppose that similarly all down through this Gospel age many, very many, have been hindered from proper development as true worshipers of God, worshipers in Spirit, worshipers in every act and word and deed of life, by the same baneful influences; namely, false doctrines, human creeds and traditions accepted and held to instead of the Word of God, the true bread which comes down from heaven."

Another hindrance to the proper worship of God, is the "excessive admiration" that some have for organizations, made-made institutions, for synods, presbyteries, councils, papal encyclics, and individuals. In Thessalonians 5:12, 13, St. Paul says: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." However, this love, esteem for and confidence in the servants of the Lord should never go to that extreme that sees in them perfection and infallibility.

No servant, no matter how effective or beneficial his service may prove to be, should ever be so excessively admired that no good, nor anything worth while can be expected from other servants of the Lord. Neither should anyone presuppose that all the light and truth that God has at His disposal for the interests of His people

is committed to one sole organization or individual. Only the perfect one of God, Christ Jesus, can claim that distinction. And no *true* servant of God would make any such unwarranted claim. Nothing should take the place of God in our reverence and admiration, adoration and praise. To whatever extent this fact is lost sight of, to that same degree there is a likelihood of the loss of spiritual insight and discernment. Let none of God's people be found creature-lovers and worshipers instead of God-lovers and worshipers.

In Colossians 2:18, 19, St. Paul writes: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels [messengers], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Commenting on this passage of Scripture, Brother Russell on page 2080 of the REPRINTS, has this to say:

"Nor is this beguiling of the flock, away from the *only* shepherd, to a fellow sheep always the fault of the 'leaders'; there seems to be a general tendency on the part of all who have the true, humble sheep nature to follow one another. (Heb. 13:7, 17, 24, *Diaglott.*) It is a lesson, therefore, for all to learn—that each sheep recognize as leaders only such as are found in full accord with the voice and spirit of the Chief Shepherd (Christ), and the under shepherds (the apostles), and that each sheep see to it that he eats only 'clean provender' and drinks only 'pure water' as directed by the Shepherd. (See Ezek. 34:17-19.) This implies the exercise of the individual conscience of each member of Christ's flock on matters of doctrine and practice, and tends to keep each one in sympathy and fellowship with the Shepherd, who knoweth each sheep and 'callest His own sheep by name.' (John 10:3.) The same intimate relationship of the individual Christian with the Lord is illustrated in the figure of Christ, the Head, and the church as members of His body.—1 Cor. 12:12-27; Eph. 4:15, 16.

"As we have been to some extent, by the grace of God, used in the ministry of the Gospel, it may not be out of place to say here what we have frequently said in private and previously in these columns; namely, that while we appreciate the love, sympathy, confidence and fellowship of fellow-servants and of the entire household of faith, we want no homage, no reverence, for ourselves or our writings; nor do we wish to be called Reverend or Rabbi, nor do we wish that any be called by our name. The name of Him who died for all—the name Christian—is quite

sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, or carnality, and tends toward more of the same.

"Nor would we have our writings revered or regarded as infallible, or on a par with the Holy Scriptures. The most we claim or have ever claimed for our teachings is, that they are *what we believe to be harmonious interpretations of the divine Word*, in harmony with the

spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures, accepting what he sees to be thus approved, and rejecting all else. It is to this end, to enable the student to trace the subject in the divinely inspired Record, that we so freely intersperse both quotations and citations of the Scriptures upon which to build."

Approved Ambassadorship

AN ambassador is a representative. The term is most generally applied to diplomatic agents of the highest rank who represent their governments before a foreign court. As a rule such ambassadors enjoy an honorable standing in the foreign land where they serve; and even if war breaks out between the two countries involved, they are usually assured a safe passage home. Such are the present-day laws of international diplomacy. Christians represent Christ in a foreign land, but if they are faithful to the One whom they serve, will not often enjoy a great deal of popularity. No illustration of a material nature can be used to picture spiritual truths in every respect, so is isn't wise to carry the thought of ambassadorship too far.

Paul enlarges upon the thought he has in mind when using the illustration of ambassadorship as follows: "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 of reconciliation. Now then [for this purpose] 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."—2 Cor. 5:18-20.

Here we have the thought. We are representatives of Christ in connection with the work of reconciling a lost world to God. Our ambassadorship is not for the purpose of reconciling the kingdoms of this world to the Kingdom of Christ; but rather to effect a reconciliation of individual members of the fallen race to God, by pointing them to the only basis for reconciliation, which is the redemptive work of Christ. The world-wide nature of this work, embracing the full enlightenment of mankind in general, is reserved in the divine plan for the next age, when the church will reign with Christ in glory. But it begins while the church is still this side the veil.

We are now serving what might be called an apprenticeship, as a part of our training for the future Kingdom work. This means that our present ambassadorship is important—equally important, in fact, to the work of the next age. It differs from that of the next age, not in degree of importance, nor in fervency of zeal with which it should be carried on, nor in the carefulness with it should be done, but principally in the volume and nature of results accomplished.

The divinely arranged method by which Christian ambassadorship functions in the earth during this age is that of a proper handling of the "Word of reconciliation," which is the Word of truth. As the apostle declares, "God was in Christ, reconciling the world unto Himself, . . . and hath committed unto us the Word of reconciliation." This being true, it is obvious that only through a faithful use of the Word can one hope to be a true ambassador of Christ. It is to this high honor that we are called, and it is for this exalted service that God's grace, through Christ, makes us acceptable.

"ABLE MINISTERS"

Earlier in this same general discussion—that is, in 2 Corinthians 3:3-6—the apostle speaks of Christians as being "able ministers of the new covenant." Here, again, we are reminded of the great future work of the church in "making" the new covenant with Israel and through them with the world. And here again we are also reminded that a part of our preparation for the future is the apprenticeship we are serving now. But how, we may ask, can those who, themselves, are members of the fallen and dying race, be used of God to bring the world back to Him?

This is a faith-testing question if we properly realize our own nothingness; our own undone condition. It may have been a similar question that prompted Paul to write: "And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything

as of ourselves; but our sufficiency is of God." Yes, thank God, not only has He invited us to become "co-workers" with Him, but He has made every provision whereby we may be able to do this upon an acceptable basis. That provision is, primarily, through Christ, and through the gift of His Holy Spirit.

It is to this that the apostle refers in the beginning of the 6th chapter, saying, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." How could we be "workers together" with God except He first justify us through the blood of Christ? And how could we continue to work as partners with Him unless, through the Holy Spirit, He enlightened us; guided us; strengthened us; and gave us necessary grace to help in every time of need? What a tragedy it would be for us if such richness and fulness of divine grace should be bestowed upon us in vain. The only way this can happen is through our own lack of appreciation of it, and consequent unfaithfulness.

"ACCEPTABLE TIME"

In the 2d verse of chapter 6, Paul quotes from Isaiah 49:8, which indicates that our being workers together with God is in connection with the giving of the new covenant to the people. But first, the church must be prepared for this glorious work. Each follower of the Master must be presented in sacrifice; and this is the "acceptable time" for such sacrifice. Paul affirms this in Romans 12:1, where he invites us to present our bodies a living sacrifice, "holy, acceptable." For us, as individuals, then, it is another wonderful favor to be living in this acceptable time.

Yes, this is the day of the "great salvation" which began to be spoken by the Lord, and which has been confirmed unto the whole church by those who heard Him. (Heb. 2:3.) The thought of "offer" is apparently what the apostle meant in referring to that which was introduced by Jesus. Fundamental facts concerning the high calling of this age were recorded in the types, promises and prophecies of the Old Testament, but they were not brought to light and offered to anyone until the first advent of Jesus. All the prophets likewise foretold the coming times of restitution, but the common salvation of restitution has not yet been offered to the world, nor will it be offered until after the great time of trouble with which this age ends. The Jews were offered salvation through the law, but they failed to attain it because they were unable to fulfil its requirements.

But now is the time when the "great salvation," the "high calling of God in Christ Jesus" is offered. And what a "high" calling indeed it is—to be coworkers with God in the reconciliation

of an estranged and dying world, restoring all who become willingly obedient, to perfection of life upon the earth, to enjoy the sunshine of God's favor forever. It is really too much for our finite minds to grasp. We have learned enough about God, however, to have confidence in His promises, so we accept this offer by faith, and in the belief that He will "succor" and "preserve" and "help" us in order that our lack of sufficiency will be made up by His all-sufficient grace.—Isa. 49:8.

"THAT THE MINISTRY BE NOT BLAMED"

But while we have every assurance of the sufficiency of God's grace to make up for our lack, yet God's provisions are contingent upon our proper use of them. There are certain things for us to do, which we can do, and which, if we don't do, will hinder the free flow of God's grace in our lives. Paul hints at this saying, "Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God." These words indicate that despite all God does for us, we still may do things which will merit His disapproval and bring unnecessary reproach upon His cause which we represent.

This reminds us that it is one thing to be working with and for the Lord, and quite another thing to be just working. Jesus indicated that many, especially at the end of the age, would claim to be working for the Lord, but actually would be workers of iniquity. It is an essential of the Christian life to be "zealous of good works," but we have a responsibility for making sure that the work we are doing is indeed the work of God. (Titus 2:14.) There are no other truly "good works" except those which are authorized by God. And in rendering zealous service in connection with such works, we must follow the Lord's instructions carefully if we are to have His approval.

From verse 3 to the end of chapter 6, the apostle mentions a number of things which are associated with an approved ambassadorship. In verse 4 he lists "patience," "afflictions," "necessities," and "distresses." In the world today, as in the past, there is much affliction, much distress, much need, calling for the exercise of a great deal of patience, or cheerful endurance—even on the part of the worldly, if they are to maintain any degree of mental poise. Hence, the fact that a Christian may also have such experiences does not necessarily prove that he is an approved ambassador of Christ. Such experiences are witnesses of the Spirit to the Christian only if they are a direct or indirect result of his faithfulness as a Christian. Such was true in Paul's case.

"In stripes, in imprisonments, in tumults," continues the apostle. (Verse 5.) Here again the cause of these experiences must be faithful ambassadorship in order for them to represent divine approval of our lives. It is comparatively easy to get put into prison, or to become embroiled in a tumult or riot. Paul had such experiences, not because he was a busybody, nor because he did foolish things to attract persecution, but because he was faithful to his commission as an ambassador of Christ.

There is an important point here for us to remember. Suffering for Christ is one of the witnesses of the Spirit, but not the only one. Some, losing sight of this fact, and wanting to be sure of God's approval, have gone out of their way, doing foolish things, in order to attract persecution. And when persecution comes because of their failure to exercise the spirit of a sound mind, have congratulated themselves upon being the only people of God because they are persecuted. This is a great mistake. It is not our work, as Christians, to defy the government, to berate those, with whom we don't agree, and to do other radical things, simply in order to get ourselves persecuted.

On the other hand, faithfulness in proclaiming the pure message of the Kingdom will, sooner or later, call forth the enmity of those who sit in darkness. It is still true now as it was in Jesus' day, that the darkness hateth the light. Jesus, however, was not persecuted every minute of His life. It was only toward the end of His ministry that the forces of darkness swooped down upon Him and crucified Him.

We, too, may have seasons of comparative quiet so far as the persecution of the world is concerned. This may be in order that the message of truth might go forth for a time unhampered. However, if we are faithful ambassadors of Christ, there will come a time in our lives before we reach the end—although it might be right at the end—when we will have the privilege of standing for God and for the truth in the face of real opposition. But when that time comes, let us make sure that it is on account of the truth and not on account of error or our own imperfections.

CHRISTIAN ALERTNESS

"In watchings, in fastings," adds Paul. Surely we cannot hope for God's approval unless we continue to be alert in watching for the Lord's leadings in what He would have us do and how it should be done. "Gird up the loins of your minds, be sober, and hope to the end," is another admonition along this line. (1 Pet. 1:13.) "Fasting," or, to use a broader term, "self-discipline," is indispensable to true Christian alert-

ness. Not that by watchfulness and fasting, even if it were unto death, could we be worthy of the Kingdom—for our sufficiency is of God—but we can thereby be the better qualified as ambassadors of Christ now.

"By pureness" also, the apostle says we render an acceptable ministry. We should strive for purity of life and character, not because we can actually purify ourselves sufficiently to be worthy of joint-heirship with Christ; for Christ's merit alone makes that possible. But we are to strive for purity because we love purity and because impurity in our lives will bring reproach upon the ministry. We cannot attain perfection of conduct, but by God's grace every Christian can and should attain a standard of righteousness in his life far exceeding that of the world. If he does not, then, anything he may say about the truth will have little effect upon the hearers. It behooves us all to "cleanse ourselves from all filthiness of the flesh and spirit," as the apostle admonishes us to do.—2 Cor. 7:1.

There is still another sense in which "pureness" should enter into our ministry; namely, by our watchfulness in keeping the message of truth itself pure, that is, free from error. The best safeguard for such purity is to make sure that what we minister to others is the Word of God, and not our own or other men's speculations and theories. Here's where many of us will have a struggle with the flesh. It is possible, and sometimes happens, that our own ideas and interpretations seem so wonderful to us that we deceive ourselves into believing that they are really the Lord's.

Humility is an important factor in maintaining purity of the truth. The great fundamentals of the divine plan are clearly set forth in the Scriptures, and can be definitely proved by a "thus saith the Lord." But there are details of prophecy, partially sealed in highly symbolic language, for which we need to patiently wait the fulfilment before we can know for a certainty exactly what is meant. But at times, perhaps, we don't want to wait so that the subject matter may be clear to us and we may have the urge to display our wisdom by explaining details that are still a mystery. Humility's answer to many questions is, "I don't know." It behooves us all to be cautious in connection with prophecies the meaning of which has not yet been clearly demonstrated by fulfilment.

True humility is one of the beautiful adornments of Christian character; but weakness of character, displayed by a vacillating attitude toward the fundamentals of Present Truth, should not be mistaken for humility. We should be firm in our defense of the truth, and not take the

attitude that it doesn't make any difference whether we understand it or not. Some seem to have the mistaken idea that the only fundamentals of the truth are those doctrines which, as they say, do not depend upon interpretation and which cannot be refuted by critics. There are some very plain, palpable statements of Scripture which can not be doubted or denied, but these are often offset by others not so clear, thus making it necessary for an explanation of what might appear to be a contradiction.

The simple fact of truth that the wages of sin is death, is understood in various ways; and thousands, even of the most educated of the land, oppose our understanding of it. Why? Because other statements of Scripture seem to contradict that plain statement. To us it is perfectly plain that "sheol" and "hades" mean a condition of oblivion, a hidden, covered state, such as is meant by the old English word hell. But thousands insist that the Bible hell described by these words is a place of fire and brimstone where human souls are tormented forever. Shall we say that inasmuch as we all believe that the Bible teaches hell, it is unimportant which understanding we have, on the ground that we all cannot see alike?

Surely such an attitude of weakness toward the truth would not tend to safeguard its purity; and if we should, in any way, give our support to the promotion of the blasphemous theory of torment, we could not expect our ministry to be approved of the Lord. The same principle holds true with respect to all the doctrines of Present Truth. To those who see them clearly, and appreciate them properly, they are known to be wholly provable by the inspired Word. To say that because some cannot see these doctrines—even if they did, at one time, profess to believe them—means that they are merely interpretations, therefore not fundamental, is a display of weakness in our effort to keep pure that which we profess to love.

The beautiful text, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," means something quite different to us than it does to those who do not understand the divine plan of the ages. (John 3:16.) Those who do not take these words for what they really teach and mean, resort to *their own method of interpretation*, yet it sets forth one of the most fundamental of all Biblical doctrines.

"BY KNOWLEDGE"

Purity of doctrine makes possible a true knowledge of God and of His plan. As ambassadors of Christ and coworkers with God, it

surely is essential that we have a knowledge of the divine plan. Can we imagine an ambassador properly serving his government and country without knowing the viewpoint and desires of those whom he represents? Surely not! It is therefore important for us, as ambassadors for Christ, that we apply ourselves earnestly to a systematic study of God's Word, in order that, at all times, we may be ready to properly set forth the plans and purpose of our God and of Christ. We cannot attain perfection in knowledge; but we must "study to shew ourselves approved unto God," if we are to be workmen who will not be ashamed because of having the divine approval of our ministry.—2 Tim. 2:15.

Knowledge, too, should go beyond a mere superficial knowledge of the divine plan. One of the purposes of this knowledge is to reveal to us an understanding of God's character, and assure us of His loving interest in us as His coworkers. In other words, it is essential that we know God, through the revelation of His plan, and through faith in His intimate and wonderful dealings with us. It is important also that we know Christ. We can know Him in proportion as we are faithful in following in His steps of self-sacrifice, and to the extent that we are being made conformable unto His death. If we lack this richness of knowledge of God and of Christ, our ambassadorship will come short of that which the Heavenly Father desires it to be.—Phil. 3:8-11.

"By longsuffering, by kindness." Here are further qualifications for an approved ambassadorship. We may think of longsuffering, as used here, as describing the Christian's proper attitude toward those with whom he comes in contact, especially in his efforts to impart to them a knowledge of the truth. It means that we should not be hasty, but patient in our attitude toward them. It means that if one does not accept the message the first time we give the witness, we will not harshly condemn that one, nor conclude that he is worthy of the second death.

To be truly longsuffering in our dealings with others, means that we will be kind. Kindness is one of the important elements of love. If the love of God is ruling in our hearts we will not be unkind, either in thought, word, or deed, toward those who may disagree with us, or oppose us. What a great deal of reproach is sometimes brought upon the ministry of Christ by the unkindness of those who serve as His ambassadors. Brethren, let us be kind, patient, longsuffering and generous toward those who may misunderstand or oppose us in our service of God.

"By the Holy Spirit and by love unfeigned." Our ambassadorship must be guided by the Spirit of God if it is to be acceptable to Him.

God's Spirit should fill our hearts and lives. For this to be possible, we need to be emptied of the spirit of self, and of all other spirits. The spirit of pleasure, the spirit of lust, the spirit of the world, the spirit of rivalry, the spirit of hate, the spirit of greed, and the spirit of Satan, must be put away from our hearts and lives, and the Spirit of God rule supreme, if we are to be approved as the ministers of God. And where the Spirit of God rules, love also fills the soul; for the Spirit of God is the Spirit of love; for God is love.

The apostle emphasizes that our love should be "unfeigned," that is, not simulated, make-believe, or merely surface love. It is one thing to talk about love, but quite another thing to be filled with love so that all our words and actions reflect its sweetness. Let us remember that God is able to read our hearts and He knows whether our love is feigned, or whether it is genuine. We may be able to deceive the brethren, but God, whose approval we seek, cannot be deceived. God is not mocked!

"BY THE POWER OF GOD"

"By the Word of truth, by the power of God." In Romans 1:16, Paul speaks of the "Gospel of Christ" as being the "power of God unto salvation." The power of God in the Christian life is derived in large part from the Word of truth. It is, at the same time, the power of the Spirit; for is not the Word, the Spirit of truth? It is true, of course, that the Christian is surrounded by divine protection so that nothing can happen to him except by divine permission; but the power of an approved ambassadorship is the power of the truth.

If we are to be approved ambassadors we should not resort to worldly methods of any kind in order to increase the effectiveness of the ministry. Satan tempted Jesus to do this by suggesting that He cast Himself down from the pinnacle of the temple in view of the crowd. This would have been spectacular, and probably would have attracted great attention to the Master's ministry; but it was not the divine way of conducting the ministry. Satan will also tempt us to resort to ways and means of promoting the truth that are not God's ways. But the power of God through the truth will accomplish all that He wants accomplished without our trying to improve on the divine methods. "My Word . . . that goeth forth out of My mouth: it shall not return unto Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

We should, however, use every legitimate means for disseminating the message of truth: such as the printing press, the radio, illustrated

lecture, etc. What we need to guard against is the introducing of worldly fanfare into the message, or surrounding it with the trappings of sensationalism in order that the people may be induced to listen to it. When God wants it so, He will know how to attract the masses to the truth. The time will come when miracles will accompany the message. Yes, when God turns to the people the pure language of the Kingdom, it will be backed up by the miracle of awakening from death, twenty thousand millions or more of the Adamic race. Then the world will be converted; but it is not God's plan to convert the world now; so all the power He desires back of the message is the power of the truth itself.

"By the armor of righteousness on the right hand and on the left." A worldly ambassador does not require an armor; for the country he represents, and the country he serves, are at peace with other. But the ambassadors of Christ *do need* an armor, for while they are ambassadors, they are also soldiers, engaged in "The good fight of faith." (1 Tim. 6:12.) They do not fight with carnal weapons, nevertheless, they are surrounded with enemies, the three principal ones being the world, the flesh and the devil. And, inasmuch as we tabernacle in the flesh, live in the world, and Satan goeth about as a roaring lion to devour us, it means that our enemies are pretty close to us all the time. No wonder we need the armor of righteousness, the Christian's armor, for without it we would be slain as new creatures, hence would be unable to carry on with our ambassadorship.

"By honor and dishonor, by evil report and good report; as deceivers, and yet true." A true ambassador of Christ will not permit himself to be be wrongly influenced by honors heaped upon him; nor will he be discouraged by dishonor. Ambassadors in the world are called diplomats, which according to international standards means pretty much of a deceiver. He is supposed to be adept in saying one thing and making his hearers think he means something else. But, while Christian ambassadors will use wisdom in presenting the message—being wise as serpents—yet they will be true. They will always present the truth, and nothing but the truth. They will never resort to trickery and deceit in order to interest others in the truth.

"As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed." The world did not know Jesus in the true sense, but the Father knew Him. Neither are His ambassadors recognized by the world; but God knows them, and honors and blesses their work. Jesus was unfavorably known of the world; indeed, the world hated Him; and so it will be of

all of His true followers. Approved ambassadorship will cost us our lives, because we are invited to be planted together in the likeness of Christ's death. At the same time, however, we are begotten to a new hope of life, and so we have a life which we live by the faith of the Son of God. We live because Christ lives in us. And while we thus live we are "chastened," that we may be properly trained, not only for a more acceptable service here, but also for the glorious future service when we become partakers of immortality.

"MAKING MANY RICH"

"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Jesus was a "man of sorrows and acquainted with grief," not because He was out of harmony with God, or was sick or disappointed, but because He sympathetically bore the sorrows of others. Yet all the while, He was rejoicing because of His intimate association with His Father, and because of His absolute confidence in the ultimate triumph of His Father's plans. It should be even so with us. We cannot be ambassadors truly approved of God unless we are sympathetic toward the fallen race among whom we shine as lights. And if we are truly sympathetic we will do all we can to help those with whom we come in contact; and we will rejoice greatly in the hope of restoring them to life in the times of restitution.

Jesus, although He was rich, yet for our sakes became poor. And oh, how rich He has made us in a realization of His goodness and mercy, and how rich we will be to all eternity, and how rich He will yet make the whole world! As His ambassadors we are to follow in His steps. We are not to view our ambassadorship from the standpoint of how much we can benefit from it; but rather, how poor we can make ourselves in the service of others, that they thereby may be made rich.

Our riches consist of the treasures we are laying up in heaven. From this standpoint we should be growing richer every day. But the size of our heavenly bank account will be in direct relationship to the extent to which we are now sacrificing earthly interests for the blessing of others. Let us remember that Jesus is our example; and remember, also, that none of us has quite followed Him all the way in self-sacrifice. If we succeed in following the Master all the way in making ourselves poor, we will truly have "nothing," and yet, as the apostle adds, we will be "possessing all things." Yes, we will be "heirs of God, and joint-heirs with Christ."—Romans 8:17.

"O ye Corinthians," Paul exclaims, "our mouth is open unto you, our heart is enlarged." Here, it seems that words failed Paul in his effort to impress upon the Corinthians the importance of all

the things involved in Christian ambassadorship. His heart was enlarged toward them; that is, he was anxious to do all he could to help them. He wanted to make them rich as he had been made rich, and he was quite willing to make himself poor in order to do so. Do we feel the same in our attitude toward others? Are our hearts enlarged toward our brethren, toward mankind, yea, even toward our enemies?

This wonderful 6th chapter of 2nd Corinthians closes with the apostle's admonition to keep separate from entangling alliances with false gods and false religions. This is truly an important consideration for every ambassador of Christ. The Harvest message of Present Truth has called special attention to the importance of heeding the call 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.) Could we suppose that God would approve us as His ministers today if we refused to heed this call; or heeding it, turn back to enjoy some of the supposed sweets of a system which He has condemned? The Master's admonition, "Remember Lot's wife," is surely timely now for any and all who may feel that Babylon has anything of spiritual value to offer those who are true ambassadors of Christ.—Luke 17:32, 33.

Our finite minds can but partially conceive of the richness of divine grace that has been bestowed upon us through Christ in that we have been invited to be coworkers in the reconciliation of a lost world. But we can show our appreciation of such a high calling by faithfulness to the terms and conditions which accompany it. Truly we are debtors to divine grace; and while we can never pay the debt, we can show the Lord how much we would like to pay it if we could, by the manner in which we seek to obey the instructions of His Word. Doing this, grace has made it possible for our imperfect works to be acceptable to Him, and thus for us to be approved ambassadors.

"UNDER HIS WINGS"

(Picked up from page 23.)

him a member of the "royal priesthood," and a "partaker of the divine nature"], because he hath known [appreciated] My name."

Verse 15, 16. "He shall call upon Me and I will answer him; I will be with him in trouble; I will deliver and honor him. With long life [eternal life—John 10:28, 29; Rom. 2:1] will I satisfy him, and show him My salvation"—make him understand My plan.

Praise the Lord for such assurances of His loving care! "Bless the Lord, O my soul; and all that is within me, bless His holy name!"

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“Under His Wings”

“He shall cover thee with His feathers, and under His wings shalt thou find shelter.”—Psalms 91:4—Leeser.

IN THE midst of the “perilous times” of this “evil day,” and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

We call to mind the gracious promises of our Lord—“The Father Himself loveth you”; “Fear not, little flock; it is your Father’s good pleasure to give you the Kingdom”; and “He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him; . . . and My Father will love him, and We will come unto him and make our abode with him. . . . Peace I leave with you, My peace I give unto you. Let not your heart be troubled, neither let it be afraid.”—John 16:27; 14:21, 23, 27; Luke 12:32.

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully “watch and pray lest they enter into temptation.” Every soldier of the cross needs to heed the apostle’s warnings—“Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand”; and again, “Let us fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it”; and fear also “lest, as the serpent [Satan] beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ”; “for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.” “Behold,” said our Lord, “I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.”—Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29, 30; Matt. 10:16.

It is necessary for the discipline, trial and final proving of the church of God that they should be subjected to these adverse influences; for to him that overcometh them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same tests of loyalty to God, of faith in His Word, of zeal for the truth, of patient endurance of reproach and persecution, even unto death, and of unwavering

trust in the power and purpose of God to deliver and exalt His church in due time. To such faithful ones are the blessed consolations of Psalms 91. Harken:

Verse 1. “He who abideth in the secret place of the Most High [typified by the Most Holy or Sanctuary] shall rest under the shadow of the Almighty.” We thus place ourselves under the divine protection when, having come to a knowledge of God’s willingness to accept us as His children, we gratefully accept the invitation and approach in His appointed way, through Christ our Redeemer, and consecrate ourselves fully to His service. Such may sweetly rest in the precious promises of God, all of which are “yea and amen in Christ Jesus.” (2 Cor. 1:20.) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

Verse 2. “I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses His body, His church] will say of Jehovah, who is My refuge and My stronghold, My God in whom I ever trust.”—John 20:17.

Verse 3. “That He will surely deliver thee from the snare of the fowler, [from the deceptions of Satan, in which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive the very elect. But this is not possible, for those who are making their calling and election sure abide under the protection of the Almighty] and from the pestilence of destruction.” (Not from the destructive pestilences of physical disease, but from the moral and spiritual pestilences of destruction—from the sinful propensities of the old nature, which, in unguarded moments, are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful. Such pestilences are already abroad in the shape of so-called Christian Science, Spiritualism and the various no-ransom theories which take the name of The Larger Hope, and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord’s elect shall be protected, resting sweetly under the shadow of the Almighty.)

Verse 4. “He shall cover thee with His feathers, and under His wings shalt thou find shelter. [So close to His heart does Jehovah gather His loyal and faithful children that they feel the warmth

of His love, and the responsive language of their hearts is, "I will abide in thy tabernacle"—under thy protection—"forever: I will trust in the covert of Thy wings; for Thou hast been a shelter for me and a strong tower from the enemy; for Thou hast heard my vows"—my consecration—"Thou hast given me the heritage of those that fear Thy name."—Psa. 61:4, 3, 5.] "His truth shall be thy shield and buckler" thy protection. Yes, His truth—that grand system of truth comprised in the divine plan of the ages—is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God which the apostle urges all the faithful to put on—to appropriate, to meditate upon and to store up the truth in mind and heart—that they may be able, by its use, to withstand error and evil in every form presented to them in this evil day.

Verse 5. "Thou shalt not be afraid of the terror of the night [the dark night of which the Prophet Isaiah and also the Lord spoke, saying, "The morning"—the Millennial morning—"cometh, and also the night"—the great time of trouble which shall immediately precede it, the night "wherein no man can labor" for the dissemination of divine truth; so great will be "the terror," the tumult and trouble and persecution of that night.—Isa. 21:12; John 9:4]; nor for the arrow ["even bitter words" of the opponents of the Truth—Psa. 64:3] that flieth by day" (at the present time, which, in comparison with the dark night that is coming, is called day).

Verse 6. "Nor for the pestilence [moral and spiritual] that walketh in darkness [that spreads and makes its victims among those who are ignorant of the truth, or who are unfaithful to it and hence unworthy of it, and who therefore lack the divine protection and are subject to the "strong delusions" of error—2 Thes. 2:11]; nor for the destruction [caused by these pestilences] that wasteth at noon-day" [that subverts the faith and hope of many, just when the light of divine truth is shining clearest upon the faithful, as it is shining upon us today].

Verse 7. "A thousand shall fall at thy side, and ten thousand at thy right hand [so great will be the falling away from the truth, even among those who, like ourselves, received it once with joy and who did for a time run well]; but it shall not come nigh thee."—Because of thy loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, thou shalt stand and not fall.

Verse 8. "Only with thine eyes shalt thou behold and see the recompense of the wrongdoers"—who reject the truth or who prove unfaithful to it.

Verse 9, 10. "Because thou hast said, 'The Lord is my protection'; because the Most High thou

hast made thy refuge, no evil shall befall thee" (no evils of the kinds above referred to; and any other seeming evils, shall, under divine providence, work together for your good.—Rom. 8:28).

Verse 11. "For He shall give His angels [messengers] a charge concerning thee, to guard thee in all thy ways. [That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give an account." True, there shall arise false teachers, perverting the Word of the Lord and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart God's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able to distinguish readily the true from the false. And having done so the Apostle Paul (Heb. 13:17) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep).

Verse 12. "They shall bear thee [all the members of the body of Christ, individually and collectively] up in their hands [using their strength], lest thou dash thy foot against a stone"—any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ;—that "rock of offense and stone of stumbling" to both the houses of nominal Israel (fleshly and spiritual). (Isa. 8:14.) The "feet" of the body are its last members; the saints now living are members of the "feet of him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end or harvest of the Jewish age.

How do such messengers of the Lord bear up the feet of Christ? By helping them to a clear understanding of the Truth, and teaching and encouraging them by word and example how to be faithful to the Truth, and how to run so as to attain to the mark for the prize of our high calling.

Verse 13. "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet."—Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or beguile them—whether he boisterously goes about as a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

Verse 14. "Because he hath set his love upon Me [saith Jehovah], therefore will I deliver him [from the pestilence, etc.]; I will set him on high [exalt him to joint-heirship with Christ, make
(Turn to page 21.)

DIVINE PLAN BEREAN LESSONS

CHURCH TRIED IN PRESENT LIFE

(Lesson 71)

Text Book: The Divine Plan of the Ages, page 152.

Key Sentence: "Small indeed is the number of those who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of His ransom."

Main Text: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:14.

It is a general thought among Christian people that everyone in Christendom has, in this life, a full opportunity or trial for life. Suppose some one should come to our Berean Study and quote a Scripture to support this view. Take for instance, John 3:16, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Such an one would say that this Scripture shows that all you have to do to be saved is to believe on Jesus Christ as your Savior and you are saved to eternal life. But if we look up this verse in Dr. Wilson's Diaglott, which gives us the strict meaning of the Greek text, we will find that it does not say "believe in Him." It reads believe "into Him"—become a member of the body of Christ. Quite a difference! To believe into Him, one must not only accept Him as his ransom, as the one who died for his sins that he may be justified, but in addition he must follow the instructions of Saint Paul in Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." To believe into Christ includes the thought that we will gladly lay down our lives voluntarily, seeking ways and means for serving the Lord, the brethren and the truth and counting it a pleasure and an honor thus to sacrifice earthly comforts, conveniences, time, influence, means and everything that comprises present life.

To be such joyful, willing sacrificers we need an understanding of that Word which only a few in Christendom possess.

Are some more easily blinded by Satan than others? Yes, because either they come into the world more weak and depraved than others or else they are placed in an environment where it is more difficult to resist temptation. Take for instance, some places in Europe where those in government positions attempt to stamp out any faith in the Bible as the inspired Word of God.

Are there many who now accept the message of God's Word and become Christians at the present time? No, for though originally the only separating influence between God and man was the divine sentence, now after six thousand years of falling, degradation and alienation from God through wicked

works—and because of ignorance, superstition and the wiles of the Adversary, and because the divine plan and character have been misrepresented to men—we find the message of grace and forgiveness unheeded.

What Scripture can we quote to show that in this age, only a few are saved? Matthew 7:13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." What does our text book mean by the expression "experimentally learn of the liberty wherewith Christ makes free"? The word "experimentally" as used in this sentence means "by experience." Not something that they have heard of or read about but something that has actually come into their lives.

Of what does this freedom consist? (1) Freedom from the condemnation of sin and a consequent access to God in whose favor is life eternal; (2) freedom from bondage concerning the future and a consequent rest and reliance upon God; (3) a freedom to serve God and His cause and (4) a greater ability to overcome sin in our flesh.

But someone may here interrupt and say, how can you speak of liberty for a Christian when it is necessary for him to give up his will and accept God's will in all that he does? Does that not make one feel that he is in bondage? No, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. The physician may prescribe nauseous doses of medicine; he may forbid certain coveted articles of diet; or he may subject his patient to painful surgical operations; but to all this severe treatment the man willingly submits in hope of regaining his health. The patient does not feel that he is a slave forced under this treatment. So our submission to God's will in consecration is not considered a bondage because we know that such a course is for our best spiritual welfare.

FAIRNESS OF THE CHURCH'S TRIAL

(Lesson 72)

Text Book: The Divine Plan of the Ages, bottom of page 152, and page 153.

Key Sentence: "These few (the church in this Gospel age) have reckoned to them (and they receive by faith) all the blessings of the restitution which will be provided for the world during the coming age."

Main Text: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

In what way does the church now enjoy the benefits of the ransom? As a result of the merit of Jesus being imputed to them, they are reckoned as being perfect. God looks at them as though they were at

the end of the Millennium with restitution to human perfection attained. This reckoned restitution is what we lay on the altar in sacrifice when we make our consecration. See Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." It is a singular fact that if a crimson or scarlet object be viewed through a red glass in the light, the object appears white; thus our sin-stained lives, when we come where God views them through the blood of Christ, are counted as white.

This text suggests a lesson we can learn from the snow. It will cover a dirty street and make it look white and clean. So the merit of Jesus imputed to us, does not remove but does cover the imperfections and shortcomings of our flesh. Like the blanket of snow, it hides them from view.

Does the fact that the church is now on trial for eternal life while still possessing their unavoidable weaknesses and imperfections mean that her trial will be less fair than that of the world in the Millennium? No, because God is judging us not according to our flesh but according to our heart intentions. See Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

Cite some Scriptures which show that the obedient of the world will begin at once in the Millennium to receive the blessings of restitution by a gradual removal of their weaknesses—mental and physical. Job 33:25, "His flesh shall be fresher than a child's: he shall return to the days of his youth." See also Revelation 21:4, "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." The wiping away of tears implies a gradual work, such as we see will be the process of that glorious Millennial age. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the laws of the Kingdom, all cause for distress will gradually pass away as restitution blessings will lift him out of death into perfect life.

Will society, government, etc., be favorable to righteousness in the next age? Yes, see Isaiah 35:8 and 9, "An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." How many frightful lions are now in the way of those who would be glad to forsake sinful ways, and to pursue righteousness. There is the lion of degenerate public sentiment. There is the lion of temptation to strong drink. No "ravenous" beasts—groups organized to advance selfish interests at the expense of the general good, will be tolerated. "They shall not hurt nor destroy in all My holy mountain [Kingdom] saith the Lord." (Isa. 11:9.) The stones (stumbling stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. (Isa. 62:10.) Will wrongdoers go unpunished then as they often do now? No, He will then be a "swift witness" against those who will attempt to commit wrongful acts. See Malachi 3:5.

But, says some one, if the church is on trial under circumstances more adverse than the world will have in its trial, is that not unfair? No, because this is compensated for by the church receiving a much higher reward. The world will receive restitution but the church will be given the "better thing." (Heb. 11:40.) The "better thing" is the privilege of becoming one with their Redeemer as New Creatures; joint-heirs with Him in the glory, honor and immortality of the divine nature accorded to Jesus as a reward for His faithfulness.

It is also compensated for by the Lord's grace to help in every time of need. (Heb. 4:16.) Note 1 Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." See also Deuteronomy 33:25, "As thy days, so shall thy strength be."

RELEASE FROM EVERLASTING EXTINCTION

(Lesson 73)

Text Book: The Divine Plan of the Ages, page 154.

Key Sentence: "Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit."

Main Text: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

The statement is made in the middle of page 154 in our text book that "restitution, therefore, is an act of free grace or favor on God's part." The word "therefore" implies that this statement is a conclusion based on a previous argument. What is that argument? First, that the penalty of sin was not merely the act of dying. Second, that mankind could not expiate their guilt either by the act of dying or by anything they could do after dying. Hence, restitution comes as a favor.

Some one will here speak up and tell us that the Bible says that the wages of sin is death (Rom. 6:23), and that the fact that it does not say it is something after death proves that the act of dying is the wages of sin.

We cannot agree with this reasoning. The penalty for Adam's sin included not only the act of dying but remaining dead forever. Death is the opposite of life; therefore, as long as the sentence was not removed by some one else providing the ransom, it would mean the loss of the blessings of life.

Lazarus had been dead four days (John 11:39) when he was awakened by Jesus. If the penalty for sin was simply to die, with the privilege and right thereafter of returning to life, then Lazarus would only have died once. He would not have gone again into the grave after being made alive by Jesus.

Suppose another member of our Bible class should now object and say, "I have always heard that Gen.

2:17 shows that when Adam died, he died a **spiritual** death because it was 930 years later when he died physically." This text reads as follows, "In the day that thou eatest thereof thou shalt surely die." Our reply is that this is not a 24-hour day. The Apostle Peter refers to a day of the Lord respecting which he says, "Be not ignorant of this one thing, that a day is with the Lord as a thousand years." (2 Pet. 3:8.) It was within this "day" that Adam died, and none of his posterity has ever lived out an entire thousand-year day. In the margin it says, "Dying thou shalt surely die." It was a gradual death not only physically but also morally and mentally.

What was the gleam of hope given to Adam and Eve in Genesis 3:15? The Lord is speaking to the serpent and says, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In this veiled figurative language the Lord is speaking of a victory that should come through, as well as to, the Adamic family.

Why does it say "the seed of the woman"? Why not the seed of the man? This seed of the woman is Christ. Four thousand years after this declaration God sent forth His Son, "born of woman," and thus a member of, and identified with, the condemned race, "that He by the grace of God should taste death for every man"—should meet the penalty for every man so that each one may have an opportunity for life. Jesus was the Son of God, but not the Son of Adam. If He had received His life through Adam He

would have been an heir of Adam's taint and penalty. He then would not have been able to redeem us by a spotless sacrifice offered in Adam's stead. God was the life-giver, the Father of the immaculate Son of Mary; and therefore that "holy thing" that was born of her was called the Son of God, as well as "the seed of the woman."

Does the seed of the woman consist of Jesus only or does it include the church, His body? We answer that in the larger picture it does include the church.

What is meant by "bruising the serpent's head"? To crush a serpent's head means to kill it. Not only will Satan himself be destroyed (Heb. 2:14; Psa. 145:20; Matt. 25:41; Rev. 20:10, 14; 21:8) but all the harm he has done will be offset by the blessings of restitution in the Millennial age.—Acts 3:19-21.

How does the Abrahamic promise recorded in Genesis 22:18 imply a resurrection? "In thy seed shall all the nations of the earth be blessed." The word blessing indicates favor and implies a removal of the curse. The fact that many were then dead shows that they would be made alive again, else how could they be blessed?

Why is Acts 3:19 cited in the text book? To serve as a proof text that restitution is the blessing to come to all the families of the earth. Note especially Acts 3:25 where, after telling us that all the holy prophets spoke of restitution, he specifically quotes this text found in Genesis 2:18.

SUNDAY SCHOOL LESSON

August 30

(Picked up from page 30)

they may be joint-heirs with Him in the great oath-bound covenant which He has inherited, just as the Israelites sought to follow Jacob and to become heirs of the same promise. But as there were tests upon Jacob, so also there needed to be tests upon his people: and, likewise, as there were tests upon our Redeemer, so there must be tests upon all His people, His followers, His church. Many of the people of natural Israel stumbled because of a lack of faith—not holding on to the divine promise, they were overcome by the spirit of the world, the spirit of selfishness, etc. Similarly in the Gospel age, we find the indication to be that many more have been called than will be chosen—than will be worthy of acceptance as footstep followers of the Redeemer, the spiritual Prince with God. As Jesus was the prevailing Prince with God, so all those whom He accepts as members of His body, His church, must also have the same

spirit and be, in the language of the Scriptures, "overcomers."

As Jacob obtained a new name which was inherited by His posterity, so God proposes a new name for His people—the church, the bride, the Lamb's wife. Jesus was our Lord's name, but He is also the Christ, the Messiah, so all who become members of His body come under His new great name, and are recognized of the Lord and may be recognized of each other as members of the Christ. (Rev. 3:12.) Again, the Lord, prophetically speaking of Christ says, "This is the name whereby He shall be called, the righteousness of Jehovah." (Jer. 23:6.) And again, speaking of the bride of Christ, we read, "This is the name wherewith she shall be called, the righteousness of Jehovah." (Jer. 33:16.) The name of the Bridegroom is thus also given to His Bride.

QUESTIONS:

Why was Jacob afraid of his brother Esau?

Why was Jacob's name changed, and what does Israel mean?

Who are spiritual Israelites, and what is their new name?

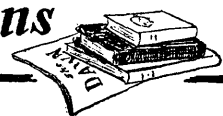
THREE VALUABLE LESSONS

THE three great lessons which will be required of those who will be heirs of the Kingdom are: (1) A proper, thorough appreciation of justice and a manifestation of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule—to love our neighbor as ourselves. (2) A further lesson is that of love, sympathy, compassion, mercy. However exacting we may be respecting ourselves, our own thoughts, words and deeds, we are not to exact from others, but be willing to take from them whatever they are pleased to give—as did our Saviour. This will mean (3) suffering with Christ, having fellowship in His sufferings. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved upon our hearts when he wrote that God's predestination is that all who will be of the church in glory must be copies of His dear Son—must have the epistle of Christ written in their hearts.—Reprints, 5968.



International Sunday School Lessons



ABRAHAM'S INTERCESSORY PRAYER

August 9—Genesis 18:23-33.

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble."—Psalms 46:1.

THE incident in Abraham's life covered in our lesson, shows us something of the benevolence of his heart, and causes us to love and appreciate him. The intimation that judgment upon Sodom was near, would, upon a cruel and loveless heart have suggested a very different course from that pursued by Abraham. But Abraham's heart at once went out in sympathy, and benevolently he surmised that although the plain was notoriously wicked there might at least be fifty righteous persons there—not righteous in the absolute sense of being perfect, but in a relative or accommodated sense, doing right to the best of their ability.

Abraham had the spirit of a mediator; he said to himself, God has been kind and gracious in every way, and now that He has opened this subject to me I will make bold to tell Him of my heart sympathy for the people, and express a hope that He will be generous to them. Then he said, "Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?"

If these words surprise us—to think that Abraham would dare to call in question the righteousness of the Lord—we should remember that he did not have the blessed advantage that we possess; namely, the guidance of the Word of God and the enlightenment of the Holy Spirit, whereby the Lord's people since Pentecost have been begotten again, and granted insight into the deep things of God. We may

indeed consider it reasonable that this was Abraham's way of putting a question to the Lord rather than criticizing Him—"If you should destroy the righteous with the wicked, and thus show no difference, would it be just? Lord, show me how this would be just. Surely you would do right. I would like to see how justice would be compatible with the course I understand you have in mind."

Similar questions come to us now. Financial disasters come, and probably as often affect the righteous as they do the wicked; storms and tempests do injury to their interests; indeed, sometimes the Lord seems not only not to show favoritism to the righteous, but, if anything, permits, as in Job's case, more peculiar disasters to fall to their lot. Under the instructions of the Great Teacher and His assistants, the apostles, we have learned that our interests are best served by difficulties in the flesh, and that God's promise "that all things work together for good to them that love Him, to them who are the called according to His purpose," is true. (Rom. 8:28.) The Lord supervises the experiences of His faithful ones so that these afflictions shall seem but light, and shall work out for them "a far more exceeding and eternal weight of glory" as new creatures, in the life to come.—2 Cor. 4:17.

The Lord answered Abraham that if there were fifty righteous, well-intentioned people in Sodom, it would not be destroyed; and Abraham perceived that he was not more just or more generous than the Lord. But as he thought over the matter it occurred to him that there might perhaps be a few less than fifty, so he asked if the city might be spared if there were only forty-five. The reply was, yes. His own courage increased, the spirit of love and benevolence having begun to operate, he queried of the Lord whether now forty would secure mercy upon the city. The answer was, yes. Abraham had not yet touched the bottom in seeking the measure of the Lord's goodness. Step by step he increased his request. Would it be spared

for thirty?—for twenty?—until finally he asked the Lord if He would spare the city for ten. In every case the answer was, yes. In every case the Lord was proved to be no less just, no less generous, than His servant. He had not yet been blessed as we have been with the anointing of the eyes of his understanding to an appreciation of the length and breadth and height and depth of the love of God, which passeth all understanding.—Eph. 3:17-19.

There is a lesson for us in all this—a lesson that we should be more and more like our Father which is in heaven, whose message is, "Blessed are the merciful: for they shall obtain mercy"; and again, "if ye from your hearts forgive not everyone his brother their trespasses" "neither will your Father which is in heaven forgive you your trespasses."—Matt. 5:7; 18:35; Mark 11:26.

As Abraham's solicitude was not for the wicked but for the righteous, so our sympathies should be with all who in every place love righteousness and hate iniquity—to do them good, to serve their interests, to render them assistance, doing good to all men, *especially* to the household of faith.—Gal. 6:10.

While our minds are contemplating the glories of God in connection with this incident of the destruction of Sodom, let us remember that now He has revealed to us a far greater degree of sympathy and love in His provision for the whole world of mankind through the great Redeemer, Abraham's Son, our Lord. What more do we see? Ask the Lord Himself and hearken to His answer: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city"—of Bethsaida, Chorazin and Capernaum. (Matt. 10:15, 20-24.) To quote the words of inspiration again, the people of Sodom were haughty, neglected the poor and the needy and committed abomination, and the Lord took them away in the great catastrophe that came upon their city, "as He saw good." (Ezekiel 16:49, 50.) They had a day

of judgment back there and were made an example of God's indignation against all unrighteousness and His will that all evil-doers shall be destroyed.

But they will be judged again, not in the sense of punishment a second time for their evil deeds—they have already suffered for them. The promised day of judgment means a fresh time of trial purchased for them by the divine arrangement that Jesus Christ "by the grace of God should taste death for every man"—giving [Himself] "A ransom for all, to be testified in due time." (Heb. 2:9; 1 Tim. 2:4-6.) From this standpoint of present truth, unfolding the divine plan we perceive the glorious riches of God's loving kindness in His provisions for the church and also for the world of mankind in general, the majority of whom are still in the great prison house of death of which Jesus now has the key.—Revelation 1:18.

QUESTIONS:

How was Abraham's character revealed in his intercession for Sodom?

How was the goodness of God exhibited in connection with the destruction of that wicked city?

What do the prophecies indicate is yet to be the experience of the people of Sodom?

ISAAC PRACTICES PEACE

August 16—Genesis 26:18-31.

GOLDEN TEXT: "The effectual fervent prayer of a righteous man availeth much."—James 5:16.

THE record shows that Isaac inherited the great wealth of his father, Abraham, flocks, herds, etc., and that he increased thus is shown in the preceding verses [12-16] of this chapter—"The man waxed great, and went forward and grew until he became very great: for he had possession of flocks and possession of herds, and great store of servants: and the Philistines envied him." At the time of this lesson, because of a drought Isaac had moved his establishment to the vicinity of Gerar. The Philistines had recognized God's favor with Abraham and his great growth, and now they saw the same in respect to Isaac. Not wishing to encourage this growingly influential family, they had stopped the wells that the herdsmen of the north should not come their way; but Isaac's herdsmen, not taking the hint, had dug the wells afresh, and

this led the king or chief of the Philistines to come out plainly and request Isaac and his retainers to move to other parts, saying, "Go from us; for thou art much mightier than we." They knew not when the strife between the herdsmen might mean a civil war, and in the interest of peace they urged Isaac not to remain too close a neighbor.

In compliance with the request, Isaac did change the seat of his encampment a distance down the valley, but again trouble broke out. The Philistines were still jealous and claimed the water wells found by Isaac's herdsmen. But the man of peace would not permit of strife and moved his home again. Still angry feelings continued, and again he moved still farther away, and rejoiced that although the country was poorer, less advantageous every way, nevertheless he had peace for himself and his possessions.

There is a lesson for the Lord's people here, a lesson of peace: blessed are those who are peaceable and peacemakers—blessed of God. They may not always prosper as well in outward and temporal matters, but they surely will be prosperous in their hearts, in their hard experiences, in their relationship to the Lord; they surely will make the better progress in the fruits and graces of the spirit, and be the better fitted and prepared for the glorious opportunities to come, when, as the antitypical Isaac, associated as members of the Prince of Peace, they shall engage in the work of uplifting, refreshing and blessing all mankind.

Unquestionably, however, there are times when firmness is necessary, when principle is involved, and when retreat would be absolutely wrong; but such cases are we can often yield, and, as Isaac comparatively rare. Undoubtedly did, in so doing may find a provision of the Lord for our prosperity. Had the requirement of the Philistines been that Isaac should renounce the worship of the true God, we can readily see that the principle involved would have deterred Isaac from yielding; and so with us, we are to note carefully and stand firmly for everything involving principle.

Had Isaac and his servants been less numerous than the Philistines there would have been less merit in his conduct. We are to remem-

ber that, according to the words of the Philistines themselves, Isaac's clan was greater than that of the Philistines. For the greater to be submissive, yielding, peace-loving, is peculiarly commendable. Too frequently it is the case that "might makes right," and stronger ones bid the weaker, "Go yourself," with the result of clashing, bitterness, resistance, etc. Let us, as the followers of the Lord in such matters, take the course of Isaac, and as the apostle exhorts, "as much as lieth in you, live peaceably with all men"; do not always stand upon your rights—be willing to sacrifice for the interest of others, or, at least, to preserve peace between yourselves and others.—Rom. 12:18.

The Scriptures exhort, "In all thy ways acknowledge Him." (Prov. 3:6.) This is a matter which we feel is too frequently neglected in our day, even amongst the Lord's consecrated people. But Isaac did not forget the source of his blessing—the naming of the well indicates this, "Now the Lord hath made room for us, and we shall be fruitful in the land." (Verse 22.) Our blessings increase in value and in efficacy and in the joys they bring to us in proportion as we recognize that they come from above. Let us, then, in all the affairs of life—the little as well as the big ones—look to the Lord for His blessing and guidance, and give thanks and acknowledgement as we perceive His hand in our affairs. So doing, we learn to trust Him more, and thus to receive a blessing ourselves as well as becoming a blessing to others.

It was at this time that the Lord appeared to Isaac in a vision, or through an angel perhaps, and assured him that the promise made to his father, Abraham, under divine blessing was sure to him, and he built an altar unto the Lord, rendering worship. Possibly Isaac was fearful that the course he was pursuing, the course of peace, was an unwise one, and that the Philistines thereby would be encouraged to take advantage of him. It was at this time, then, that the Lord manifested Himself especially to him and gave him assurances of His protecting care, and that all of His good promises to Abraham respecting the land and his own prosperity would be fulfilled.

To Isaac's surprise, Abimelech, the king of the Philistines, with

the chief captain of his army, visited him at his new home. They stated that they now saw plainly that the Lord was with Isaac, and said, "Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord."

What an illustration Isaac here had of God's overruling providence! By his course of peace he had not only gained the respect and friendship of those who were his enemies, but additionally, he had honored his God and incidentally honored himself, in that these men recognized the fact that the favor of God was with him. Surely we may learn a lesson in this, and appreciate more and more the Master's words, "Blessed are the peacemakers; for they shall be called the children of God."

QUESTIONS:

Why did Isaac give up his wells and move his camp three times?

What was the result in his relations with the Philistines?

When may we follow Isaac's example and when should we withstand opposers?

JACOB'S VISION OF GOD

August 23—Genesis 28:10-22.

GOLDEN TEXT: "I am with thee, and will keep thee in all places whithersoever thou goest."—Genesis 28:15.

JACOB, perceiving that his esteem for the Abrahamic blessing and his perseverance in procuring it, had brought upon him the ill-will of his brother, Esau, showed that it was not the elder son's share of his father's possessions that he sought, when he accepted the proposal of his father Isaac that he journey to the home of his mother's brother. When Jacob was ready for the journey Isaac blessed him and confirmed to him again the Abrahamic blessing, saying, "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger [margin, of thy sojourning], which God gave unto Abraham."—Genesis 28: 3, 4.

The journey was undertaken on foot and alone. Jacob, after the custom of the people of that country even today, at night wrapped himself in his outer garments and slept in any convenient place, using a stone for a pillow. On the evening of probably his third day from home, he slept in a place called Luz, and which he called Bethel, and was there granted a vision or dream in which he saw a ladder extending from earth to heaven and on it holy angels ascending and descending, and at its top the Lord Himself, who spoke to him precious words of encouragement. Thus did the Lord comfort one who trusted in Him—one who had so great respect for the divine covenant made with his grandfather, Abraham, that he esteemed it of more value than earthly riches and comforts. It was largely on account of his faith in the Abrahamic Covenant that Jacob was now practically an outcast from his home, fleeing through fear of his brother, Esau. What wonder that God rewarded such a faith, neither does it surprise us that it was because of the lack of faith that God took the inheritance of this covenant from the unbelieving Esau, "profane" Esau, as the apostle describes his sacrilegious disrespect of the divine covenant.—Heb. 12:16.

It is so still, God always honors faith. Those who now for His sake and because of their respect for the divine promises, suffer the loss of earthly home and privileges and comforts, may be sure that these testings of their loyalty to God will not go unrewarded. "The Lord seeketh such to worship Him as worship Him in spirit and in truth," (John 4:23, 24.) Only with such is He well pleased, only to such does He let down the golden ladder, only to such do the angels of heaven minister, for we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

From the further end of the ladder Jacob heard the Lord's voice saying, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, to the north, and to the south: and in thee and in

thy seed shall all the families of the earth be blessed. And, behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

Here was the very comfort and encouragement that Jacob needed. And so it is with all who have heard the Father's voice and been drawn or attracted by His promises, and who have surrendered all other ambitions in life that they might attain the divine favor and chief blessing as heirs of God and joint-heirs with Jesus Christ our Lord. No condition under such circumstances can really be hard; hence, as the apostle says, We are enabled to rejoice even in tribulation, knowing that even our tribulations are working for us patience and the various experiences of life necessary to our preparation for the glorious position to which we have been called of God. (Rom. 5:3-5.) With the apostle, then, we can say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him."—Phil. 3:8, 9.

It will be noticed that in this blessing the Lord likens the seed of Jacob to the dust of the earth and not to the stars of heaven. We remember that in the divine promise to Isaac (Gen. 26:4) the reverse of this is stated; the posterity like unto the stars of heaven is mentioned but no illustration of the dust of the earth, while to Abraham God used both of these illustrations, saying, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore." (Gen. 22:17, 18.) In the Abrahamic promise both the spiritual seed, likened unto the stars of heaven, and the natural, likened unto the sand on the seashore, are properly mentioned, because both the heavenly and earthly seeds and the heavenly and earthly blessings proceed from that original covenant.

We remember in this connection the apostle's statement, "We, brethren, as Isaac was, are the children of promise": we are the spiritual seed of whom, in the first resurrection, the prophet says, "They that be wise shall shine as

the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." (Gal. 4:28; Dan. 12:3.) The apostle refers to the same class as celestial, comparing them to the stars—"one star differeth from another star in glory, so also is the [first] resurrection of the dead, . . . It is sown a natural body; it is raised a spiritual body."—1 Cor. 15:41-44.

Similarly Jacob is referred to by the apostle as representative of natural Israel: for instance, telling us of the blessing that shall come upon natural Israel at the end of the Gospel age, when spiritual Israel shall have been glorified, he says, "Then shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is My covenant unto them, when I shall take away their sins."—Rom. 11:25-30.

When Jacob awakened from this refreshing vision, he said, "Surely the Lord is in this place; and I knew it not." What a place of awe is this! "This is none other but the house of God, and this is the gate of heaven." He was awe-inspired; and if the dream inspired the patriarch with awe, what depth of devotion should the reality bring to us! We who, with the eye of faith, see Jesus as the ladder reaching from our humble, fallen condition clear to the heights of the heavenly glory and presence!"

QUESTIONS:

What was the occasion for Jacob's journey?

What did the ladder picture?

What is the difference in the promises made to Jacob, to Isaac and to Abraham, and what do they illustrate?

JACOB SEEKS GOD'S HELP

August 30—Gen. 32:2-12, 27-29.

GOLDEN TEXT: "God is our refuge and strength, a very present help in trouble."—Psalms 46:1.

IT CANNOT be claimed for Jacob nor for any of the Ancient Worthies (nor for any one else for that matter) that they were perfect and that therefore the Lord favored them. The one thing that stands out distinctly, above any other thing in the character of Jacob—as also that of Abraham and of Isaac—is his faith. Nothing in

particular had been explained to him respecting the grand, ultimate consummation of the divine plan as it is our privilege now to see it through the telescope of the divine Word and the illumination of the spirit of truth. He merely knew that a promise had been made to Abraham that seemed to imply the ultimate blessing of the world through his posterity, and his faith had grasped this promise, so that to him it had become a reality, had the predominant power and influence in his life. For that promise he had endured and was still enduring the trials and tests God saw necessary to bring upon him, but he still retained his confidence even in the face of hostility, even though he greatly feared the ill-will and animosity of his brother Esau—for by this time Esau, the possessor of Isaac's wealth and the lord over his servants, had become even wealthier and more powerful materially than Jacob and, therefore, Jacob feared his might.

The lesson to us is that a still greater promise being left to us—that is to say, the same promise having further developed and divided into two parts, and the higher or spiritual feature having been bestowed upon the church of Christ—we, who realize ourselves to be heirs of this same promise, and who now see its spiritual force and significance have greater reason than had Jacob to humble ourselves before the Lord, to acknowledge our dependence upon Him, to ask Him for deliverance from the great enemy and from every foe to our best interests, and to plead His gracious promises, confirmed unto us by the death of Jesus our Lord. Ah yes! the apostle clearly indicates this when he says to us, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

We have found that it was often by bringing us into severe trials, ordeals, putting us under crucial tests, that the Lord developed our faith, our love, our trust, our hope in Him. He would have us learn well the lesson, that without Him we can do nothing, but that with His blessing and favor all things are ours, because we are Christ's and Christ is God's. (John 15:5; 1 Cor. 3:21-23.) Let us, then, in all the important junctures of life, be sure we are seeking chiefly the

divine will, as expressed in the divine promise, the oath-bound covenant: let us seek it patiently, earnestly, persistently, let us wrestle with the Lord that thereby we may be made the stronger; and when the appropriate and advantageous experiences have been properly appreciated and valued, the blessings will come at the proper moment to do us the most good, spiritually and eternally.

In some respects this return of Jacob to the promised land may foreshadow the coming return of his posterity, which is even now at hand. As a nation they are now trembling for fear of extermination in some parts of the world; they know not when the next blow will fall nor in what manner their interests will be injured, but those of them who are in the right attitude of heart toward God will, we believe, very soon come to the praying point. The Lord intimates this, saying respecting the day just before us, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they pierced." (Zech. 12:10.) The result of this supplicating will be the blessing of the New Covenant under which, with the Lord's favor, they will go on to the grand fulfilment of the gracious things already declared three thousand years and more ago.

As a part of the blessing granted by the angel in the name of the Lord, Jacob's name was changed to Israel, explained to signify that he was a prince of God, or had great power with God, as exemplified by the fact that he had secured this blessing by the demonstration of great faith and loyalty and zeal. This name, Israel, is the one by which all his posterity prefer to be known—they are Israelites. As the Scriptures show the Gospel church to be spiritual Israel, and as the Head of the church is Christ, we see another parallel or foreshadowing by Jacob of Jesus' struggle and our Lord's triumph in the Garden. It is because our Lord overcame, because He exercised faith and obedience, that He is the great Prince of life and glory appointed to be the great Mediator and Savior of the people.

Already Christ is the Prince of the church, which in obedience to His call walk in His steps, that
(Turn to page 26)

Talking Things Over

DETROIT AND LOS ANGELES CONVENTIONS

TWO general conventions were held over the 4th of July week-end, one in Detroit, Mich., and the other in Los Angeles, Calif. Reports indicate that both of these gatherings proved to be a rich blessing to all who could attend. Probably they were appreciated the more because of the possibility that such opportunities of fellowshiping with others of like precious faith may be somewhat curtailed as wartime restrictions increase. With conditions in the world as they are, the brethren are becoming more and more conscious of the fact that "our redemption draweth nigh." This being true, it becomes more important now than ever before that all the followers of the Master "seek first the Kingdom of heaven."

Thousands today are looking forward to the establishment of a new world order, and frequently various groups of these get together to discuss ways and means of having their particular Utopian theories adopted. However, as Brother Robert Nash reminded the brethren in his opening address at the Los Angeles Convention, we do not meet to discuss humanly-conceived theories for world betterment, but in order to get better acquainted with God's plan, and the part that we are invited to share in it. God's plan is the real hope for the world today, and those who are endeavoring by every means possible to qualify for a place in it, will yet be recognized as the ones who have accomplished the greatest good for their fellow-men.

One of the inspiring things noted at both conventions was the number of newly consecrated brethren. This is undeniable evidence that the Lord is blessing the efforts of His people to spread the Gospel of the Kingdom. Some of these newly interested ones were reached by means of the radio programs, some by public meetings, some by tract distribution, etc. There are many ways of sowing the seeds of truth, and great is the rejoicing when God "gives the increase." And no one but God can give the increase. We never need to hold back from bearing witness to the truth for fear someone will become interested and be given false hope of a share in the spiritual phase of the Kingdom. Only God can inspire such a hope in the breasts of His people. We may tell of the divine secrets, but only the Lord can reveal them to His people.

Eleven brethren symbolized their consecration at the Los Angeles Convention.

Public meetings were held at both Detroit and Los Angeles. At Los Angeles the attendance was 841, in spite of the fact that it was held on the Fourth of July, and on Saturday night. At the conclusion of the meeting 259 left their names, requesting that literature be sent to them. We have not received a report of the public meeting in Detroit.

CHAUTAUQUA PLANS COMPLETED

THE following last minute announcement concerning the Chautauqua Convention has just come to hand and we publish it with our prayers for the Lord's richest blessing upon this convocation of His saints:

"The present turmoil and mass of conflicting reports has cast some shadow for the past six months over the possibility of holding the Annual Midwest Bible Students' General Convention at Chautauqua. However, in spite of all this, the Convention Committee has gone forward on faith, with the conviction that nothing short of absolute over-ruling in the Lord's providence should stand in the way of doing their part toward making this year's Convention better than ever, and while some modifications in plans and arrangements have had to be made because of restrictions and factors beyond their control, the plans are now rounding out with promise of a more blessed Convention than any which have preceded it. The Lord's providence has as heretofore, been most marked in every step which has been taken and every decision which has been made, with His kindly over-ruling and blessing manifest in a multitude of ways.

"Every possible endeavor has been made to safeguard the program; only speakers being selected who are believed to be in harmony with the Studies in the Scriptures, Tabernacle Shadows and The Present Truth as presented by our Pastor, as well as those who are wholly sympathetic toward maintaining strict adherence to those teachings. The friends can thereby be assured of a program as pure doctrinally as the Committee can make it.

"All friends who contemplate attending the Convention are requested to bring their own Hymnals, particularly the large ones with the music, as this book is temporarily out of print and there will be none on sale at the Convention, though there will be an ample supply of the small ones containing the words.

"Friends who are adept at playing musical instruments are requested to bring their instruments with them for service on the platform.

"Government restrictions have made it necessary for the Bus Line to discontinue service into the Chautauqua grounds as heretofore, but taxi service has been made available from Franklin to the Chautauqua grounds at the rate of fifty cents per trip, of one to four passengers; the fifty-cent charge to be pro-rated according to the number of passengers making the trip. It is suggested that friends travelling by Bus or Train, via either Dayton or Cincinnati to Franklin, assemble at the C. & L. E. Bus station, which is at Steven's Drug Store in Franklin. The taxi stand is directly across the street from this station, and as parties of four gather, the trip can be made to Chautauqua at the lowest possible cost.

"No mention has heretofore been made of Dormitory sleeping quarters, but plans are being worked out whereby such accommodations will be made available at a very moderate charge, something less than \$5.00 per week.

"SPECIAL NOTICE; Do not forget to bring or mail your own bedding.

"For further information see the May issue of The Dawn.

"With Christian love, Midwest Bible Students' Convention Committee, E. G. Wylam, Secretary."

THE PRESIDENT'S VIEWPOINT

LAST month we called attention to a request by Government officials that all conventions be postponed until after the war. Since then President Roosevelt, in a letter to a leading churchman of America has expressed himself as desiring that no religious conventions be cancelled. We quote "Religious News Service" as follows:

President Roosevelt this week put an end to the growing apprehension among churchmen over the recent appeal of the defense transportation commissioner, Joseph Eastman, that conventions of all kinds be postponed for the duration.

The President has now gone on record as expressing the hope that, wherever possible this year, America's religious bodies will hold their regular national conferences and conventions. In a letter to the president of the International Convention of the Disciples of Christ, which meets at Grand Rapids, Mich., beginning July 28, Mr. Roosevelt said that "nothing but the prior demands of the war on our resources should intervene to curtail or interrupt this marshalling of the spiritual forces of the nation."

NOTICE: During the week of August 2-9 a number of the regular members of The Dawn office and printing staff will be attending the Chautauqua, Ohio, Convention. This will explain possible delays that may be experienced in receiving replies to correspondence. Emergency matters during that week should be addressed to The Dawn, c/o Bible Students' Convention, Chautauqua, Ohio.

LABOR DAY CONVENTIONS

SEATTLE, WASH., Sept. 4-7. All sessions except the public meeting will be held in Norway Hall, 2015 Boren Avenue. Public meeting, at 3 o'clock Sunday afternoon, will be held in the Moore Theatre. To date we have been advised that Brothers H. Hanning; Edwin Procter; G. M. Wilson; and C. W. Zahnow, will be present and serve on the program. Requests for information concerning rooms, etc., should be addressed Mr. Samuel Clements, 846 W. 63rd Street, Seattle, Wash.

BROOKLYN, N. Y., Sept. 5-7. All sessions will be held in the Church of the Pilgrims, corner of Henry and Remsen Streets. This address is convenient to Boro Hall stations of all subway lines. Program is not yet complete, but a number of representative brethren are expected, including Brother G. R. Pollock, of Los Angeles, and Brother G. S. Kendall. There will be a public meeting, and also a baptism service. Requests for information concerning rooms, etc., should be addressed to the Secretary, William Josiah, Belmont Avenue, Babylon, L. I., N. Y.

SAGINAW MICH., Sept. 5-7. Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street, starting Saturday afternoon. For information, write to Mr. C. A. Sundbom, 207 Alice Street, Saginaw, Michigan.

OTHER CONVENTIONS

GUSTINE, TEXAS, August 7-9. Three-day gathering of the friends in this district. For details, address Mr. J. Wyndelts, 3715 University Blvd., Dallas, Tex.

LINCOLN UNIVERSITY, PA., August 16. One day gathering at the Ritchie Farm. Any desiring information, write Brother M. L. Ritchie, Lincoln University, Pa.

CHICAGO, ILL., August 23. The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

WAPWOLLOPEN MOUNTAIN, PA., August 23. All-day gathering opening at 10:00 A. M. Friends will please bring their lunches. For information, address Brother Jonah Davies, R. F. D. Box 99, Hazlton, Pa.

ALBANY, N. Y., August 30. Because of Labor Day Convention in Brooklyn, the Albany district brethren will hold their one-day gathering on August 30, at the Y. W. C. A., 5 Lodge Street, Albany.

OWEN, WISC., August 30. Marvin's Fox Farm, Route 29, 3 miles east of Owen. Convention opens 9:45 A. M., and will close at 4:30. Brother C. W. Zahnow will give a public address at 3 P. M., on the subject, "Divine Intervention Near." Lunch will be served. There will be a meeting Saturday evening, and friends from any distance will be welcome to stay overnight with local friends.

WEATHERFORD, TEXAS, August 30. Fifth Sunday gathering in Zion Hill Schoolhouse, near Weatherford.

ST LOUIS, MO., October 10, 11.

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON
New Haven, Conn. August 2

BROTHER W. T. BAKER
Paterson, N. J. August 23

BROTHER P. A. GATES
Newark, Ohio August 11
Pittsburgh, Pa. 12
Lewistown, Pa. 13
Lancaster, Pa. 14
Lincoln University, Pa. 16
Norristown, Pa. 17
Pottstown, Pa. 18
Reading, Pa. 19
Pottsville, Pa. 20
Bloomsburg, Pa. 21
Scranton, Pa. 23
Wilkes Barre, Pa. 24
Lehigh, Pa. 25
Allentown, Pa. 26
Easton, Pa. 27
Rutherford, N. J. 28
Paterson, N. J. 30
Malverne, L. I., N. Y. 31
Brooklyn, N. Y. (71 Remsen Street) Sept. 2
Laurelton, N. Y. 3
Brooklyn, N. Y. 5-7

BROTHER W. J. HOLLISTER
New London, Conn. August 16

BROTHER P. KOLLIMAN
Wopwallopen Mountain, Pa. August 23

BROTHER G. S. KENDALL
Rochester, N. Y. July 31, August 1
Syracuse, N. Y. August 2, 3
Albany, N. Y. 4, 5
Springfield, Mass. 6, 7
Boston, Mass. 8-10
Lynn, Mass. 12, 13
Dover, N. H. 14, 15
Portland, Maine 16, 17
Wilton, Maine 18-23
Augusta, Maine 24, 25
Portland, Maine 27
Manchester, N. H. 28
New Bedford, Mass. 29
Providence, R. I. (afternoon) 30
Groton, Conn. 31
Brooklyn, N. Y. Sept. 5-7

BROTHER J. Y. MAC AULAY
Chautauqua, Ohio August 3-9
Paterson, N. J. 16
Brooklyn, N. Y. Sept. 5-7

BROTHER J. R. MAC JILTON
East Liverpool, Ohio August 9

BROTHER W. S. MARSHALL
Ellsworth, Maine August 2, 30
Guilford, Maine 9
Dexter, Maine 16
Belfast, Maine 23

BROTHER M. C. MITCHELL
Baltimore, Md. August 9

BROTHER R. E. MITCHELL
Paterson, N. J. August 9

BROTHER G. R. POLLOCK
Brooklyn, N. Y. Sept. 5-7

BROTHER EDWIN PROCTER
Pasadena, Calif. (morning) August 2
Los Angeles, Calif. (evening) 2
Taft, Calif. 3
Porterville, Calif. 4
Tulare, Calif. 5
Fresno, Calif. 6
Kerman, Calif. 7
Redwood City, Calif. 8
Oakland, Calif. (afternoon) 9
San Francisco, Calif. (evening) 9, 14
Sacramento, Calif. 10
Stockton, Calif. 11
Oakland, Calif. 12
Berkeley, Calif. 16
Eugene, Ore. 18
Lebanon, Ore. 19, 20
Salem, Ore. 21
Portland, Ore. 23
Tacoma, Wash. 24
Seattle, Wash. 25
Port Angeles, Wash. 26
Victoria, B. C., Canada 27, 28
Duncan, B. C., Canada 29
Vancouver, B. C., Canada 30, 31
Lynden, Wash. Sept. 1
Bellingham, Wash. 2
Seattle, Wash. 4-7

BROTHER T. G. SMITH
Wilton, Maine August 9

BROTHER C. A. SUNDBOM
Indianapolis, Ind. August 1
Muncie, Ind. 2

BROTHER J. I. VAN HORNE
Duquesne, Pa. August 2

BROTHER G. M. WILSON
Cleveland, Ohio August 16
Seattle, Wash. Sept. 4-7

BROTHER W. N. WOODWORTH
Chautauqua, Ohio August 3-9
Lincoln University, Pa. 16
Philadelphia, Pa. (afternoon) 23
Baltimore, Md. (evening) 23

BROTHER C. W. ZAHNOW
Chautauqua, Ohio, August 3-9
Indianapolis, Ind. 11
Springfield, Ill. 13
Quincy, Ill. 14
Clinton, Iowa 16
Dixon, Albany, and Davenport territory 18-22
Rockford, Ill. 23
Madison, Wis. 24
Stevens Point, Wis. 26
Wausau, Wis. 27
Owen, Wis. territory 28-30
Minneapolis, Minn. 31
Spokane, Wash. Sept. 2, 3
Seattle, Wash. 4-7

INTERESTING LETTERS

"Dear Brethren in Christ: I was very pleased to receive a copy of your paper. I am an old pupil of Brother Russell's. I want three copies of The Divine Plan of the Ages and a few of your two booklets 'God and Reason' and 'Hope Beyond the Grave,' for distribution. Later I shall send a little more to help with your expenses if I find your message as

sound as it looks from here. May God prosper you in doing His will and bless you in all heavenly blessings. Yours in the one hope, R.F.A. Illinois."

"Dear Sirs: Thank you so much for telling the people God's glorious plan for His people. In these days when people are constantly asking 'why doesn't God do something?' it is so sweet to hear people telling of Jehovah's goodness and defending His most precious name. Yours truly, L.F., New York."



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.