

The
DAWN

A CLOUD, A VOICE, A TRUMPET
APPROACHING MOUNT ZION
LOVE'S GOLDEN WAY

JUNE

1938

SPEAKERS' APPOINTMENTS

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

BROTHER T. E. BARKER

Lynn, Mass. June 5
 Boston, Mass., 30 Huntington Ave., 3 P. M. 12
 Worcester, Mass. 26

BROTHER C. P. BRIDGES

Wilmington, Del. June 1
 Baltimore, Md. 2
 Washington, D. C. 3
 Richmond, Va. 5
 Lynchburg, Va. 6
 Roanoke, Va. 7
 Donelson, Tenn. 9
 Memphis, Tenn. 10
 Jonesboro, Ark. 11
 Monette, Ark. 12
 Blackton, Ark. 13
 Little Rock, Ark. 14
 Oklahoma City, Okla. 16
 Blackwell, Okla. 17
 Hutchinson, Kans. 18
 Wichita, Kans. 19
 Neodesha, Kans. 20
 Topeka, Kans. 21
 Kansas City, Kans. 22
 Warrensburg, Mo. 23
 Granite City, Ill. 24
 St. Louis, Mo. 26
 Indianapolis, Ind. 27
 Kalamazoo, Mich. 28
 Jackson, Mich. 29
 Ypsilanti, Mich. 30
 Detroit, Mich. July 2-4

BROTHER FRED BRIGHT

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. June 5
 Liden's Community House, Md. 19

BROTHER J. BROWN

Los Angeles, Calif. (Convention*) July 2-4

BROTHER N. CONSTANT

Brooklyn, N. Y., 109 Remsen St., 3 P. M. June 26

BROTHER DAVID DINWOODIE

Philadelphia, Pa., Arch and 18th Sts., 3 P. M. June 5
 Wilmington, Del., 907 Tatnall St., 3 P. M. 19

BROTHER EDWARD FAY

Lancaster, Pa., Y. M. C. A., 3 P. M. June 5
 York, Pa., 7:30 P. M. 5
 Baltimore, Md., 4 West Eager St., 3 P. M. 12
 Hartford, Conn. 19
 Detroit, Mich. (Convention*) July 4,5

BROTHER EARL M. FOWLER

San Bernardino, Calif., 1354 Walnut St. June 12
 Los Angeles, Calif. (Convention*) July 2-4

BROTHER EMIL HERRSCHER

Los Angeles, Calif. (Convention*) July 2-4

BROTHER WILLIAM HOLLISTER

Paterson, N. J., 169 Van Houten St., 3 P. M. June 19

BROTHER FRANK HORTH

Santa Ana, Calif., 1726 W. 1st. St. June 19
 Los Angeles, Calif. (Convention*) July 2-4

BROTHER GEORGE S. KENDALL

Pittsburgh, Pa., 610 Arch Street, 8 P. M. June 5
 Detroit, Mich. (Convention*) July 4,5

BROTHER PETER KOLLIMAN

Newark, Ohio June 1
 Byesville, Ohio 2
 East Liverpool, Ohio 3
 Pittsburgh, Pa., 610 Arch St., 3 P. M. 5
 Lancaster, Pa., 3 P. M. 12
 Reading, Pa. 19
 (Stauffer's Hall, 6th & Franklin Sts., 3 P. M.)
 Baltimore, Md., 4 West Eager St. 26

BROTHER O. MAGNUSON

Paterson, N. J., 169 Van Houten St. June 5
 Brooklyn, N. Y., 109 Remsen St., 3 P. M. 12

BROTHER MARTIN C. MITCHELL

Brooklyn, N. Y., 109 Remsen Street, 3 P. M. June 19

BROTHER N. M. MOLENAAR

Fresno, Calif., 475 Glenn Ave. June 11-12
 Los Angeles, Calif. (Convention*) July 2-4

BROTHER A. L. MUIR

Zephyrhills, Fla. June 5
 St. Petersburg, Fla. 15
 Orlando, Fla. 17
 Jacksonville, Fla. 19
 Atlanta, Ga. 20
 Hattiesburg, Miss. 22
 Galveston, Texas 24
 Houston, Texas 26
 Phoenix, Ariz. 28
 Yuma, Ariz. 30
 Los Angeles, Calif. July 2-4

BROTHER ROBERT NASH

Los Angeles, Calif. (Convention*) July 2-4

BROTHER C. C. PEOPLES

Cincinnati, Ohio June 5
 Muncie, Ind. 12
 Piqua, Ohio (Convention*) 19
 Columbus, Ohio 26

BROTHER RUSSELL POLLOCK

Los Angeles, Calif. (Convention*) July 2-4

BROTHER P. L. READ

Wilmington, Del. June 8
 Pittsburgh, Pa. 12
 Duquesne, Pa. 12
 Chicago, Ill. 19
 Waupaca, Wis. (Convention*) July 2-4

BROTHER GEORGE RIPPER

Los Angeles, Calif. (Convention*) July 2-4

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The DAWN

A Herald of Christ's Presence

Vol. 6. No. 9

JUNE 1938

One Dollar a Year

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NEXT MONTH

A NEW NAME

An allegory in which Love and Uncertainty are overheard as they converse with each other relative to important things pertaining to the Christian life. It contains many practical suggestions calculated to help the reader to a closer walk with God.

* * *

THE WILDERNESS JOURNEY

In this article the writer draws many spiritually helpful lessons from the wilderness experiences of the Israelites. A restatement of well-known truths which become sweet each time they are told.

* * *

THE EVIDENCE OF THINGS NOT SEEN

This article is based largely on the 11th chapter of Hebrews and is another in the general series on this very valuable epistle. The well-known 11th chapter bears a most important relationship to the remainder of the epistle, which, when seen, greatly enhances its value.

* * *

COMING IN THE CLOUDS OF HEAVEN

This article is another in the general series on the second coming of Christ. The symbolism of clouds, heaven, earth, etc., are discussed in this article. Also what is meant by the statement that every eye shall see Christ at His return.

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NEWS and VIEWS

THE GREAT REVOLUTION

BEHIND the ever shifting scenes of present national, political and religious unrest is the prophetic outline of the most gigantic and far-reaching revolution this earth has ever known. It is a world revolution; not only in the sense that it is world-wide, but more particularly in that the final outcome will be the setting up of an entirely new form of government over the whole earth; a government in which the will of God will be accepted as the guide to what is right and wrong; and in which the lawmakers and law enforcers, will be direct appointees of the Lord.

The period during which this revolution takes place is prophetically styled "The Day of Jehovah." It is the time during which the kingdoms of this world gradually give place to the Kingdom of God, the Kingdom in which Christ will be the Messiah, the ruling King. This "Day of Jehovah" is described in the Bible as being a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportion, necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, means a "time of trouble such as was not since there was a nation."—Dan. 12:1.

As students of prophecy, then, whose chief interest centers in the final outcome of this revolution, we are not so much concerned in just how the day-by-day details may be working out; but we are interested in the manner in which the aggregation of these details is gradually resulting in the complete overthrow of the entire world order; and of how thorough the process of disintegration, the faith of men in all forms of human leadership is being broken, preparing them to finally say, "Let us go up to the mountain of the Lord, . . . and He will teach of us His ways, and we will walk in His paths."—Micah 4:1-4.

One of the Scriptural symbolisms used to describe the world-wide unrest and discontent occasioned by this great revolution, is that of the roaring of the sea and the waves. (Psalms 46:2, 3; Isa. 17:12, 13; Luke 21:25.) Quite unconscious, no doubt, of the fact that the Bible uses this symbolism, worldly writers also employ it in telling what they see going on in the world. Under the caption, "Tide of Revolutionary Change," Anne O'Hare McCormick, in the *New York Times* of May 21, has this to say:

The Trotskyites and the Stalinites are engaged in a needless quarrel over the most effective methods to bring about the world revolution. It is here, quite without reference to their theories and or conformity

to any preconceived plan or pattern. Not the slightest doubt can exist in the mind of the most superficial observer that the upheaval in which we live has no boundaries. It isn't synchronized. It takes different forms according to local conditions, the temper, background and state of development of various peoples. It is leashed, as in Germany; in full rage, as in Spain; in suspense, as in France; in solution, as in the United States; in retreat, as in Russia. But in one phase or another it is universal. Every country on earth is suffering the more or less violent spasms of accelerated change.

Not meaning to perceive this is to miss the meaning of everything that is happening, at home and abroad. Not to perceive that Germany, Italy, Spain, Russia, Mexico, Turkey, the New Deal, the Popular Front, are all cross-currents in a common whirlpool is to lose the thread in the tangled maze of events. It is to misinterpret the unrest in North Africa, India, the Middle East, throughout the Arab world. Behind the battle-front, China and Japan are in a ferment which affects the future of Asia far more than do the movements of the war or the weight of outside intervention.

To accept this pregnant explanation is to gain perspective—to see that communism and fascism are manifestations of the same revolutionary force, action and reaction to begin with, but by the use of the same methods and a similar concentration of power moving inevitably to the same result; to reduce the dictators, large and small, to their proper proportions as figures thrown up by the stirring of the depths, transient instruments of change they can neither understand nor master.

How significant the closing thought of Mrs. McCormick's survey of world conditions; namely, that modern dictators are "transient instruments of change they can neither understand nor master." The same could just as properly be said of all those in the earth today who by one means or another are trying to right the ships of state that are being so dramatically tossed about by the turbulence of the symbolic seas and waves. There is change, yes, change everywhere. Many recognize this fact, but only from the standpoint of divine prophecy can anyone perceive the real power that is responsible for this change. Hitler may think he is in command of the situation in Germany, Mussolini may imagine that he is monarch of all he surveys in Italy, and Stalin in Russia; but back of all these puny potentates is the mighty voice of God, speaking, crying, roaring, in an ever increasing crescendo of irresistible authority, making His commands felt in the spasms of painful travail by which the new order of Messiah's Kingdom will finally be brought to the birth.—Isa. 42:13-15; 1 Thes. 5:3.

God's method of overturning the entire old order of society, national, political and religious, is illustrated by the manner in which He gave Gideon and his three hundred a smashing victory over the Midianites, which was that of turning one Midianite against another. This is exactly what is happening on a world-wide scale today. Nation is against nation; class against class; dictatorship against democracy; Communism against Capitalism; dictatorships against religion; etc., so that, as expressed by Mrs. McCormick, "Not the slightest doubt can exist in the mind of the most superficial observer that the upheaval in which we live has no borders. It isn't synchronized. . . . Every country on earth is suffering the more or less violent spasms of accelerated change."

Coming more specifically to cases, the happenings of the last month have served well to illustrate how the Lord is destroying the strangle hold that Catholicism has so long held on many countries of the earth. Things that happened right in the city of Rome, have, to the pope, been very saddening. That Dictator Hitler, an outstanding enemy of the pope and of Catholicism in general, should be given such a royal welcome by Mussolini in Rome, was a bitter pill indeed for Vatican prelates, especially for the pope himself. And to be snubbed by Hitler's failure to ask for an audience with his "holiness" made matters still worse. A United Press report which appeared in the *New York Post* of May 4, reveals how truly "sad" the pope was over Hitler's visit to Italy:

CASTEL GANDOLFO, Italy, May 4—Pope Pius XI emphasized the breach between Nazi Germany and the Vatican today when he denounced the display of the Nazi swastika in Rome during the visit of Fuehrer Adolf Hitler.

The Pope, in an address to 500 newly married couples, deplored the hoisting of the swastika in the Holy City, declaring that this cross "certainly is not that of Christ."

The Pope, recalling that yesterday was the feast day of the Holy Cross, said the newlyweds deserved the Papal benediction because "such sad things are happening, sad things, very sad, both near to us and far away."

"Certainly among these sad things," he continued, "is that on the feast day of the Holy Cross of Christ, the banners of another cross, which certainly is not that of Christ, should have been hoisted in Rome."

"This was out of place and time. We tell you this so that you may understand how necessary it is to pray, pray and pray for the mercy of the Almighty in all its largeness."

The Pope's remarks emphasized the coolness between him and Hitler, which culminated in the Pontiff's withdrawal to Castel Gandolfo during Hitler's visit to Rome and his displeasure because Hitler did not request an audience, despite the urgings of Premier Mussolini.

But it didn't do Pope Pius very much good to complain; in fact, his complaints were evidently re-

presented by Italy's dictator as meddling in something that was none of his business. Just a few days later the Mussolini-controlled press in Italy struck back at the pope in no uncertain tones. On May 12, the newspaper *Il Regime Fascista*, said that the "Catholic Action (a pope-controlled organization) maintains an attitude in full contrast with the policy and spirit of the Fascist Party"; and cited the official Catholic attitude toward Hitler's visit to Italy as an illustration.

"We maintain," said this Italian newspaper, "that there never should be mental reserve among those in our ranks. The commandment of Fascism is precise: believe, obey, fight. This is the reason why it would be opportune to see if, after recent experiences, it is not the occasion to establish, especially for youth, the incompatibility of simultaneous membership in the Catholic Action and the Fascist Party. Catholic Action, in the course of its various manifestations, has accentuated more and more its political spirit and forgotten that in Italy there can be but one united policy, that of Fascism, that of Il Duce. Article 43 of the concordat forbids all ecclesiastics of religious orders to 'inscribe themselves or become militant in any political party.' It is a question of extending this same condition to the laity who are called on to follow the policy of those ecclesiastics and members of religious orders."

All of which is just a nice way of saying to the pope that if he doesn't wish to be nice to Hitler when he visits Italy as guest of Mussolini, and if he doesn't want to fall in line with all the Fascist policies, he is quite likely to find himself shorn of still more of his prestige and vanishing authority. And his authority is vanishing indeed. A United Press dispatch from Vatican City explains that the pope's uneasiness over the Catholic situation in Germany and Austria is due largely to what has already happened to the church in Russia, Spain and Mexico. It was this that made Hitler's failure to visit the pope even more saddening: "because it reduced the chances that the Vatican might ever reach an agreement with Germany to remove some restrictions imposed on Catholics."

When Germany first took over Austria, the statement was made in these columns that probably one of the results would be a loss of Catholic influence in that country. This is evidently proving to be true, as indicated in the following article by Ludwig Lore, published in the *New York Post* of May 4:

When Cardinal Innitzer visited Adolf Hitler in Vienna the fate of the Austrian Catholic societies was one of the main questions under discussion. "The Chancellor seemed very agreeable," the Cardinal stated later, "and we quickly turned to other problems." Late reports from Vienna speak a different language. "Most of the Catholic organizations in Austria will be dissolved in the near future," says an announcement in a Catholic publication in the diocese of Linz. Only "exclusively religious" organizations will continue to exist. Others which "only seem to serve religious purposes but are really instruments of political Catholicism" will be disbanded.

Among the groups thus condemned to an early death are: The Catholic women's organization, Catholic Youth groups, the Catholic Volksverein, the Catholic University League, the Christian-German Gymnastic Society, etc.

Cardinal Innitzer, a Sudeten German, by the way, found the Fuehrer "very agreeable," but the Austrian Catholic societies will go the way of their brothers in the other German provinces just the same.

Nobody in Vienna knows even approximately how many have been arrested since the Nazi invasion. Estimates fluctuate between twenty and thirty thousand. Though many of the imprisoned suspects are discharged after a few days, there are new arrests daily, prominent Catholics and Christian Socials being in the majority among the more recent prisoners. Two days ago Dr. Fuemder, editor-in-chief of the Reichspost, the official Chancellor organ, was put in prison. He is one of the great literary figures both of the old monarchy and of post-war Austria, a conservative monarchist by tradition who always favored German-Austrian Union but with political independence for both partners. Cardinal Innitzer appealed in vain for his release.

It has long been recognized by many students of prophecy that the apostate of Revelation, styled "Babylon the great, the mother of harlots," represents the Catholic church. The fact that this woman is shown to ride on the beast, with seven heads and ten horns, is an apt illustration of how Catholicism has dominated the governments of Europe. But as the Revelation picture progresses the time comes when certain kings, or ruling ones, "hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it into their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

Many Bible Students are now of the opinion that the kings here referred to, are dictators that are now wielding so much influence in the world. Whether this be the proper viewpoint or not, certainly they are stripping old Babylon of her power and glory as she has never been stripped before. In any event, the principle here brought to our attention serves well to illustrate how the Lord is operating to bring an end to all phases of the present symbolic heavens and earth; namely, by putting it into the hearts of the opposing factions of the world to destroy each other.

Thus it is, that while national, political and religious changes are rapidly taking place in a world gone mad; back of all these individual skirmishes and upheavals is the great revolution, universal in scope; a change from the rule of Satan to the rule of Christ; from the rule of Selfishness to the rule of Love; from the rule of sin and death to that of righteousness and life. Engineering this great revolution, as the Executive of Jehovah, is our returned Lord and Christ.

And nothing can stop the progress of this great revolution. Nations may combine for self-protec-

tion, but "they shall be broken." The Protestant churches may attempt a closer affiliation, as they are attempting now on a world-wide scale, but their confederacy will come to naught. Even in the uniting of the various forces of the earth, the Lord is strategically aligning them for the final, wholesale overthrow, for "the whole earth shall be devoured by the fire of His jealousy."—Zeph. 3:8, 9.

But O how blessed it is for those who can see world events through the light of divine prophecy. We see the raging waves of human passion engulfing all phases of society, but to us this sea of discontent becomes a sea of glass; that is, we can see through it and beyond it, to the glorious new day of Messiah's Kingdom. And with this vision of the ultimate outcome of the great revolution we can lift up our heads rejoicing, knowing that not only is our deliverance drawing near, but also, that the deliverance of the whole world from the thralldom of sin and death is also near.

OUR KING IS MARCHING ON

"Mine eyes can see the glory of the presence of the Lord;

He is trampling out the wine-press where His grapes of wrath are stored;

I see the flaming tempest of His swift descending sword,

Our King is marching on!

"I can see His coming judgments, as they circle all earth,

The signs and groanings promised, to precede a second birth;

I read His righteous sentence, in the crumbling thrones of earth:

Our King is marching on!

"The 'Gentile Times' are closing, for their kings have had their day;

And with them sin and sorrow will forever pass away;
The tribe of Judah's Lion now has come to hold the sway:

Our King is marching on!

"The 'Seventh Trump' is sounding, and our King knows no defeat,

He will sift out the hearts of men before His judgment seat.

Be swift, my soul, to welcome Him; be jubilant, my feet:

Our King is marching on!"

**THE
EVERLASTING GOSPEL**

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time.
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withhold thy son, thine only son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22:15-18 Gal. 3:8
8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
6 So then

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

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

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

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
8 And all flesh shall see the salvation of God.
Lu. 3: 6.

10 For he looked for a city, which hath foundations, whose builder and maker is God.
Heb. 11: 8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21: 2-5.

A Shout, A Voice, A Trumpet

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

—1 Thessalonians 4:16.

WERE we to attempt to understand this text apart from the many other passages of the Bible which deal with the second coming of Christ, our conclusions would quite likely be rather crude and unsatisfactory. But when we remember that Jesus Himself, as well as the Apostles Paul and Peter, assure us that the second advent and presence would come upon the world as a "thief in the night," then we must conclude that all prophetic statements indicating other than a thief-like coming are to be considered as symbolic in nature. A thief does not "shout," nor lift up his "voice," nor blow a "trumpet," hence, in order to appreciate the full harmony of the Bible on this important subject it is necessary to ascertain, if possible, what symbolic meaning may reasonably be attached to the apostle's words.

To think of Jesus as giving voice to a literal shout, or of blowing a literal trumpet up in the sky would be incompatible with what the truth has revealed to us concerning the greatness and dignity of God, and of the exalted position His Son occupies in the divine plan. Such conceptions of the divine methods may have seemed satisfactory to dark-age philosophers, when knowledge was limited and the truth distorted; but in this more enlightened period, when there has been a general increase of knowledge along all lines, and particularly with respect to the teachings of the Bible, they no long-

er are soul-satisfying to the majority of earnest truth seekers.

Descending From Heaven With A Shout

First of all, then, let us ascertain, if possible, what the apostle may have meant when he said that Jesus would descend from heaven with a "shout." Is there anything in the Scriptures to indicate the symbolic meaning of this term "shout"? The Greek word here used is *keleuma*. Prof. Strong defines this word as meaning, "a cry of incitement." The thought seems to be that Christ's return was to be accompanied by a general "increase of knowledge" which would incite the people to rise up and demand their long-denied rights. This particular symbolism is very closely related to the bright shining of the Master's presence, which, as we noted in a previous article, is already exerting such a powerful influence in the affairs of both the church and the world.

In saying that Jesus was to descend from heaven with a "shout," the apostle evidently had in mind certain prophecies of the Old Testament: prophecies which point out events associated with the establishment of the Messianic Kingdom. One of these is found in Jeremiah 25:29-33, which we quote:

"For, lo, I begin to bring evil on the city which is called by My name [Christendom], and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation: He shall mightily roar upon

His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

"The Voice of the Archangel"

The three symbolisms mentioned by the apostle in our text are so closely associated in the prophecies that a better understanding of them can be had by considering them as illustrating different phases of one great work accomplished by the returned Lord. The "shout," the "voice," and the "trumpet," all have to do with the impartation of knowledge and its general effects. The "shout" of incitement, as seen from the prophecy just quoted, has the effect of setting class against class, nation against nation, so that all organizations of men might be destroyed preparatory to the establishment of the Messianic Kingdom.

The voice "of the archangel" is closely related to this same general picture, but emphasizes more particularly the fact that while the downfall of human institutions may appear to have been brought about by the angry passions of an enlightened public clamoring for their long-denied rights, yet, actually, it is the

work of the Lord, carried out as the result of His commandments. The Psalmist declares, "Come, behold the works of the Lord, what desolations He hath made in the earth." — Psa. 46:8.

Michael—the Archangel

So far as the Scriptures reveal, there has been but one Archangel, and His name was Michael. (Jude 9.) Archangel means chief angel. The name Michael signifies, according to Prof. Strong, One "who (is) like God." Judging from the meaning of these names, it seems altogether likely that "Michael the Archangel," was none other than our Lord Jesus, the Logos, in His pre-human existence. The fact that Daniel identifies Michael as being responsible for the great "time of trouble" associated with the "time of the end." (Dan. 12:1-4.), and that Paul couples the "voice of the Archangel" with the second coming of Christ, furnishes ample evidence to the open-minded that these Scriptures refer to the same events. But whether this be true or not, the meaning of these terms, when associated with the second advent of Christ, provides us with a very illuminating clue as to what the apostle meant when he said that Christ would descend from heaven with the voice of the archangel.

This Michael is referred to three times in the book of Daniel. First, in chapter 10, verse 13, where Daniel's heavenly visitor explains to the prophet that his visit had been delayed by enemies, and that it was necessary for "Michael, one of the chief [margin, "first"] princes," to come to his assistance. Second, in chapter 10, verse 21, Michael is referred to as Daniel's prince; and third, in chapter 12, verse 1, he is referred to as the "great prince which standeth for the children of thy [Daniel's] people."

The first reference shows Michael as one mighty enough to overcome all opposition to the carrying out of Jehovah's purpose. The second, reveals him as one who is peculiarly a prince over God's people here on the earth; and the third reference shows him standing up, or going into action on behalf of God and His people, with the result that there is a time of trouble such as was not since there was a nation. Regardless of the identity of the original Michael, these manifest characteristics apply very fittingly to Jesus at His second advent, especially in connection with His work immediately preceding the

full establishment of the Messianic Kingdom.

Thus, when Paul says that Jesus was to descend from heaven with the voice of the archangel, he meant, symbolically speaking, that this mighty one would brook no opposition to the carrying out of His Father's plan on behalf of God's people and the world in general who are yet to become God's people. The invincibility of the returned Lord, enabling Him to stand up against all opposition to the establishment of the Messianic Kingdom, is due to the fact that He acts for God, as the Chief Messenger in carrying out the divine program.

Many of the Old Testament prophecies pertaining to the day of vengeance with which the Gospel age ends, refer to Jehovah, as though He alone, personally, would bring about the downfall of Satan's empire; but other prophecies, particularly those of the New Testament, show clearly that Jesus would act for the Father in this, as well as in other features of the divine plan.

Thus in Psalms 46:6, we read that God "uttered His voice, the earth melted." The entire 46th Psalm is descriptive of the transitional changes incidental to the full ushering in of the Messianic Kingdom, and of the special manner in which the Lord would bless His people during that time of trouble. Verses, 2 and 3 speak of the same time and the same conditions as mentioned by Jesus in Luke 21:25, 26. As this prophecy of Jesus is related to the end of the age and the time of His second presence, it locates the Psalm as also applying to the same time, because it is descriptive of the same events.

Hence, when we read in the 6th verse that the earth melted as a result of the Lord's voice, it helps us to understand what the apostle had in mind as one of the results of the Lord's return when he said that He would "descend from heaven ... with the voice of the archangel." Now notice the progress of events as outlined in this remarkable Psalm. The "earth" is "removed," and the "mountains" are "carried into the midst of the sea." The prophecy of Isaiah 17:12, 13, shows the meaning of the symbolism of the "sea," namely, that it represents the disturbed and angry passions of men which will be aroused to such an extent as to make an end of the present order of things.

In verse 6 of the Psalm, the prophet describes the same events, but with the use of less symbolisms. Instead of the "waters" roaring, the "heathen raged," instead of the "mountains" are "carried into the midst of the "sea," the "kingdoms were moved." Then follows the statement already quoted, "He uttered His voice, the earth melted."

Thus seen, the present crumbling condition of earth's society furnishes outstanding proof of the fact that Christ, as the mighty, invincible prince of Jehovah, has already descended from heaven with a shout, and with the voice of the archangel, and that the result thereof is even now manifested on every hand throughout the world. Indeed, the transitional changes have already progressed much further than many students of prophecy seem to realize.

Image Smitten

Note for example, the statement of Psalm 46:6: "The heathen raged, the kingdoms were moved." This, even now, is practically an accomplished fact. The "kingdoms" referred to here, are undoubtedly those depicted in the prophecy of Daniel 2:31-45, and symbolized by the feet and toes of the great image of Nebuchadnezzar's dream. These particular kingdoms were those which came out of, or were the outgrowth of the old Roman Empire, represented by the legs of iron. It was "in the days of these Kings" that the God of heaven was to set up a Kingdom, symbolized by the smiting of the feet of the image by a stone, and the subsequent growth of that stone until it became a great mountain that filled the whole earth.

Now, is it not a fact that all those particular Kingdoms already have been practically, destroyed? That iron and clay mixture of church and state, ruling by the "grace of God," is a thing of the past; and the dictators temporarily holding sway in Europe are steadily producing a condition that will result, eventually, in grinding to powder the last remnants of what may still be left of the fragments of a governmental arrangement that is past. Yes, these particular kingdoms have been moved, but still the earth is not fully melted. There is an attempt on the part of men to reorganize society, and, temporarily, they are able to partially hold back the surging seas of human passion and prevent the complete collapse of law and order.

The Trump of God

In order to get the complete picture of what the apostle outlines in our text (1 Thes. 4:16), let us now include the symbolism of the trumpet. Jesus, declares Paul, would descend from heaven, not only with a "shout" and with a "voice," but also with "the trump of God." The symbolism of a trumpet, as used in divine prophecy, is quite clearly that of a proclamation. The jubilee trumpets, for example, were sounded to announce the arrival of the jubilee year.

This "trump of God" is evidently so styled because it has reference to a proclamation concerning things God is doing, or is about to do. Throughout the entire prophetic testimony of the Scriptures the student is assured that a time would come when the "God of heaven" no longer would keep silent or be inactive in the world's affairs, but would, by His Anointed One, set up a Kingdom, and through it deal with and bless the world. The "trump of God," therefore, is a very apt symbol of a proclamation that God's time had come to act.

Through the Prophet Isaiah the Lord tells us that the time would come when He would break His silence, that His vengeance against the wicked systems of the earth was to be made manifest. We quote: "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war [thus is indicated the manner in which the kingdoms of this world are to be ground to powder]; He shall cry, yea, roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools."—Isa. 42:13-15.

Note the prophet's use of the symbolism of a "travailing woman" in connection with the Lord's work of sudden destruction. Paul may have had this prophecy in mind when he wrote they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (1 Thes. 5:1-4.) The thought is, seemingly, that God speaks by means of the spasms of trouble which are destroying the rule of selfishness in this "day of the Lord"—the day when Christ is

present acting for Jehovah in making desolate the old order, preparatory to the establishment of the Messianic Kingdom.

Thus it is that the "trump of God" is symbolic of the proclamation that accompanies the ushering in of these events of the day of the Lord. The Revelator bears out this same thought, saying: "The seventh angel sounded [his trumpet]; and there were great voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. . . . And the nations were angry [the heathen raged], and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that destroy the earth."—Rev. 11:15, 18.

Notice the correspondency between the prophecy of Revelation, just quoted, and that of Paul's words in our text. Both tell of the trumpet, and both associate this trumpet with the resurrection. 1 Corinthians 15:51, 52, also sets forth the same general facts. The prophecy of Revelation 11, however, is more comprehensive than either the one found in Corinthians or in Thessalonians, as it epitomizes the work of the entire thousand-year reign of Christ, whereas the others, so far as the resurrection is concerned, merely mention the first resurrection. But, both the first resurrection and the general resurrection properly belong among the events to transpire during the day of the Lord. In fact, the sounding of the "trump of God" covers the entire period of the Messianic Kingdom.

Another striking prophecy relating to the day of Christ's presence—the "day of the Lord"—is that of Joel 2:1, 2, 11. We quote: "Blow ye the trumpet in Zion, and sound an alarm in My holy Mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess [contrary to the claim of some that the day of the Lord, even in its early stages, must of necessity be a day of world-wide peace and happiness], a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any

more after it, even to the years of many generations. And the Lord shall utter His voice before His army: for His camp is very great: for He [Michael] is strong that executeth His word; for the day of the Lord is great and very terrible; and who can abide it?"

"Shout — "Voice" — "Trumpet"

We find that Paul's symbolic description of events associated with the coming and presence of Christ is not something of his own making, but is really taken from, and based upon the prophecies of the Old Testament, and is, also, in full harmony with prophecies covering the same events found in the book of Revelation. We have quoted some of the prophecies which refer to the "shout," the "voice" and the "trumpet," and there are others. All of these prophecies, in a general way, associate these symbols with the destruction of the earthly kingdoms preparatory to the setting up of the divine government. All of them show that this work of desolation, of destruction, was to mean a "time of trouble, such as never was since there was a nation." All of them show, furthermore, that this work of destruction is accomplished by the Lord pitting nation against nation, kingdom against kingdom, class against class.

As there seems to be no reasonable doubt as to the symbolic nature of the "shout," the "voice" and the "trumpet" that accompanies the return of the Master, is there any evidence that events symbolized by these prophetic expressions have been or are being fulfilled? If so, then we have additional proof that the second presence of Christ is now a reality. Let us see! To our understanding Biblical time prophecies point out that the second presence of Christ was due a little more than 60 years ago. The exact year, of course, is not important to this particular discussion. Now let us glance back over the events of these sixty years, and note what has taken place in connection with the general masses of the people.

We have already noted that the word "shout," in the Greek, means to incite to action, to encourage. As the coming of Christ and the establishment of His Kingdom are for the purpose of restoring the world to the long-lost blessings of Eden, and guarantee equality, peace and happiness to all the obedient; it is Scriptural to conclude that the "shout" of encouragement, the incitement of the people, would have

to do with arousing their ambitions in this direction. Certainly a very necessary prerequisite to the Kingdom blessings of restitution, is to prepare the people's hearts and minds to desire those blessings; and such preparation is accomplished through the process of education.

To this end, even before the time actually arrived for the Lord to "descend from heaven with a shout," the foundation for the general education of the masses was laid by the introduction of printing. But not until the due time for the "shout" to occur, was printing employed in a large way to educate the common people in the thought that they were being denied many of their rights as free-born men and women. And during this last half a century the general diffusion of knowledge along all lines has gained sufficient momentum to enable the masses to begin casting off their shackles of superstition and class rule, and to create within them the desire for economic liberty, security and happiness which they now insist should be the "inalienable right" of every human being.

Hence, it is seen that a mighty "shout" has attended our Lord's return, even as Paul and the prophets predicted. And while the world has been in ignorance of the real significance of these events, Christ's presence having come upon all non-believers as a "thief in the night," nevertheless, this "shout" has been most outstanding and miraculous. It is the only plausible explanation as to why, after six thousand years of illiteracy, superstition, poverty and slavery, the masses of the people should, almost over night as it were, be transformed into an enlightened, liberty-conscious public, demanding their rights, and looking to the establishment of a world society in which all can share, equally, the common blessings provided by mother earth.

And by this "shout," the Lord is accomplishing a double purpose: (1) He thereby is creating a condition in the mind of the masses of the oppressed and suffering millions of the world that ultimately will result in the complete overthrow of the present social order—indeed, this condition of mind has gone a long way in that direction already. (2) This "shout," as we have seen, is accomplishing a gradual preparation of the hearts and minds of the people for the coming Kingdom blessings which will be dispensed to a dying world just beyond the final

spasm of this great "time of trouble."

Will not the Messiah declare liberty for all the people when His reign begins? Will He not give mankind economic security and unending peace? Will He not bring down the high and haughty ones who have lorded it over the less fortunate, the underprivileged of the earth, and have selfishly exploited the resources of men's physical strength and mental genius? Surely, He will! And it is the hope and desire of attaining these very blessings that have been put into the hearts of the people by the "shout" of encouragement that has been going up for the last half century and more. It has been the incitement of all classes within the last fifty years, to demand their rights, that has brought the world to its present state of collapse.

The Melting Earth

The Archangel's voice of authority is also becoming more and more apparent to the faithful watchers, an invincible Prince, the Chief Executive of the most high God, is standing in the way of all efforts being made by the nations of the earth, to gain their equilibrium since the first smashing blow that came upon them in 1914. Since that time, peace conferences, disarmament conferences, economic conferences, the League of Nations, the World Court, and all other post war efforts to regain the former *status quo* of measurable security, have failed. And, with the failure of each of these futile efforts, the nations become more fearful; and billions more are spent in armaments, each nation hoping that in the final struggle, it at all events, may save itself even though civilization as a whole may be destroyed.

Yes, it seems a fact difficult to refute, that the kingdoms of this world have been fast reaching the melting point, particularly since 1914. The destructive forces which are now beating against the bulwarks of our so-called civilization are irresistible. The fact that the floundering nations have not yet recognized or identified the unseen Power that is bringing about their destruction in preparation for a new and better order, is no argument against the fact that such Power is present and is accomplishing the divine purpose, exactly as foretold in the prophecies.

God hardened Pharaoh's heart by the Egyptian plagues, but there is

no evidence that Pharaoh himself knew that God was thus influencing him. God, in His supreme majesty and greatness, usually works thus in silent, inscrutable ways. Thus, the invisible presence of His Christ is even now battering down the existing Satan-dominated rule of selfishness. And, like nearly every phase of the divine purpose, this, too, is being accomplished through the power of ideas working in the minds and lives of the people.

This power of thought imparted through the increase of knowledge during the "time of the end," particularly that phase of thought which is bringing about the certain destruction of the symbolic earth—the "melting" of the earth—is very appropriately symbolized as being the "voice of the Archangel." This "voice," of course, is very closely associated with the "shout," the symbolism of the "voice of the Archangel" emphasizing specially the great weight of authority and power back of this invisible Prince who is acting for God in bringing about the transitional changes we now see going on all about us. And in these very changes, therefore, we see further proof of Christ's presence.

"Blow Ye the Trumpet"

In Old Testament times a trumpet was used to announce the arrival of a king or the proclamation of an important message. Sometimes the message signaled by the trumpet would be in the nature of a warning of coming calamities; sometimes a call to arms; and sometimes, as with the jubilee trumpets, it would mean a message of joy. The jubilee trumpets were blown by the priests of Israel. In the prophecy of Joel 2, already quoted, a commission is given to "Blow the trumpet in Zion, and sound an alarm in My Holy Mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

It is evident from this prophecy that the "trump of God" which was to accompany the second presence of Christ, is symbolic of a definite message that would be given to both the church and the world, by those sufficiently informed as to be able to intelligently engage in such a work of publishing the truth. This symbolic trumpet blowing embraces the entire Millennium age, hence, there is much in connection with it that is not yet fulfilled. Nevertheless, if we are living in the early dawn of that period, when the Lord is present directing the establishment of His

Kingdom, there should be some evidence that a proclamation to this effect has gone out, that the watchers for the morning have seen the approach of dawn, and have made announcement to this effect.

But who, in the great divine arrangement, is to blow this symbolic "trump of God"? Who is it that announces the early dawn of the antitypical jubilee day? Who is it that is commanded to "sound an alarm in Zion"—for the benefit of both the true and the professed people of God? We answer that the testimony of the Lord's Word overwhelmingly shows that all these precious privileges belong to the "watchers" among God's people.

The title "watchmen," as that term is applied to the saints of the Gospel age, is derived from the ancient custom of setting sentinels upon the walls of fortified cities. These watchmen were there to look out for approaching dangers by night, and they also were the first to recognize the coming of dawn and to announce the approaching new day. How aptly all this pictures the glorious privileges of the Lord's watchmen down here at this end of the age! It is these watchmen who now note the signs of the Lord's presence, and proclaim the glad message of jubilee to a dying world, and who sound the warning of impending doom upon Satan's tottering empire.

Millennial Dawn Announced

Now have these watchmen actually seen the signs of the approaching day, and have they made proclamation of that fact? They have! For

more than half a century just such a message has been going forth. It has gone forth from city to city and from nation to nation, until it has encircled the entire earth. Thousands have heard and have rejoiced, as they themselves also took up the glad refrain. Ah yes, how thoroughly did the message of the Millennial dawn reach the people!

The fact that comparatively few have heeded the trumpet message of truth, either as it applies to the overthrow of Satan's empire, or the time of jubilee to follow, is no argument against the fact that the trumpet has been sounding. Indeed, many have scoffed, even as the unbelieving world scoffed in Noah's day when he announced the coming of a flood. The Scriptures indicate that there would be an attitude of unbelief at this end of the age similar to that of Noah's day.

Does not the fact that our returned Lord has girded Himself and has served His people with meat in due season (as we learned in a previous study) imply that these faithful watchers would thus be properly equipped to proclaim the trumpet message of His presence and the significance of the events associated therewith? It **most assuredly does!** And the fact that those to whom Present Truth was revealed, were so abundantly blessed in their efforts to proclaim this everlasting Gospel world-wide, furnishes just that much more evidence of the presence of our King.

True, the "trump of God" has not yet been recognized by the world in general, and will not be recog-

nized by them until after the complete melting of the symbolic earth when the "pure language" is turned to the people and they all call upon the name of the Lord to serve Him with one consent. Yet those who need to know—the watchers themselves—have heard the joyful sound as it has passed on from one to the other, and each in turn has helped to amplify the trumpet tones of Present Truth, and in so doing has been blessed. As we pass still further into the final darkness that immediately precedes the full breaking of day, it is appropriate that all the watchers redouble their efforts to blow the trumpet of truth with all the volume possible. The fact that it is still being blown, that God, in His providence, has not permitted this witness of His coming Kingdom to cease in the earth, is still further proof of the Master's presence.

So then, while it is fundamentally true that the presence of Christ is as a thief in the night, nevertheless, we can understand, also, how the "shout," the "voice of the Archangel" and the "trump of God" are being heard and are producing the divinely intended results in connection with the preparatory work of the new and fast approaching Kingdom. Let us rejoice in this beautiful harmony of the prophecies, and give thanks to God for the firm foundation of faith which He has provided for us in His excellent and holy Word of truth.

"Coming in the Clouds of Heaven," will be the topic for next month's discussion of this general subject of our Lord's return.

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The Christian Life

Approaching Mount Zion

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



AS NOTED in previous articles of this series, the original purpose of the Epistle to the Hebrews was to strengthen the faith and renew the zeal of a group of Hebrew converts who had let these things slip, and who, therefore, again needed to be reminded of the sure foundation of faith upon which their hopes, as followers of the Master, were built. Very carefully, therefore, the apostle points out to these Hebrews the manner in which their relationship to Jesus, as the Messiah, was the divinely arranged sequence to the prophecies and types of the Old Testament. Thus, God had spoken to His chosen people in times past. He had now spoken to them again, and the proof was, that the message was fully harmonious with that of the past, being but a further revelation of the Messianic purpose as previously outlined through the prophets.

When "God, who at sundry times and in divers manners 'spoke' in time past unto the fathers by the prophets," He spoke in terms of covenants, of a Kingdom, of sacrifices, of a tabernacle, of a law, of a priesthood, etc. So the apostle would have these Hebrew Christians realize that God was still speaking in the same manner, only on a much grander scale and higher plane; just as the antitype is always so much superior to the type. Truly, if these Hebrews could but grasp the reality of the thought that God was actually speaking to them, even as He spoke to their fathers in the past, it should do much to help them in holding fast to the profession of their faith without wavering.

Now just as the tabernacle, and the priesthood, and the covenants, and the typical sacrifices, were all very sacred things in the mind of every devout Hebrew, and would need to have a proper place in his faith structure as a Christian, so the city of Jerusalem with its capitol hill of Zion, also was very sacred to every Israelite. Just as the Hebrew captives in Babylon wept when they remembered Zion, so these Hebrew Christians of the Gospel dispensation could not be thoroughly satisfied that they had done the right thing in espousing the cause of Christ, unless they could be made to see that their sacred Zion of old was being superseded by a better and more enduring Zion, a heavenly Zion.

"City" Symbolizes Kingdom

In ancient times, when the population of the earth was small, each community of people known as a city, was usually a separate kingdom with its own king and governmental arrangement. Indeed, the word



"city" is derived from the same root as "civic," "civil," "civilization," etc. A civic government is a local, city government. This word in all its forms, has the thought of that which is under control, or being governed. Thus we think of "civilized" people as those who have respect for law and order.

When, therefore, the apostle tells us that Abraham looked for a "city which hath foundations, whose builder and maker is God," we are to understand that it was a divine government that Abraham looked for—a Kingdom that would be of heavenly origin, and through which the God of heaven would fulfill His promise to bless all the families of the earth. Frequently, those ancient cities were composed largely of the descendants of one man. They were a sort of family or tribal arrangement. So when God told Abraham that through his seed all the families of the earth were to be blessed, it really meant that all the kingdoms, or "cities" of the earth would be blessed, in that they were to come under the protectorate of a divinely instituted government. Just how much Abraham understood of this future Kingdom arrangement, we do not know. From the apostle's words we are justified in supposing that the promises made to the patriarch inspired him with a hope of some sort of a coming Kingdom, and it was this same Messianic Kingdom hope that formed such a basic element in the entire national life of typical Israel. Later, God, through the prophet Micah, amplifies the thought of such a hope by explaining that in the last days, all nations shall go up to this Kingdom of the Lord—Kingdom in which the law shall go forth from Zion, and the word of the Lord from Jerusalem.—Micah 4:1-4.

"In the days of these kings shall the *God of heaven set up a Kingdom*," was the reassuring promise recorded by Daniel. (Dan. 2:44.) This golden thread of promise runs through all the prophecies of the Old Testament. This Kingdom hope was God-inspired, and no religion, no system of theology, can be of God if it lacks this fundamental theme of the prophets. It was for this reason that the enlarged hopes of the Gospel age were introduced by the message, "The Kingdom of heaven is at hand." No matter how great a prophet Jesus may have been, He could not be the one sent of God unless His message was in harmony with the voice of God as it had been uttered by the mouth of all His holy prophets since the world began. And the message of Jesus

was in full accord with all the testimony of the law and the prophets. He had come to be the great King sent by the God of heaven to establish that "city" for which Abraham "looked," and for which all the true people of God from Abraham's day until now have looked and longed.

Kingdom Message Still Fundamental

Those today, who claim to be "truth" people, will do well to place a proper value on the Kingdom message. If we lose sight of the Kingdom as the great objective to which all of God's work in every age has been leading, then our conception of God and His purposes in and for us becomes shallow indeed. So it was that Paul, in setting things in order for those early Christians, reminded them of the great importance of the Kingdom hope and assured them, also, that, in espousing the cause of Christ, they had not lost that hope, but by faith had entered into the reality of that which was typified by literal Zion. "But ye are come unto [or are approaching unto] mount Sion, and unto the city of the living God, the heavenly Jerusalem," writes the apostle.—Hebrews 12:22.

The actual functioning of the Messianic Kingdom for the blessing of the people is still future, yet in the apostle's day it was "at hand" in the sense that the future joint-heirs with the Messiah were already being selected. While Abraham "looked for a city," the church have approached unto, or are approaching unto, that city. In Hebrews 12:28 the apostle adds, "Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It was Abraham's privilege to *look* for the Kingdom, but it is our privilege to receive it; although, before we can reign therein as joint-heirs with Christ, we must prove our worthiness by being faithful even unto death.—Rev. 2:10.

And this is one of the important lessons of the book of Hebrews; namely, that having heard the voice of God speaking to us through the truth, we should give all diligence to hearken thereunto, and to obey. The apostle says: "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven." (Heb. 12:25.) In the typical age, God's voice was heard in no uncertain tones. Back there, His voice "shook the earth," the apostle explains. Referring to the time when the Law Covenant was inaugurated, Paul explains that there was "fire" and "blackness" and "darkness" and a "trumpet" and the "voice of words." Even Moses said, "I exceedingly fear and quake."—Heb. 12:18-21.

Certainly, there could be no doubt in the mind of any Israelite during those momentous happenings that God was speaking. So far as the experiences at Mt. Sinai were concerned, it was a time of sight, more than of faith. Although we are now living in the age of faith, yet the apostle points out that *God is still speaking* to His people, and that grave responsibilities are attached to the hearing of His voice. And how are we able to identify the voice of

God as He speaks to His people in this age? The apostle shows that it is distinguished by the fact that it still proclaims the great truths of the Kingdom, the covenants, the sacrifices, the priesthood, etc. In other words, so far as the truth of the divine plan is concerned, the voice of God today, is the same as it has been in all ages, the only difference being that the message it proclaims reveals a further development in the divine program.

The Kingdom Prospect—Heb. 12:22-24

How wonderful is the hope of the church! How encouraging to realize that God is speaking to His people today just as surely as He spoke to them at Mt. Sinai! In order to emphasize this point, the apostle compares the hope of the church with the blessings of those who took part in that great demonstration at Sinai. Involved in that experience back there were the Levites (who had been substituted for the firstborns of Israel), the priest, angels, Moses the mediator, the blood of sprinkling, and, most important of all, God, the judge of all. But all of that, the apostle shows, was merely typical. It was a wonderful experience for all those who had had an active part in it; but not nearly so wonderful as the antitype.

"But ye are come unto Mt. Sion," the apostle says, not a literal mountain, but to the real mountain-Kingdom of God. And if, by faith, we do not see that "mountain," then we have no reason to claim that God is dealing with us; for those to whom God speaks in this age, are blessed with the glorious vision of the antitypical Mt. Sion. Let us mark this point well, dear brethren. There is much that is good in practically all the religious teachings of the various churches. The remnant of that image of God originally implanted in man, in seeking to express its devotion to a higher power, has produced much that is ennobling in the way of high standards of righteousness, and even along the line of full surrender to God. But, to those who have actually heard the voice of God, there has been revealed this glorious vision of Mt. Sion, which, in brief, symbolizes the hope of joint-heirship with Jesus in the long-promised Messianic Kingdom. Those who have not heard this message, have not heard the voice of God, have not "come unto Mt. Sion." Heb. 12:22

"Unto the city of the living God, the heavenly Jerusalem." This "city" symbolism is a little more comprehensive than that of Mt. Zion. Mt. Zion illustrates more particularly the governmental feature of the Messianic Kingdom—"the law shall go forth of Zion." (Micah 4:2.); whereas the "city," the "heavenly Jerusalem," includes the entire Kingdom arrangements. Zion was the capitol hill of the typical Jerusalem; and, in reality, it is only as we consider the combined symbolism of Zion together with Jerusalem, that we get the full beauty of the picture. Thus Paul groups "Zion" with the "city of the living God, the heavenly Jerusalem."

So the prophet declares that not only shall the "law go forth out of Zion," but, also, that the word of the Lord shall go forth "from Jerusalem." It is a

heavenly Jerusalem, not because every phase of the new Kingdom will be spiritual, but because it is of heavenly origin. "The God of heaven shall set up a Kingdom," says Daniel. (Dan. 2:44.) And John saw this city for which Abraham looked, "coming from God out of heaven." (Rev. 21:2.) Actually, the Kingdom is designed to function on the earth—"Thy Kingdom come; Thy will be done, *in earth.*" (Matt. 6:10.) The rulers in this "city" will be divine beings, hence for this reason also, it is properly called a "heavenly Jerusalem."

Ministering Spirits, Heb. 12:22

"And to an innumerable company of angels." Just what the angels had to do with the inauguration of the old Law Covenant, the Scriptures do not reveal; but, evidently, they had some important part in connection therewith. In Hebrews 2:2 we read, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," etc. In Acts 7:53, Stephen is recorded as saying of the Jews, "Who have received the law by the disposition of angels, and have not kept it." Although the "world to come" will not be in subjection to angels, the apostle tells us (Heb. 2:5), yet they have no small part in connection with the preparatory work of that Kingdom. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" the apostle asks.—Heb. 1:14.

In what sense then has the church approached unto an "innumerable company of angels"? Evidently, it is in that we are able to see, by faith, that their service is contributing to the Kingdom preparations. The thought of approaching these various things, as illustrated by Moses and the Israelites approaching Mt. Sinai, is not that of actually being a part of everything involved, but rather of seeing, or having them loom up before our spiritual vision. As one approaches a literal mountain, the outlines are, at first, very indistinct; but as he gets nearer, he is able to see many of the details. Abraham "looked" for the city, but he wasn't near enough to it so that it could be said that he approached unto it. But with the church it is different: we see the mountain, and now, at this end of the age, are able to discern many of its details. And another thing we see is that the angels have been made "ministering spirits," doing their share in helping us to make our calling and election sure. Doubtless, when we actually enter into the Kingdom, we will find that this "innumerable company of angels" will have additional important functions to perform in connection with that heavenly city.

"To the general assembly and church of the firstborn, which are written in heaven." Heb. 12:23. The entire church of the firstborn was not complete in the apostle's day; indeed, only Jesus, the Head of that church, had been glorified. Hence, the mere fact that Paul mentions these various things is not to be understood to mean that they had become as yet, realities. No, the thought merely is, that now, by faith, we see that there is to be a church of the

firstborn; and we see, also, that upon the condition of faithfulness we may become a part of that church. Yes, we see this as a part of "the prospect which is so transporting," and, seeing it, we are incited to strain every nerve in an effort to attain a lasting position in it.

"And to God, the Judge of all." (Heb. 12:23.) It is rather striking that Paul should remind us at this point that God is the Judge of all. He has just told us that the church of the firstborn is made up of those whose names are written in heaven; and, perhaps, he wants us to ever remember that God is the Judge as to whose names are worthy of being enrolled in that heavenly ledger. Whether, or not, this is the intended connection, it certainly is important on our part to refrain from attempting to decide who, among the professed followers of the Master, are actually the ones chosen to be with the Lamb on Mount Zion.

A Vision of God

And meaningless would be our vision as we approach antitypical Zion, if we did not see God as the very center of the entire arrangement! Yes, it is in the Kingdom picture—and only there—that the true God reveals Himself in all His glorious beauty. Due to the image of God implanted in man, some may be able to visualize God to a limited extent; but such a vision is more in the nature of what one's best judgment indicates that God *should be*; but those who are "come unto Mount Zion," and coming thereunto, see the outlines of the Messianic Kingdom arrangements planned by the "God of heaven," actually see God as He is. Yes, they see Him as a God of love—a God who is ever active in providing blessings for His creatures. They see Him as a God of justice and mercy. They see Him as One who sacrificed the dearest treasure of His heart—His only begotten Son—in order that His rebellious creature, man, might be given an opportunity to repent and be reconciled to Him and live.

Yes, the apostle would have the Hebrews realize that, in coming to Mt. Zion and to the city of the living God, they were coming, also, to the "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets (Heb. 1:1.) that He was the same God, carrying out the same divine plan—a plan that involved, antitypically, a tabernacle, a priesthood, a Kingdom, a Covenant, and better sacrifices. How important it was for the Hebrews not to lose sight of this glorious God; and how important it is for us not to lose sight of Him! What would be the value of all our Bible study, of our coming to a better understanding of the types and shadows—indeed, of our knowledge of any part of the plan of God—if we lose sight of God. Indeed, our chief object in seeking a clearer vision of His Word of truth, should be that of seeing and knowing "God, the Judge of all," more perfectly.

"And to the spirits of just men made perfect." (Heb. 12:23.) This statement, evidently, is a reference to the resurrected ancient worthies. The Great Company is properly included in the "church

of the firstborn," because the firstborn of Israel were later represented by the whole Levitical tribe, made up of priests—type of the "Little Flock"—and the Levites in general—type of the Great Company. Both of these classes are to be in the heavenly phase of the Kingdom; but the "spirits of just ones [according to the Greek] made perfect," is evidently another class.

In the 11th chapter, the apostle tells us about this class, of how they suffered because of their faithfulness to the Messianic promises of God. He says that they died in faith not having received the fulfilment of the promises. They "received not the promise." (Heb. 11:39.) They "looked" for the city, but saw no evidence of its coming. The Greek here translated "promise" has the thought of evidence, or token, or assurance. It is the same Greek word that is used in chapter 6, verse 15, where Paul says that after Abraham endured he obtained the "promise." God made a promise (a different Greek word) to Abraham before this, but after he had passed the test, God gave the patriarch a token, a fuller assurance that what had been promised would be fulfilled; that is, He confirmed it with His oath.

Ancient Worthies to be "Made Perfect"

But, so far as any outward evidence of the Messianic Kingdom was concerned, the ancient worthies had none. They died in faith without receiving this blessing, "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40.) And now, as we approach unto the glorious city for which they looked, we see the position they are to occupy in it. By faith, we see these just ones "made perfect," even as the apostle says they were to be; and we see, furthermore, that their being made perfect must await the full glorification of the church of the firstborn ones.

"And to Jesus the Mediator of the New Covenant." (Heb. 12:24.) How incomplete our vision of the approaching mountain, if we did not see Jesus, the Mediator of the New Covenant. This does not mean that the New Covenant became operative at the first advent, any more than our vision of the resurrected ancient worthies, means that their resurrection took place prior to the time that this epistle to the Hebrews was written. No, no! Paul is merely summarizing all the glorious features of the divine plan that have been brought in prospect before us through the truth—that glorious panorama of divine arrangements in which we see God and Jesus and the glorified church and the great company, and the resurrected ancient worthies and the angels, who are ministering spirits, and the heavenly phase of the kingdom and the complete Kingdom; in fact, in a general way, all that had been foretold and illustrated by God during the preceding ages.

Yes, as we approach unto this antitypical mountain, we see Jesus, the One chosen by God to be the Mediator of the New Covenant. Moses, the mediator of the Law Covenant, was very closely identified with the events at Sinai. The Hebrews had been accustomed to seeing him in everything which was

connected with their worship of God. But now, these converted Hebrews were to see One better than Moses. In approaching the antitypical Sinai, they were to see Jesus. Not merely as a man, nor even as a divine personality alone, but Jesus as the Mediator of the New Covenant. Only as the Hebrews could see God and Jesus in their relationship to the divine plan could they be blessed with the real vision of these divine personalities.

"And to the blood of sprinkling, that speaketh better things than that of Abel." Those who are not yet approaching unto Mount Zion, have no particular use for the blood of Jesus. The shedding of blood in the typical sacrifices is looked upon by them as being uncalled for and barbaric—bloody. But not so with those who are blessed with a vision of the divine plan. Not only do they see God and Jesus in this vision, but they see the beauty and the necessity of the blood—the blood of Christ which cleanseth us from all sin.

There was a literal sprinkling of blood at the time the Law Covenant was inaugurated. In a previous study, we observed that the blood in the type was typical of Jesus' blood; that while the church are co-sacrificers with Him, yet it is His life, or blood, that is the acceptable part of their sacrifice. It is Jesus' blood that seals the New Covenant. It is Jesus' blood that the apostle speaks of as the "blood of sprinkling." When the New Covenant is inaugurated, the literal blood of Jesus of course, will not be sprinkled over the people. The thought is that the people will be accepted as parties to that covenant because of the merit of His blood. And it is that same blood which makes possible our preparation to be co-mediators with Jesus of that future Covenant.

Thus, in both senses, as we approach Mount Zion, we see and recognize the value of the blood "that speaketh better things than that of Abel." Seeing this should help to keep us humble before God. To be so highly favored in seeing this vision of truth might tend toward pride did we not see, also, that without the blood of Christ we could have no share whatever in the picture, we will no longer see "Jesus, the Author and Finisher of our faith;" and we will have no basis for our hope of Kingdom blessings.—Heb. 12:2.

The Voice of God

Next follows the admonition: (Heb. 12:25.) "See that ye refuse not Him that speaketh." The apostle's thought seems, clearly, to be that the precious doctrines of the divine plan pertaining to the Kingdom and its hopes—hopes that are based upon the ransom, and which will be realized through Jesus, and in association with Him as the church of the firstborn, and in "the spirits of just men made perfect"—constitute the voice of God speaking to His people during this Gospel age. Let us, then, give more careful attention to this voice, by taking more earnest heed unto the doctrines!

It seems quite possible to refuse Him who is thus speaking to His people simply by taking a disinter-

ested attitude toward the doctrines of the divine plan. The God that spoke to the fathers through the prophets, is now speaking to us by His Son. He reveals Himself and reveals His Son through the doctrines. When we treat the doctrines lightly, we are treating God and Jesus' lightly. Brethren, we have heard the voice of God speaking to us through the truth. Through this glorious array of precious doctrines, we have been brought face to face with God. We have thus seen and have learned to love His glorious character. We have been inspired with the desire to be like Him, and to be like His beloved Son. We have heard His voice saying to us that, if faithful, we may be actually like Him because it is His plan to exalt us to the divine nature.

All these glorious facts loom up before us as we approach unto Mount Zion. May we never permit anything, neither the vain philosophies of men—conjured up by ourselves or others—nor yet the “doctrines of devils,” to mar our vision of the glorious outlook that is ours, nor dull the sweetness of the voice of God which we hear as we approach our

antitypical Mount Zion. The apostle tells us that in the type God's voice shook the earth; but that now, heaven, also, is to be shaken. Not the literal heaven, of course, but the symbolic—the heavenly phase of the new Kingdom in its preparatory stage.

From this Kingdom, everything not in full harmony with God must be removed ere it begins to function in power and great glory. Every period of the age has been a testing time for God's true people; but now, in the end of the age, in the “evil day,” the tests seemingly are more severe than ever. Shall we be able to stand? Shall we keep our place among those who are marching to Zion in spite of the shaking and falling that is going on all around us? If so, it will be only because we “Refuse not Him that speaketh,” and “hold fast the profession of our faith without wavering.” Let us then, brethren, “Give the more earnest heed to the things which we have heard, lest at any time we should let them slip [margin, run out as leaking vessels].”—Heb. 12:25; 10:23; 2:1.

Love's Golden Way



HE Lord's call is both old and new. Pre-eminently it is the call of truth and means sacrifice, service and joy. To the loyal-hearted, the sound of this call transcends all other sounds. It is bright with the golden light of promise, hope and victory.

Love's golden way is exceedingly old. It is older than the creation of mundane things. It is older than the records of time. Its inception—if it ever had one—belongs to a past so remote that it is lost in the obscurity of immense antiquity.

Professor Drummond called love “The Greatest thing in the world.” If it is the greatest thing on earth, it must also be the greatest thing in heaven, for God is the ruler of heaven and “God is love.” Furthermore, it must be something that affects all beings who inhabit the realm of the great Creator, God Almighty. It must be the chief characteristic in the celestial environment. Even the thought or suggestion of the infraction of love's law, would, we believe, be abhorrent to the holy angels. It must be hard for them to understand how any intelligent being could drift away from love.

Love's golden way had its inception in the processes of the divine mind. God's mind conceived only the highly altruistic and benevolent. As a result of this, *GOOD* took on a concrete, exoteric form. It was not enough for God to *THINK* good, but He would also *DO* good. He therefore created things that were good. How do we know they were good. Because He Himself said so; and He *KNEW*. He could have withheld from His creative work had He thought best to do so. In His creative acts, God manifested His goodness. He did not make it un-

pleasant for man to breathe, but pleasant. He did not cause the gift of sight to be accompanied by any disagreeable sensation, but just the reverse. Man also rejoices in the sense of hearing, in feeling, in taste and in smell. The very act of walking gives a feeling of exhilaration when one is in good health. Then, even work itself becomes enjoyable rather than onerous and disagreeable.

Love's golden way was first revealed in the creation of a heavenly environment and of heavenly beings. We are informed that the Logos was “the beginning of the creation of God.” (Rev. 3:14.) Then came certain orders of angels. We do not know how many kinds of angels there are. Nor do we know by what special power they move about from place to place. The idea of their being propelled by wings is, of course, absurd. They can come and go like the wind. Perhaps the very power of thought does this for them. We can only speculate, for we do not know.

It is hard for us to form any adequate conception of the state of felicity in the heavenly realm. First of all, that celestial environment has a perfect government. All its inhabitants are satisfied with the great final Authority. There is no thought of dissatisfaction, of rebellion or insurrection. Why, indeed, should there be? Love and happiness prevail in heaven, and there is no cause of disturbance. All beings there are in harmony with the highest controlling principles. And, there being no sin, of course there is no death, and there are no concomitants of death—no sickness, no suffering, no pain, no sorrow.

It is little wonder that people think they would like to go to heaven, it has never occurred that earth could also be made heavenly in the sense that it could be freed of sin and pain and death. The night that has settled over this earth has been such a long one that the conditions of sorrow seem interminable and unalterable. People reason that what has been will always be. We once heard it said that God made the world and then shoved it out into space to shift for itself and to get along as best it could; but that He had no intention of bothering with it any more.

Poor world! It is in a sorry plight. If God can do nothing more for it, then it is lost, indeed. Today, darkness hangs over every land. "Darkness shall cover the earth, and gross darkness the people," said the prophet. (Isa. 60:2.) Where is the evidence of the bright way, God's way, the GOLDEN WAY of love?

The Way of Sacrifice

To connect the golden way of love with sacrifice is a difficult matter for some minds, for there are those who would eliminate sacrifice from the scheme of the universe. But from what we know about love, it always has been willing to sacrifice. The world is bad enough today, but take all sacrifice out of it, and it would be a hundred times worse than it is. There are still some noble men and women who are willing to lay down their lives in the service and interest of others. Some persons would be perfectly willing to face the greatest perils imaginable in order to save others from destruction. All right-thinking people admire self-sacrifice when directed to a good end.

It seems strange that God should have arranged a way of love that would mean suffering for so many of His people. Suffering for the truth's sake began very early in the world's history. Evidently Abel was the very first who suffered for the cause of righteousness. In God's Word, he is called a righteous man. Because he was righteous—having in his make-up a love of right-dealing, of fair play, a strong devotion to God—therefore Cain hated him, just as evil persons have hated the good from that time to the present.

And Abel was the first of a long line of God's faithful witnesses who laid down their lives for Him and in His service. How eloquently the Apostle Paul eulogizes these in the words, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . And what shall I more say? for the time would fail me to tell of Gedeon, and Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight. . . . (of whom the world was not worthy). . . . And these all, having obtained a

good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:13-40.

The foregoing text plainly indicates that God has some better arrangement for the church than He had for the Worthies of Old Testament times. That is to say, His way of love has taken a higher course. At first sight, it would seem impossible that such could be the case. But when we study the life of Jesus, we see that He stood for a higher truth than had hitherto been revealed; for He is said to have "brought life and immortality to light through the gospel." (2 Tim. 1:10.) He was the Head of a New House, a Spiritual House, a "royal priesthood," of which He Himself is the great "High Priest." And God "in bringing many sons to glory," made the "Captain of their salvation perfect through suffering."—Heb. 2:10; 3:6; 1 Pet. 2:9.

A preacher was once heard to say that Jesus was glad to be in such a wonderfully beautiful world as this, that He loved the golden sunsets, the beautiful flowers and the singing birds, and that He found in nature a great sanctuary of praise. Well, there is no doubt that Jesus had the highest possible appreciation of all beautiful things. Being perfect Himself, He knew how to appraise excellence. But, we must remember that He had come down from heaven. No doubt, heaven has its music and sights far more entrancing than anything that this earth can produce. The coming of Jesus to earth meant sacrifice, even if He had not died on Calvary. And on one occasion, He is recorded as praying, "Father, glorify Thou Me . . . with the glory which I had with Thee before the world was." (John 17:5.) So, then, He must have remembered something of that higher glory.

Our Lord's Mission

At the age of thirty, Jesus stepped out of obscurity into a measure of public life. The Jordan seems to have represented the dividing line between His old life and the new. That is to say, He went down into the Jordan a humble, unknown individual, He came up as God's special harvest Messenger at the end of the Jewish age. In that water was buried the past way of His earthly life. He came forth as a New Creature, the very Son of God, the world's prospective Redeemer, the greatest of all exponents of Love's Golden Way.

To turn Jesus from the golden way of love, Satan bent all his energies at the very outset. It might seem strange that Satan should ask our Lord to change the stones into bread, but he had a point to gain right there. It was to get the Master to use the higher power which He possessed for a lower purpose. The other temptations with which he assailed the mind of Jesus savored of what the world would call "practical common sense." Doing something spectacular and sensational would prepare the minds of men to receive Christ as their King. It would be considered expedient, "good policy." "Jump down off a pinnacle of the temple," said the devil in substance. "Don't do it," said Love. "Worship me."

suggested Satan. "No, no!" said Loyalty, "for that is not Love's golden way."

How hungry the heart of Jesus must have been for love! How He looked for it in His followers! How He sought to find its expression in the faces of His friends! Why did He seek the company of Peter, James and John? Because LOVE was there. Why did He go to the home of Lazarus? because LOVE was there. Why did He seek the quiet places of the desert? To find rest for His tired body where LOVE beamed down upon Him from the infinite spaces above. And never would He have come to this earth had He not believed that Love would follow Him throughout the course of His life. The environment of Jesus was an environment of love even though He encountered the hatred of demons and of men. Love's Golden Way lured Him on and on, till it led Him to Calvary's cross. But, thank God, it did not leave Him in death; for it also brought Him to the riven tomb, and caused Him to become alive forever more, having the keys of hades and of death.

When the springtime comes around, it makes us think of life, not death. And yet with every seed sown in the ground there is the touch of death as well as the touch of life. As the poet expressed it, "A little sowing, a swift touch of death, an unseen stirring of some quickening breath, and young grain covers all the barren fields." Jesus knew both the power of death and that of life. It was because He knew life so well, and God so well, that He was not afraid of death. And, although He did seem to show a momentary fear, He soon found full assurance, and was serene in the thought that all was well.

DEATH—sacrificial or otherwise—is the opposite of life. It is natural for men to shrink from death. The human body cries out for the gratification of all its desires. Nor can we say that natural desires are wrong. Our human frames require food, exercise and rest, and these things are good. On the other hand, over-indulgence is not good, for when we over-indulge we break natural law. But the possession of life necessitates legitimate gratification of proper impulses and desires; and the complete cessation of all such gratification would mean death. And this prepares the mind to receive the meaning of sacrificial death as the matter is taken up and presented in the Word of God.

The Old Life Versus the New

In our analysis of this subject, suppose we take from the Scriptures an example or two that will serve to illustrate this point. The Apostle Paul was a man of like passions to ourselves. He was one who had achieved a considerable measure of success in life. He was a Pharisee of the Pharisees, a man well instructed in the Jewish Law. Among his fellows, he had standing and prestige. He had a philosophical mind. He was well educated as education went in those days. He could hold his own with anybody. He must have loved life because it gave him the opportunity to do things. His executive capacity must have been considerable. He was a man of the world, yet, at the same time, he thought that he was doing God service.

The change that suddenly took place in the life of Saul of Tarsus was tremendous. It was a complete shifting of view-point. Saul had been living for himself but did not know it, just as many others have done from that day to this. It takes Truth to wake one up to the real meaning of life. As the saying is, it "rounds us up." All at once, Saul discovered that whatever way he had been following, it had not been the golden way of love for had he not exercised hatred in persecuting the Christians? Saul had come to a line of demarcation that he was required to pass over—the same line that every one is called upon to cross who wants to follow in the Master's steps.

'Tis only a step—shall I take it?

But oh, what a step for me!

The old things dead, New Life ahead,

With a star of victory.

Shall I longer pause? Shall I longer stay?

No, no! 'tis the call of LOVE'S GOLDEN WAY.

Once Saul—now Paul, the Christian—had his feet firmly planted on the new way, he could say that the things formerly reckoned as gain to him were now considered loss and dross for Christ. He had entered upon the real pathway of sacrifice. And it was no easier for him to die sacrificially than it is for any of us. We are all human by nature, and sacrificial death means suffering. And yet the Apostle Paul could glory in such a death. Why? Because of the final outcome. Therefore he could write, "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:16-18.

To say that we, as human beings, enjoy pain is unbelievable; for it is not true. We can only reckon pain a good thing because the Lord is using it to work out in us the necessary qualities of heart and mind that will prepare us for the Kingdom. The doctor performs some minor operation and hurts us, but we don't mind because we know that better health will be the outcome. People snub us and malign us because of our stand for the truth, and we reckon that as a very light thing because we know that some day those very same people will commend us for the faithful witness we gave. We feel loneliness and heartache, but take joy from the thought that ere long we'll have the finest of companionship in the heavenly kingdom, and that, when once we are there, the heart will never ache again for lack of understanding and love.

The Call of God

Simon Peter and his brother Andrew were humble fishermen. They probably greatly valued and enjoyed their occupation, as fisherman frequently do. While the life of such toilers is a hard, rough one, it has its charms, and compensations too. There is something soothing in the blue waters and in the

lapping of the waves. The boat seems a thing of life, and there is a fascination in the shining spoil of the deep. We have known fishermen to say that they would not abandon such an occupation for any reason, even in spite of all its hardships. But Peter and Andrew were called to give it up. "Follow Me, and I will make you fishers of men," said the Master. "And they straightway left their nets, and followed Him." (Matt. 4:19,20.) They, too, stepped out of the old life. Love's way was calling them, and they forgot all other things as they listened to that voice.

And thus has it been throughout the Gospel age. Men have been called from the court, the camp, the farm, the various and sundry places of business, the schools of learning, from all walks and occupations in life. And always it has been not many wise, great or learned, but chiefly "the poor of this world, rich in faith, and heirs of the kingdom" that have responded to the call. And none of a worldly spirit can understand this call, nor can they even hear it. To know why a person should be thus drawn to the higher life is utterly baffling to even his closest friends and relatives. There is no money in it for him; there is no worldly advancement in it; there is no prestige in it. In fact, as men around us judge it, there is nothing in it but service and sacrifice. But as the Christian sees it and knows it, everything resides in it; for God is in it.

The Golden Way of Love is not yet closed for this Gospel Age. Some persons are still walking in this way. They can testify that for them "old things are passed away, all things are become new." While here and there some tell them that the "door is closed," they simply smile, and go on their way rejoicing. Even if they did come into the truth within the past few years, they know the Scriptures and remember the parable of those who came in at the last hour, and that these were told, "Go ye also into the vineyard; and whatsoever is right, that ye shall receive." (Matt. 20:7.) And then they received every one a denarius, a day's wages, just the same as those who wrought since morning time. For after all, it is not the amount we do that counts with God, but chiefly the spirit in which we work; and if we have

the right spirit, we can do much in a short time—that is, much to prove our love.

So then, those who desire opportunities for showing their love can readily find them even at this late date. There are still "lonely hearts to cherish as the days are going by." Some of the Lord's people are very lonely indeed. There are those who, at times, become depressed, being overburdened with a feeling of discouragement. There are those who are utterly dissatisfied with the creeds, and ready for someone to bring them a refreshing cup of the pure water of the truth. There are those who are living in religious bondage and need to be liberated. There is always some traveler to assist as we go along our pilgrim way. There is no place for idleness in the vineyard of the Lord.

Love's Golden Way is radiant with promise and with hope. The world has nothing to offer in comparison with the joy that is set before the people of God. Verily, our God "giveth the songs in the night." As He led His people of old, so He is leading them today. All the floods of opposition in the world cannot destroy His cause. He is the great Gideon that is leading His hosts to victory. Shall we then break our pitchers, that is, our bodies or earthen vessels, in His service, as did the Israelites of old? Shall we not sound the mighty trumpet of the truth? Shall we not raise the shout of the assurance of victory? Ah, yes, let us by all means do so! And let us keep our eye upon the goal and upon the "royal banner given for display to the soldiers of the king." This banner is red, white and blue. It speaks of the sacrifice of the Master, of the whiteness or purity of the truth, and of the blueness or faithfulness of those who have given up the world for the higher, better things. It is a blood-bought banner. It represents divine things. It is kissed by the beams of the light of God. It floats in the breeze as a call to the last conflict, and to the final triumph of a glorious cause. It is the flag of peace, of freedom and of hope. It is the symbol of favor, of gladness and of strength. It is the banner of LOVE'S GOLDEN WAY.

Be Ye Therefore Perfect

"Be ye therefore perfect, even as your father which is in heaven is perfect."—Matthew 5:48

HIGH, indeed, is the standard of discipleship that Jesus sets forth in the words of our text. And, like the other sayings of the Master in His sermon on the Mount, it must be conscientiously heeded and adhered to by His professed followers, else, they will find in the end, that they have built their spiritual house upon the sand where it will fall in the day of trial. (Matt. 7:24-27.) What, then, is the perfection here referred to by Jesus? Obviously, it must be a perfection that is within

the reach of His followers, else the Master would not have included it among the commands which He expected them to obey.

The Scriptures say that "there is none righteous, no, not one." (Rom. 3:10.) Job asks, "Who can bring a clean thing out of an unclean? not one." (Job 14:4.) "Behold, I was shapen in iniquity; and in sin did my mother conceive me," the Psalmist declares. (Psa. 51:5.) The Apostle John informs us bluntly that "if we say that we have no sin, . . . the truth is not in us." (I John 1:8.) The Apostle Paul declares that when he would do good, evil was present with him; therefore, that he could not do the things which he would like to do. (Rom. 7:18-21.) These and other inspired statements of the Word all prove that so far as the flesh is concerned

no member of the fallen race, prior to the age of restitution, can hope to reach a standard of absolute moral and physical perfection; hence, no understanding of the meaning of Jesus' words pertaining to perfection which ignores this fundamental fact could possibly be correct.

Any isolated text must be interpreted in harmony with the great basic truths clearly taught in the Word, if we are to be reasonably sure that the interpretation is correct. Beginning with the Genesis account of the fall of man into sin and death, and on down through the entire sacred record, the universal testimony of its writers agrees in declaring that every son and daughter of Adam is imperfect and sinful, and that even Christians of this Gospel age can have a standing of perfection only through the merit of the Redeemer's shed blood, His righteousness being imputed—not actually given—to them.

True, every sincere follower of the Master would like to be absolutely perfect in the flesh—if that were the divine will—and make every possible effort to curb the degenerate desires and acts of the fallen nature. But to desire such absolute perfection is one thing, while to attain it, is quite another. And Jesus didn't say merely that we should strive to be perfect even as the Heavenly Father is perfect, but that we should "*BE...perfect.*" What, then, did He mean? What is this high standard which, obviously, is attainable, and which, furthermore, if unattained, will result in failure to stand the final tests and trials of the narrow way?

Proper Method of Bible Study

The apparent difficulty of harmonizing the words of our text with the general teachings of the Scriptures on the subject of perfection is due largely to ignoring the context. Like many another single text of the Bible, it can be understood properly only when viewed as a part of the general lesson being taught. It is always important to study each text of the Bible in connection with its context, and where there is any question at all as to what the meaning might be, this method is absolutely necessary if we are to arrive at harmonious and accurate conclusions.

In order, then, to know just how we may be perfect as our Heavenly Father is perfect, it is necessary to ascertain if Jesus gives any suggestion as to the sort of perfection He meant when giving this command. The word, "therefore," used in the expression, "Be ye *therefore* perfect," indicates that this particular saying of the Master is but the conclusion of a more general lesson being set forth. Reverting to the 43rd verse of this chapter (Matt. 5.) we pick up the theme to which our text (verse 48) forms the conclusion. "Ye have heard," observes Jesus, "that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

Here is something definite, something tangible, something more than a mere platitude. The hating of one's enemies is something which we see going on all around us every day; that is, we see the evidence of hate. The spirit of reprisal is manifested by the governments of this world as well as by individuals throughout the world. Sometimes people restrain their hatred by keeping its effects within the law of the land, and sometimes they do not. When they do not, we read reports of murders and other ghastly crimes.

Yes, the reality of the unchristian principle of hate is manifested on every hand. Not alone in the world around us do we see it, but, alas, too often does it make its ugly, loathsome appearance among the followers of the Master. When it does, it means trouble. Trouble for those who are hated, and worse trouble for those who hate. It causes evil speaking, slander, backbiting—works of the flesh and of the devil. And where these are, the spirit of good fellowship is destroyed. Meetings are robbed of the fullness of blessings they might otherwise contain. Progress in the narrow way is hindered; and, if the evil is not corrected, the erring one finally loses his standing in the divine family.

Jesus makes it plain that those who use such Satanic methods cannot be the children of the Heavenly Father. To be children of His, we must be like Him. To be like Him, we must love and be willing to bless our enemies. We must even be ready to do good to those who spitefully use us. In this particular lesson, the matter of guilt on the part of one's enemy doesn't enter into the question. It is not a matter of being on the safe side in case there may be a possibility that the injury to us was unintentional, or possibly only a seeming injury. No, Jesus makes the point too clear and pronounced to permit of our seeking any such personal justification as this in the command.

Loving Our Enemies

He says that we should love and do good to our enemies in order that we may be children of our Father in heaven, "For," continues the Master, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Verse 45.) There can be no question about the reality of God's enemies. The whole world is at enmity with Him through wicked works; yet He continues to bless all, impartially. God doesn't take His enemies into His confidence and reveal the secrets of His plan to them: He doesn't cause all of their experiences to work together for their good, as He does in the case of those who love Him, and are "the called according to His purpose." (Rom. 8:28.) But the Heavenly Father is impartial in the dispensing of such general blessings as rain and sunshine. And this, Jesus shows, must be our attitude if we are to be the children of our Heavenly Father. "For if ye love them which love you, what reward have ye?" Jesus inquires. Even the publicans do this, the Master points out. (Verse 46.) Ah yes, we must go beyond the principle of reciprocity if

we are to be like our Heavenly Father. The whole divine plan of salvation was made operative by the love of the Heavenly Father which went beyond reciprocal love by giving His Son to be the Redeemer of the estranged and sinful race. And Jesus, too, exemplified this same sort of love by being willing to lay down His life in sacrifice for us and for the world of mankind. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

Should we, who are spirit begotten children of the Heavenly Father, and brethren of our Elder Brother, Jesus, then expect to be governed by any different principle than that of love? Surely not! And it was in order to emphasize this fact that Jesus, in His summation of this lesson, gave utterance to the words of our text: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here, then, is a perfection that can be, yea, must be attained by those who are to be exalted to the divine nature as joint-heirs with Jesus in the Messianic Kingdom of blessing. Nothing short of this all-comprehensive, impartial love can be considered as an evidence that we are perfect as God is perfect, and therefore eligible for everlasting sonship on the divine plane with Him.

An Attainable Standard

Thus does Jesus' own explanation of what He meant by being perfect as the Father is perfect, bring the obeying of His command within the realm of practical reality. It is not that God expects us to have the same tender feelings toward our enemies as we have toward our friends. While God's love for His enemies caused Him to make a supreme sacrifice in order that they might be blessed with the opportunity of being reconciled to Him and live, and while He does not withhold the common blessings of rain and sunshine from them, yet, His tender feeling of compassion and parental solicitude is reserved for His own dear children of this Gospel age—those who have run and are now running in the race for the prize of the high calling.

Yes, these are His peculiar care. Of these, it is said that "the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is *perfect* toward Him" (2 Chron. 16:9.); that is to say, those who are sincerely trying to please Him by being like Him in love. The Father's love toward these is further manifested by the many precious promises He has caused to be recorded in His Word for them, promises that are not given to the sinful world nor for them. The boon of sonship in the divine family is, in itself, an evidence of the Father's special love of the church of this Gospel age. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3:1.

And the manner in which God deals with His sons is a further evidence of His special love for them. He cares for their every need. He feeds them, He guides them, He protects them, He chastens them. He gives them work to do in His vineyard; that is, He invites them to cooperate in the carrying out of

His plan. And this, in many respects, is one of the choicest blessings He bestows upon them. Actually, there is nothing that we can do that would be of any real advantage to God, yet He asks us to be co-workers with Him. And, oh, blessed thought! His love has made provision whereby our imperfect works are not only acceptable to Him, but actually redound to His glory. Yes, and because the Father has planned it so, the church's sacrifice, in conjunction with that of Jesus, will actually enhance the blessings the world during the coming Kingdom period.—1 Cor. 15:29.

How altogether sweet and precious are the manifestations of God's love toward His special friends! And in this we are given a cue as to the proper attitude for us to manifest toward our friends—our *special* friends, the household of faith. If we are to be like God we, too, will take a special interest in our brethren, who are His children. And this interest, like His, will be manifested in our untiring zeal to care for their every interest as new creatures in Christ Jesus. We will take of the spiritual food the Father provides for us and give it to them. We will counsel and encourage them. We should not attempt to chasten our brethren—our wisdom is not sufficient for that. But we should be alert to help our brethren see the meaning of their experiences when they are chastened of the Lord.

And too, like the Heavenly Father, we should ever be watchful for opportunities to serve not only for ourselves, but for our brethren, also. The clergy-laity complex should have no place among the true people of God. Selfish indeed, is that servant of the brethren who, while rejoicing in the privilege of service himself, does not consider a part of his service the seeking out of opportunities for others to work in the Lord's vineyard. Just as one of the most precious blessings the Father bestows upon us is the privilege of working for Him, so one of the greatest things we can do for our brethren is to help them find opportunities of service.

Too frequently this method of caring for the needs of our brethren is overlooked by those whose special charge it should be. Elders of classes, for example, are richly blessed in their opportunities of being of service to the brethren and thus to the Lord. In order to serve properly they need to study; and this, in itself, results in an increased appreciation of the vision of truth which the Lord has given them. Generally speaking, it can be safely said that the elder receives a richer blessing from His effort to serve the brethren, than do the brethren whom he serves. Why should he not, then, seek to share these richer blessings which are his, by helping to find opportunities for the whole ecclesia to participate in some way, in the blessings of service?

Doing Good unto All Men

These are some of the ways in which we can manifest our special love for the brethren. The principle of love is the same whether operative on behalf of the world or on behalf of the church. It is a principle of doing good, of bestowing blessings—blessings that are appropriate to those upon whom

they are bestowed. Paul outlines the operation of the love principle by saying, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) It is in this manner, according to the apostle, that the Christian walks "not after the flesh, but after the spirit."—See Gal. 6:7-10; Rom. 8:1.

Hatred of Sin

The fact that God bestows the blessings of rain and sunshine upon sinners is not because He is in any way sympathetic toward sin. No, God hates sin, and intends ultimately to destroy it from the earth. He wants us to hate sin, also, but to love the sinner, even as He does. It was because God saw the possibility of recovering the sinner from the error of his way that He gave His beloved Son to be the Redeemer. God hates, and will destroy, all incorrigible sinners, even as He hates, and will destroy, sin. God's wisdom, and His ability to read the heart, enable Him to determine when sin and the sinner are inseparable. It is of these that the Scriptures say, "All the wicked will He [God] destroy."—Psa. 145:20.

But the time will never come for us, while this side the veil, to hate anything but the sin. We must continue to love the sinner, all sinners—even though they may do all manner of evil against us, because we are not able to determine what influences may be causing our enemies to act as they do. There may be every outward evidence of maliciousness, yet God, who is able to read the heart, may know that what appears to us to be a wilful intent on the part of our enemy to do us harm, is but the result of a distorted process of thinking due to the fall; and his mental processes may be twisted and still further out of harmony with the spirit of God by the deceptive

influences of the god of "this present evil world"—Satan.—Gal. 1:4.

How important it is then, that in love we be perfect, even as our Father in heaven is perfect! How utterly unprepared we would be for the Kingdom work of blessing the world if, at heart, we do not learn to love and bless our enemies now. From God's standpoint, the whole world of mankind who are to be recipients of His promised blessings are His enemies through wicked works. To use us in blessing these, we must learn to view them as He does. That is, we must learn that, for the most part, those who despitely use us and persecute us, are doing so because they are ignorant, or deceived, or both.

Early in our Christian experience it may require considerable effort to refrain from retaliation when injured by another. Yet, as we learn more and more to know God, and really appreciate the manner in which His love operates toward all, we should find the spirit of retaliation giving place to that of pity, and a desire to help. Our fallen flesh may rebel at times against the thought of doing good to those who have done evil to us; but as new creatures, we will suppress our feelings and bestow the blessing called for by divine love.

Thus we will be perfect as our Heavenly Father is perfect. We will still have the sin of our fallen flesh to fight against. We will still make mistakes—in thought and word and deed. But we shall have learned to be like God in His unquenchable desire to do good, to bless; yes, to "bless all the families of the earth," even as He has revealed His glorious character of love through the Messianic purpose—the divine plan of the ages.

"Giving and Praying in Secret," will be the title of the next article in the general series, "These Sayings of Mine."

Love Superadded to Justice



IF THE children of God do not carefully cultivate the quality of justice, they will get themselves into that attitude where they will not appreciate justice at all. But while appreciating what is right and what is wrong, we are to go further, and see that we cultivate diligently the quality of love, sympathy, charity. None can say that his own estimate of what constitutes justice and love is entirely right, and that other man's estimate is entirely wrong, especially when this other is a brother or sister in Christ, seeking to develop the same Christlike qualities as ourself. Our viewpoints cannot be always the same; therefore let us not be too sure that our own viewpoint is the correct one, and the other view wrong, where there is any possibility of our being mistaken.

No follower of Christ, is so well developed that he can say, I do not need any further instructions along the lines of justice and love, but my brother needs it.

And in our experiences with the brethren, where the other one seems to be at fault, let us say to ourselves, Here is a brother of mine according to the Spirit. He seems to be doing something wrong, but I sympathize with him because he probably does not know that his action is wrong. Or I may be wrong myself. If he saw the matter from my viewpoint, he would do differently. I will not judge him, but leave that for the Almighty, who is infallible in judgment and to whom judgment belongs—1 Cor. 4:5.

Sympathy for All Men

God has no sympathy with sin; but He has so much for sinners that He has provided His well-beloved Son to redeem and uplift the sinner. He has set apart a thousand years for this work of human uplift. But it is not our province to flay, to inflict punishment. We are to "judge nothing before the time." We see acts committed that shock our moral

sense. We are to say to ourselves, I believe that act to be criminal; but it is not for me to settle with that wrong-doer. God knows to what extent the individual is responsible; I do not. It is my duty as far as possible to view him from the standpoint of sympathy. It is my duty to assist him if it is in my power, if I have a proper opportunity—to help him out of his wrong views into right views. But even in this I am to be “wise as a serpent, and harmless as a dove.” The conduct is wrong, but I cannot know how wrong the individual may be.

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, Be gentle toward all; be meek; be forbearing. We are ever to remember that we are in a world of sin, pain, sickness, death. From this viewpoint, love will not easily be provoked, but will think kindly and sympathetically of others. Thus, beloved, shall we grow up into Christ, our glorious Head, in all things, until, made perfect and complete through His grace, we shall be presented to the Father “without spot or wrinkle or any such thing.”—Ephesians 5:27.

Importance of Fellowship



HE apostle intimates that, as “the Day draws near, there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord’s people with each other. And experience proves this: the great Millennial Day which has already begun, chronologically, has brought with it new activities in mind and body, a greater pressure of business and rush to keep abreast of the times, and a correspondingly greater danger to the Lord’s people of being choked with the cares of this life, or with the deceitfulness of riches, or of seeking riches. We need a counteracting influence, to offset this increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord’s people among themselves, communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in His Word.

And not only so, but we find that the beginning of this great Millennial Day is a “day of trouble.” We find that the latter part of this day of trouble is to be upon the world, and that the Lord promised His Church that if faithful, they shall be “accounted worthy to escape all those things coming upon the world.” But we have found also that the forepart of this day of trouble, which is the day of preparation for the world’s trouble, will be a special time of peculiar trouble and trial, testing and sifting, upon the Church: for—The judgments of this day “must begin with the house of God.” We see this sifting and shaking in progress all about us in the nominal

Church, and still more intensely among those who occupy a still higher position and an enlightenment through the knowledge of the present truth. “The great day of His wrath. [judgment, testing, sifting, first of the Church and afterward the nations] is come, and who shall be able to stand?” We hear the Apostle’s exhortation, as he looked down prophetically to our day, saying, “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all stand. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, against spiritual wickedness in high places.”—Eph. 6:13, 12.

It is “as we see the day *drawing on*” that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love and to good works, and thus to assist one another in putting on the “whole armor of God” the graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope—that with these as the divine panoply or armor, protecting us from the assaults of the Adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armor, we will be unable to stand. And this armor includes more than mere head-knowledge, represented by the helmet; it includes, be it noted, the entire breastplate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the spirit, and the sandals of consecration.

Excerpt from *Watch Tower*, 1898, page 165.

HYMNS OF DAWN

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International Sunday School Lessons



THE SUFFERING SERVANT JUNE 19—MARK 15:22-39

22 And they bring Him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave to Him to drink wine mingled with myrrh: but He received it not.

24 And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified Him.

26 And the superscription of His accusation was written over, The King of the Jews.

27 And with Him they crucified two thieves; the one on His right hand, and the other on His left.

28 And the Scripture was fulfilled, which saith, And He was numbered with the transgressors.

29 And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days,

30 Save Thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

35 And some of them that stood by, when they heard it, said, Behold, He calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from top to the bottom.

39 And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost,

he said, Truly this man was the Son of God.

GOLDEN TEXT: For even the son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.—
Mark 10:45.



JOHN the Baptist called Jesus "The Lamb of God which taketh away the sin of the world." (John 1:29) Then again, He is called "the Lamb slain from the foundation of the world." (Rev. 13:8.) The crucifixion of our Lord marked the fulfillment of Psalm 22:8, 13-18, Isaiah 53:10-12, and other prophecies.

It is hard to understand how anyone could be so heartless as to part the garments of Jesus while He was suffering there before their eyes, but in this, also, the prophecy was fulfilled. And, as someone has expressed it, "today there are people who seek their own petty interests at the very foot of the cross."

It was not enough that they crucified Jesus, but they also reviled Him. They had no revilement for the thieves, but only for the Son of God. And has it not been the same from that day to this, in the case of the Master's followers? How the world—and chiefly the so-called Christian part of the world—has heaped scorn and hatred upon Christ and His followers. Jesus said, "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" (Matt. 10:25.) He said, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John 16:33.

It was a dark time when Jesus was crucified. Not only was there darkness over all the land, but there was, also, heaviness in the hearts of the disciples. To them it seemed incredible that the One in whom they had trusted as the coming deliverer of Israel, should suffer as a malefactor. It was like the sun going down at midday. All their hopes had been centered in

Jesus, and now these hopes were dashed to the ground.

We remember that one of the thieves defended Jesus, saying, "This man hath done nothing amiss." And then turning to the Master he said, "Lord, remember me when Thou comest into thy Kingdom." And the Lord replied, "Verily I say unto thee today, thou shalt be with me in Paradise."—Luke 23:41-43; see *Diaglott* translation, except punctuation.

The placement of the comma before the word "today" instead of after it, has given rise to an utterly wrong meaning being derived from the words of Jesus. When the New Testament was first written in its original, the Greek language, there was no punctuation; but the translators, believing that men go to Paradise or somewhere else immediately at death, put the comma in the place that suited their purpose to convey this meaning. The verb "shalt be" is the simple future indicative mood of the Greek verb. And what our Lord meant was, "I tell you today, You will be with Me in Paradise," when Paradise comes to the earth, when My Kingdom is established, sometime in the future." And, of course, this was right, for all thieves will have a chance to win life under the Kingdom conditions. They are not being tried for life or death during the present life; for only the church of Christ is having such a trial, and in the Bible the church is called, "a kind of firstfruits of His creatures."—James 1:18.

Questions:

What prophecies did the death of Jesus fulfill?

Is there much difference between those who crucified Jesus and some people today? Point out the comparison.

Just what is it that causes the followers of Jesus to be hated and persecuted? What Scriptures are fulfilled in this?

Explain the reply made by Jesus to the thief on the cross.

Just what does the cross of Jesus mean to us?

SHARING SERVICE WITH THE LIVING CHRIST

June 26—Mark 16:1-8, 14-16, 19, 20

1 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him.

7 But go your way, tell His disciples and Peter that He goeth before you unto Galilee: there shall ye see Him, as He said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

14 Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

15 And He said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

19 So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen.

GOLDEN TEXT: And they went forth and preached everywhere, the Lord working with them.—
Mark 16:20.



HE resurrection of Christ is a great essential doctrine of the Scriptures. Had Jesus merely died for the truth's sake, thousands of other persons have done the same thing.

But the proof that He came from God with a special mission to perform and that He died for the world of mankind, lies in the fact of His resurrection. Since Jesus had not forfeited His life, He had a perfect right to it; for that right was vested in His perfection. Yet He had given His human life for the world, and, therefore, God raised Him up on a higher plane of being.

The Apostle Paul sums up the life and death of Jesus in a few words when he says, "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name that is above every name."—Phil. 2:7-9.

In the 15th chapter of 1st Corinthians, the Apostle sets forth the doctrine of the resurrection in a masterful way. He says, "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up if so be that the dead rise not. For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

It is known to Bible scholars that the portion of the 16th chapter of the Gospel of St. Mark from the 9th verse to the end of the chapter is not found in the oldest Greek manuscripts of the New Testament. Indeed, portions of this chapter are contrary to known fact. It is not true that "any deadly thing" will not hurt those who believe in Christ. It has been put to the test and found to be wholly unwarranted and false. Neither is it true that believers can lay their

hands on the sick and they shall recover from their maladies. This Scripture has been a strong instrument in the hands of infidels, and has perplexed many Christians. It is believed to have been added to the Bible about the fifth century, A. D.

After His resurrection, Jesus appeared to His disciples about eleven times before His ascension, thus proving Himself to be the risen Christ by the most positive proofs. While in the state of death, He had no power to raise Himself; so the Apostle says that "God raised up the Lord Jesus." (Rom. 6:4; 10:9; 1 Cor. 6:14; 2 Cor. 4:14; Acts 2:24, 32.) Luke gives us the interesting account of Christ's walk to the village of Emmaus with two of His disciples, who did not know Him till He revealed Himself to them, and how He vanished out of their sight. (Luke 24:13-32.) Jesus was no longer a man, but a spirit being, who now could pass right through bolted and barred doors. He had won love's glorious victory, and was "alive forevermore," having the keys of hell [hades] and of death.—Rev. 1:18.

QUESTIONS:

Explain the resurrection of Jesus in terms of His right to life.

How does the Apostle Paul deal with the doctrine of the Resurrection in 1 Corinthians, chapter 15?

What is generally known by Bible scholars about the 16th chapter of Mark, from the 9th verse to the end?

How many appearances did Jesus make after His resurrection and before His ascension?

Explain the Scripture, "If ye then be risen with Christ, seek those things which are above."—Col. 3:1.

JOSHUA: A CHOICE OF LOYALTIES

July 3—Numbers 27:15-23;

Joshua 1:1-8; 24: 1-31

15 And Moses spake unto the Lord, saying,

16 Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.

18 And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him charge, as the Lord commanded by the hand of Moses.

Joshua 1:1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not be any man able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou

shall meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

24:1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea: and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, He put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hands, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore He blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, and the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwelt in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for He is our God.

19 And Joshua said unto the people, Ye cannot serve the Lord: for He is an holy God; He is a jealous God: He will not forgive your transgressions nor your sins.

20 If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, ye are witnesses against yourselves that ye have chosen the Lord, to serve Him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and His voice will we obey.

25 So Joshua made a covenant with the people that day, and set

them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel.

GOLDEN TEXT: As for me and my house, we will serve the Lord.—
Joshua 24:15.



OSHUA is believed to have been about eighty-five years of age when he became commander-in-chief of the hosts of Israel. (Josephus Ant. v. 1, S. 29; *Smith's Dictionary*.) Formerly his name had been Hosea, which means "salvation." Hence the name signifies practically the same as that of Jesus. In fact, the name Joshua itself is very much the same as Jesus.—Num. 13:8, 16; Deut. 32:44.

Joshua had had good training under Moses for his future work. Therefore he was ready for his vocation as a leader just as soon as it was ready for him. It was Joshua who went up partway into Mount Sinai with Moses; and he, also, in company with Caleb, brought back a good report of the land of Canaan, urging the people to go up and take possession of it in spite of the giants. And these two men—Caleb and Joshua—were the only ones of all those who had left the land of Egypt to survive and enter Canaan proper, the rest of that vast multitude having died in the wilderness. Joshua must have had the

confidence of the people or he could not have taken the place of Moses. He was the right man at the right time.

The Israelites needed encouragement at this time. The river Jordan had flooded its banks, and was the barrier to their entrance into the land of promise. If they made any attempts to cross the river, it would give the enemy a good chance to attack them. The cities to be taken were walled cities, defended by a fierce, warlike people, and the Israelites had no satisfactory implements of war to be used in battering down their walls or in casting stones over them.

From the human view-point, the prospect before them was a very disheartening one. They needed some one to spur them on.

God did not encourage Joshua by reminding him of his former successes as a captain in the army, but by saying, "I will be with thee." The Lord promised to stand by him, as He had done by Moses. No one can have greater encouragement than that, for "If God be for us, who can be against us?" So, Joshua was exhorted to "be strong and of a good courage."—Deut. 31:3, 6-8; Josh. 1:5, 6, 7, 9; 10:25; Rom. 8:31.

And now Joshua counsels the people to positively decide what they will do. A policy of vacillation is weak and futile. Persons who know about the truth which reveals God, should definitely make up their minds what they will do in regard to the matter. If they are assured that it is the truth, then common honesty calls on them not to oppose it, but to stand for it.

In the mind of Israel's leader himself there was no doubt, no indecision, no turning back to the worship and service of false gods. He said, "As for me and my house, we will serve the Lord." He thus furnished a splendid example of loyalty to God. God wants a single-hearted service today. We can't divide our interests between God and His cause of righteousness and truth and the world. It must be one or the other. Dual-mindedness makes for instability and failure. Well for us if we can sing from the heart:

"Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Saviour, let me walk with Thee."

QUESTIONS:

Give a brief sketch of the life of Joshua before he became Israel's leader.

Did the Israelites especially need encouragement at this time? If so, why?

What is the value of a positive stand for right and truth? Give examples of this.

What great decision is being made at the present time? What factors are wont to enter into this decision?

In what different ways does loyalty to God manifest itself?

CALEB: LIFE-TIME DEVOTION

July 10—Numbers 13:26-33;
Joshua 14:6-15

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people: for they are stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Joshua 14:6 Then the children of Judah came unto Joshua in Gilgal: And Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

10 And now, behold, the Lord hath kept me alive, as He said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the Lord God of Israel.

15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

GOLDEN TEXT: Let us go up at once, and possess it; for we are well able to overcome it.—

Numbers 13:30.



CALEB was eighty-five years of age. He had a good record behind him. When it can be said of a man that he has wholly followed the Lord his God, he must have been a remarkable character. It has never been easy to do the divine will, and certainly it was not easy in Caleb's time. The people were frequently swerved aside from a steady purpose to apply the principles of God's law to their lives. It took courage and backbone to stand for the Lord.

When Caleb and Joshua went with the spies to spy out the land of Canaan, the report brought back was that there were giants in the land, before whom the Israelites seemed as grasshoppers. This filled the people with fear, for they were in no condition to cope with giants. At least, so it seemed to them. But Caleb and Joshua were of a different opinion. They remembered the mighty works that God had wrought in behalf of the people, and they knew that he who has God on his side is always in the majority. Just what the plan of their attack was we are not told. Perhaps they had not a set, definite plan, but were just trusting in God, having in mind how He had visited the plagues on Pharaoh and had led them through the Red Sea.

There are always giants in the land for those who see them. John Bunyan told the story of Christian and Hopeful who beheld two great lions right in their pathway. They were filled with fear at first, and then suddenly they discovered that the lions were chained. As a rule, Satan tries to terrify us at the outset of our Christian career. He is said to go about "as a roaring lion, . . . seeking whom he may devour." (1 Pet. 5:8.) He tries tactics similar to the instincts of the lion of the jungle, which roars so as to paralyze its prey by fear.

There is nothing that disarms opposition like a strong stand. When the enemy sees that we are determined to pursue a right course and that nothing will turn us aside he realizes that he may as well leave us for the time, and determine upon some other method of attack. God's Word says, "Resist

the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." (Jas. 4:7,8.) Courage is required from first to last of the Christian way. The faint-hearted will not get very far along the road. "Be strong in the Lord, and in the power of His might. . . . Take unto you the whole armour of God, that ye may be able to withstand in the evil day. Fight the good fight of faith, lay hold on eternal life."—Eph. 6:10-13; 1 Tim. 6:12.

Caleb was privileged to enjoy the reward of his faithfulness—or, at least, a measure of that reward—in this life; but the Christian receives his reward in that life which is to come. So long as he is here, struggling along in the flesh, the world will not pat him on the back and call him a good fellow, for he does not conform to the world's ways. "Rejoice, and be exceeding glad," said the Master, "for great is your reward in heaven."—Matt. 5:12.

Caleb received the inheritance of Hebron, but the Christian receives "glory and honor and immortality," even the divine nature. (Rom. 2:7.) When the kingdom of God is established on the earth, no doubt Caleb will be one of those whom God will set up as "princes in all the earth." (Psa. 45:16.) He will not be classed as a member of the Church; for the Church is a body of people selected during the present Gospel dispensation, not during the time when Caleb lived, before the first advent of Christ. Jesus Himself began to select the members of His Church, His Body, and there was no such church before that time. Caleb will be one of the Ancient Worthies. But God has "provided some better thing for us [the Church], that they [the ancient Worthies] without us should not be made perfect."

QUESTIONS:

What kind of man was Caleb? Was it much easier for him to serve the Lord than it is for us now?

Tell about the incident of the spies.

What giants do Christians have to contend with today?

What is the value of a strong, determined stand?

How does Caleb's inheritance compare with that of the Christian?

CHILDREN'S HOUR



The Story of Gideon

THE children of Israel disobeyed the Lord on many occasions, and in order to punish them He permitted the Midianites to conquer them," explained Uncle Eb. "As a result the Israelites hid in the mountain caves seven years. One day there came an angel who sat under an oak tree that belonged to a man named Joash. Now Joash had a son called Gideon who was threshing wheat, and the angel said unto him, "The Lord is with you, you mighty man of valor." And Gideon replied, "If the Lord be with us, why is all this trouble come upon us? And where are all the miracles that our fathers told us of? Now the Lord has forsaken us, for He has delivered us into the hands of the Midianites."

"God's angel said to Gideon, 'You are the one to save Israel.' And Gideon said, 'How shall I do so? For I belong to a poor family, and I am the least in my father's house.' But the angel made answer: 'I will be with you, and you shall smite the Midianites as one man.' Gideon asked the angel to give him a sign that the Lord was with him, and the angel said, 'Take some meat and some cakes and place them upon this rock.' And, upon Gideon doing this, the angel touched the meat and the cakes with the end of his staff, and there came fire out of the rock and burned up the sacrifice. Then the angel of the Lord went his way and left Gideon alone.

"That very night the Lord told Gideon to throw down the altar of the false God Baal, and to cut down the grove of trees that stood beside it. So Gideon took ten men and under cover of the darkness destroyed Baal's altar and cut down the trees. This was a bold thing to do, for if God had not been with Gideon, he might have lost his life in such a hazardous enterprise.

"When the men of the city arose early in the morning, they said to one another, 'Who has done this thing? And they soon discovered that Gideon had done it. And they said to Joash, 'Bring out your son, that he may die.' For, you see, they were very angry, and wanted to put Gideon to death because he had insulted their false god. Then Joash said to the people, 'Will you plead for Baal? Will you save him? If he is god, let him plead for himself, and let him protect his own altars.'

"Then Gideon said to the Lord, "I will put a

fleece of wool on the floor; and if the dew fall on the fleece only, and it be dry upon the earth, then I shall know that you will save Israel by my hand.' When Gideon arose next morning, lo, the fleece was full of water and the earth was dry. So that was the sign that had been agreed upon. Yet even now Gideon was not quite satisfied, so he said, 'Let us try the matter once more, and this time let the fleece be dry and the earth be covered with the dew.' And the next morning it was this way, just as Gideon had said.

"Now then Gideon was ready to fight with the Midianites, and he called the people to his standard and soon raised an army of thirty-two thousand men. This was not nearly so many as the enemy had, and yet the Lord said that it was too many. Now wasn't that a strange thing to say? Today when armies fight, they want as many men as it is possible to obtain. However, Gideon said to his soldiers, 'Anyone who is afraid of the enemy can now go home.' But of course they didn't go home, did they? Can any one tell me?"

"I think some went back to their families," said John.

"Yes, indeed they did," replied Uncle Eb. "They didn't seem to be ashamed of it either, so far as we know. They just turned around and back home they marched. It seems as though they were not very brave soldiers, doesn't it? Ten thousand of them went back. They must have been very much afraid of the enemy. And now Gideon had twenty-two thousand left. But the Lord considered that these were also too many, so their leader applied another test. When they came to a drinking place, he watched them drink, and those who raised the water to their mouth in their hand were placed by themselves. These numbered three hundred men. All the rest lay down to drink. And the three hundred were those who were to accompany Gideon to the battle.

"Well, just think of it! Three hundred men to meet the vast host of the enemy, who, we are told, were like grasshoppers for multitude. But great numbers do not count for anything with God, for He can give the victory to a few as easily as to many. And the peculiar way in which the valiant three hundred won this battle is interesting indeed, for it tells us what can be accomplished by the power of faith.

"Well, the night before the battle what do you suppose Gideon did? Well, he disguised himself and in company with another man went down into the army of Midian. As they drew near to the Midianites, they heard two men talking, and one was telling a dream that he had had to his companion. He said, 'I dreamed a dream, and saw a cake of barley bread tumble into the host of Midian, and it came into a tent and smote it and it fell to the ground. Now I wonder what that dream means?' And the other one said, 'I can tell you what it means. It means the sword of Gideon, the son of Joash, a man of Israel: for into his hand God has delivered Midian and all his host.' And when Gideon heard the telling of this dream, he was greatly rejoiced, for he knew for a surety that God was with him and would give him the victory.

"And then Gideon divided his soldiers into three companies, so that they might surround the enemy as far as possible. In every man's hand he placed a trumpet; and the soldiers also took pitchers, and lamps within the pitchers. And the captain said to them, 'Now I want you to do exactly as you see me do.' When I blow my trumpet, you also are to blow your trumpet, and then you are to shout, 'The sword of the Lord and of Gideon.'

"So Gideon and the hundred men that were with him came to the outside of the camp, and they blew the trumpets and broke the pitchers that were in their hands. And the other two hundred men did likewise. And do you think that those Midianite soldiers were afraid of pitchers and lamps and trumpets? Yes, indeed they were. You see, they thought that a vast host had come upon them, and they couldn't find the enemy, so they began to fight with one another, and such confusion you never heard of in an army, for it was simply terrific. The Midianites surely thought that their end had come that night, and indeed it had for many of them. But those who were not killed fled away, and the Israelites pursued them and scattered them and won a mighty victory. I feel sure that it was the strangest victory that was ever won in battle where one army was fighting against another.

"So, then you see that God backed up all His promises to Gideon. The signs that the Lord had given were true signs, just as God's signs always are. Do you remember any one else to whom God gave signs? Now that is a good question, I think, and I am wondering which of you can answer it. Well, several hands are up, and among them is Joseph's hand, and as Joseph is the youngest member of our class I think we'll try him. How about it, Joseph?"

"Didn't Moses have a sign when his rod turned into a serpent?" suggested Joseph.

"He certainly did," replied Uncle Eb. "Then he also had the sign of the leprous hand and that of the water turned into blood. But, tell me this, does God give signs today, or are they all something of the past?"

"I think the Bible says something about signs in the sun," said Peter.

"Yes, it does," replied Uncle Eb. "It also says that there would be signs in the moon and the stars. Then we have other signs—things that Jesus spoke of. He said, 'Men shall see the sea and the waves roaring, men's hearts failing them for fear and for looking for those things coming upon the earth.' Do we see anything like that today?"

"I guess the people of China are pretty badly scared," said John.

"Yes, the poor Chinese are fighting for their lives. Then there is fighting in Spain, and all the nations are preparing for war. The world is in a bad condition indeed. And when Jesus spoke of the sea and waves roaring, He did not mean the Atlantic Ocean, or the Pacific Ocean, but He meant the great ocean of human life, which would be troubled at the end of the Gospel Age. Then the prophets spoke of our express trains and automobiles and airships, and these are signs too.

"Another thing I want to tell you is that God has His army today just as He did in the time of Gideon. The Lord's army of the present time consists of those who love Him, and who believe His Word, and who put His truth before all other things in their lives. And do these fight with guns, bayonets and swords? or how do they fight?"

"I see you hesitate to answer. Well, they fight with the 'sword of the spirit, which is the Word of God.' You see, they have to fight against sin and against things that are not true; so, ordinary swords and guns would be of no use. When we tell people what the Bible says, we are using the sword of the Spirit in a certain way, though not harshly but kindly. It is the Bible that tells us about God and His great plan of salvation for the world, so we cannot know the Bible too well. It is good to memorize texts of the Bible and to know the stories of the Old and New Testaments, for there are no greater stories in the world than these.

"The soldiers in God's army also have a shield, which is called Faith. And this is a very important part of their armor. Without faith we could not get along at all. Then the apostle says that we must also have the helmet of salvation and the breastplate of righteousness. If we have all these, we shall surely win the victory. Gideon's army is not large, but is very mighty in the power of God. And the apostle says, 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.' Then in the great Millennial age which is to come, the Lord will win the victory over evil in all its forms, and over death as well. Oh, but that will be a wonderful thing for all mankind when death is overthrown and when 'the glory of the Lord fills the whole earth as the waters cover the sea!'"

FOR My thoughts are not your thoughts, neither are your ways My ways, saith the LORD.

For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. —Isa. 55 8, 9.

"GOOD HOPES" REPORT

(Months of January, February, March, 1938)

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. The first item listed in each Fund includes all donations under \$5.

3-1010.....	5.00	3-1046.....	200.00
3-1011.....	5.00	Balance January 1...	96.16
3-1014.....	10.00	Transferred.....	200.00
3-1015.....	5.00		
Total			\$714.11

Traveling Expenses of Speakers..... \$517.54
 Balance \$196.57
 Number of class meetings served, 187: total attendance, 3,693.
 Number of public meetings served, 54: total attendance, 3,775.

FREE TRACT FUND

A1-482-A1-521	\$ 40.19
1-484	10.00
1-487	10.00
1-498	5.00
1-503	5.00
1-512	15.00
1-516	9.00
1-519	5.00
Balance January 1	120.75
Transferred from General Fund	500.00
Total	

Total \$719.94

Total number of tract pages of free literature of various kinds sent out and charged against fund, 1, 045, 744

Total cost of printing and shipping.. \$616.79
 Balance \$103.15

FREE SUBSCRIPTION FUND

F5-101-E5-114	\$ 13.10
5-102	25.00
5-108	25.00
5-110	9.00
Balance January 1	92.10
Transferred from General Fund	200.00

Total \$364.20

Number of 3-months subscriptions charged to this fund, 694 at 25¢ each: \$173.50. Number of annual subscriptions charged to this fund, 101 at \$1 each: \$101.

Total charge \$274.50

Balance 89.00

TRAVELING SPEAKERS FUND

C3-988-C3-1043.....	\$58.95	3-1019.....	10.00
3-989.....	5.00	3-1022.....	5.00
3-990.....	15.00	3-1026.....	5.00
3-992.....	5.00	3-1028.....	5.00
3-995.....	5.00	3-1031.....	5.00
3-998.....	5.00	3-1032.....	5.00
3-999.....	10.00	3-1034.....	10.00
3-1000.....	7.00	3-1036.....	5.00
3-1003.....	5.00	3-1042.....	5.00
3-1004.....	5.00	3-1044.....	7.00
3-1009.....	5.00	3-1045.....	5.00

FREE BOOK FUND

8-61	\$ 5.00
8-62	22.00
8-63	5.00
Transferred from Gen. Fund	150.00
Total	

Total \$182.00

Booklets charged against this fund, 1,225 at 5¢ each: \$61.25. Other books, \$4.35.

Total charge \$65.60

Balance \$116.40

ADVERTISING FUND

H8-69	\$ 4.65
Balance October 1	215.76
Total	
Spent (in Adv.).....	
Balance	

Total \$220.41

Spent (in Adv.)..... 66.07

Balance \$154.34

GENERAL FUND

F-1318-1406.....	\$104.86	6-1376.....	\$ 5.00
6-1317.....	25.00	6-1378.....	10.00
6-1320.....	25.00	6-1384.....	25.00
6-1323.....	10.00	6-1387.....	100.00
6-1326.....	5.00	6-1388.....	15.00
6-1327.....	10.00	6-1392.....	10.00
6-1328.....	5.00	6-1393.....	10.00
6-1330.....	20.00	6-1396.....	10.00
6-1331.....	20.00	6-1398.....	25.00
6-1332.....	5.00	6-1399.....	9.00
6-1337.....	5.00	6-1400.....	5.00
6-1344.....	5.00	6-1401.....	5.00
6-1346.....	21.00	6-1403.....	5.00
6-1350.....	50.00	6-1404.....	5.00
6-1354.....	5.00	6-1407.....	5.00
6-1357.....	40.00	6-1408.....	300.00
6-1358.....	5.00	Balance.....	334.10
6-1359.....	25.00	Total.....	
6-1360.....	17.00	\$1,319.96	
6-1369.....	9.00	Transferred.....	
6-1372.....	20.00	\$1,050.00	
6-1373.....	10.00	Balance.....	

Total..... \$1,319.96

Transferred..... \$1,050.00

Balance..... \$269.96

Talking Things Over



SUMMER CONVENTIONS

Detroit, Los Angeles, Waupaca and London

HE spirit of the truth in the hearts and lives of the Lord's people has prompted the arrangement of a number of General Conventions for the Summer season of 1938. Three of these are to be in the United States, over the 4th of July week-end holiday period, and the fourth in London, England, over the Bank Holiday week-end of July 30, 31, and August 1. The truth itself, as the voice of God speaking to His people in these last days, will, we believe, be the real attraction at all of these gatherings. And back of the truth will be the Lord who gave us the truth. In fulfilment of His promise He undoubtedly will meet with His people on these blessed occasions.

While we make special mention here of the four General Conventions already announced for the summer season, these are by no means the only gatherings of the saints that are in the offing. A glance at the convention announcements in this issue of the Dawn will indicate that a gathering of either local or general character is to be brought within the reach of practically all sections of the country sometime during the summer and fall. There are, for example, four General Conventions already announced for the Labor Day period.—Vancouver, B. C., Canada; Minneapolis, Minn.; Saginaw, Mich.; and Brooklyn, N. Y. And then there are the main local conventions. Rich blessings are enjoyed by the brethren at these local gatherings.

Camp Cleghorn (Waupaca) Wisconsin

The brethren of Chicago, Ill., and Stevens Point, Wisc., are working and praying for the convention they are arranging for near Waupaca. We quote in part a letter recently received from the chairman of the convention committee, telling us about some of the plans:

“Dear Truth Friend: The CHICAGO BIBLE STUDENTS in cooperation with the Ecclesia at Stevens Point, Wisconsin are arranging for a three-day Convention at Camp Cleghorn near Waupaca, Wisconsin, July 2nd, 3rd and 4th. This Convention is primarily arranged with a view to seeking out those of our Brethren who are scattered... A Renaissance is taking place and many of God's people are enjoying a new birth. The vessels of truth and purity are being restored to the Temple and a regathering of the Truth friends is well under way, with thousands in all parts

of the world showing that they had not lost the Truth nor an interest in it.

“While the work is still modest by comparison to that which existed prior to the world war, it is gaining a momentum which promises much and Ecclesias are springing up in numerous places, reorganized exactly along the lines which were followed in the early Church—each Ecclesia responsible only to God and to Christ its Head, recognizing no earthly central source of authority or leadership, but gladly cooperating with other Ecclesias in advancing the interests of the Kingdom. That this revival is no work of man is abundantly testified to in the heavenly blessings which attend the efforts which are put forth in this direction.

“Brethren who have been without association, fellowship or meetings for years, are finding rich blessings in fulfilling the divine command: ‘Let us hold fast the profession of our faith without wavering; [for He is faithful that promised;] And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching.’ (Heb. 10:23, 24, 25.) ‘Gather My saints together unto Me; those that have made a covenant with me by sacrifice.’ (Psa. 50:5.) ‘Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.’ (2 Timothy 2:15.) There is just as great a blessing as was ever enjoyed in the palmiest days of the Truth movement and a much greater appreciation of the Truth and all that it means than has ever before been known. It is to a restoration of these glorious privileges that you are called.

“The convention will be held at Camp Cleghorn, an old Methodist Camp Meeting ground, beautifully situated on a chain of twenty-four lakes in central Wisconsin. It is a veritable garden spot with lovely accommodations for both our temporal and spiritual requirements. Cottages can be reserved through Mr. L. H. Christianson the Secretary of Camp Cleghorn, who can be addressed at Camp Cleghorn, Waupaca or at Saxeville, Wisconsin. These cottages are available for as little as \$15.00 per week. Lodging at the Hotel can be had at 50¢ per person for the first night and 25¢ each subsequent night. While these accommodations are somewhat primitive in nature, they are clean, comfortable and wholesome. Meals will be provided by the Camp Cleghorn organization in their Hotel, across the road from the Auditorium, at \$1.25 per day for three good meals. More elaborate provision may

be had at the Hotels and Tourist Homes in Waupaca five miles distant.

While the program is still in the formative stage, we can assure the friends that it will be most profitable and interesting and entirely in line with what was in past years considered the Present Truth, as founded upon the Bible and elaborated by our late beloved Pastor Russell. In addition to the English program, provision is being made for a number of meetings for the Polish friends to be addressed by their own speakers, in the Polish language.

"Realizing that at best those in charge can only reach a very meagre number of the Lord's people, we desire your cooperation in helping us to bring this matter to the attention of all of the friends in Wisconsin, Eastern Minnesota, Western and Northern Michigan, Northern Illinois and Northeastern Iowa.

"In order that we may make proper preparations, it is desired that all who are planning to attend the convention let us know. Address:"

CHICAGO CLASS EXTENSION COMMITTEE

E. G. Wylam, Chairman,
4301 North Mason Avenue,
Chicago, Ill."

From the Secretary of the Detroit, Michigan, Ecclesia, we have received the following communication relative to their convention:

"Dear Brethren: With joyful anticipation we desire to remind the friends of the coming convention to be held in Detroit on July 2nd, 3rd, and 4th. All sessions will be held in the cool, well-lighted gymnasium of the Highland Park Y. W. C. A., 13130 Woodward Avenue. Street cars from the Michigan Central Station, as well as Woodward Avenue street cars and busses, stop near the building.

"Suitable accommodations can be secured near the convention hall; and near-by restaurants have good food available at reasonable prices.

"We are looking forward to meeting again those who have been with us in previous years, and also to greet those who we may meet for the first time. The brethren serving are well known, devoted to the Lord, and mellowed in His service. The prayers of the friends are requested that the hours we spend together may redound to His praise and glory, and that the words of this hymn may indeed our portion be:

"From busy scenes we now retreat
That we may here converse with Thee.
O Lord, behold us at Thy feet,
Let this the gate of heaven be."

"A baptismal service is being arranged for those desirous of symbolizing their consecration. Any wishing to do so please notify the class secretary.

"Programs will be available within the next two weeks. For any further information, address the Secretary, Malcolm Hogg, 15071 Tracy Avenue, Detroit, Michigan."

Surely all the friends will want to join in prayer for the Lord's blessing upon all these conventions. Simply by changing the information concerning local

arrangements, addresses, etc., what the brethren have written to us about the Camp Cleghorn and Detroit gatherings could just as truly be said of all the other conventions to which we have made reference. That the convention spirit is taking such a deep hold upon the friends, speaks well for the fact that the truth has not lost its hold on God's people. While there have been many discouragements during past years, yet the brethren are coming through the trials, rejoicing that in them they have learned the more fully to put their trust in the Lord.

Worldly organizations arrange conventions, and usually the interest at these gatherings centers around some earthly leader, and the plans he may have for the welfare of his followers; but not so with the Lord's people. We recognize no human leadership. The Heavenly Father is the drawing power that brings us to conventions, and we are conscious of His presence with us through the revealed truth of His Word. Next to the Father, we recognize Jesus as our Head. We cannot actually see the Father, nor see His Son, but they have given us the truth which reveals their characters to us, so we rally around the truth, and through it have fellowship with both the Father and the Son, and also with each other.

"Send out Thy light and truth, O Lord,
Let them our leaders be;
To guide us to Thy holy hill,
Where we may worship Thee."

And, thank God, that "holy hill" of worship for us is where ever we have the opportunity of meditating upon the precious things of the divine Word. During three blessed days for some it will be in Los Angeles; for others in Camp Cleghorn or Detroit or London, or at one or more of the other numerous places where the consecrated will gather for holy communion with the Lord and with His people. And even for those who will not be able to gather at any of the conventions, or who may be so isolated that they are not privileged to enjoy the fellowship of any of the brethren at all, they too may enjoy this "holy hill" of worship and praise, if they have the truth, and through it have learned to know God, and through Christ have presented themselves in full consecration to Him.

The blessings of these many conventions to those who are able to attend will be increased in proportion as we seek to glorify God; and to know and do His will. There is a tendency at times to view conventions as merely opportunities to meet old friends and renew old acquaintances. This, indeed, is a very happy and blessed part of our assembling, though not the real purpose of our coming together. The first purpose should be to glorify God. And this we should seek to do by getting better acquainted with His will for us, and being fortified to do it.

How is God's plan progressing in the earth today? What is He doing among His people? What does He want me to do? And how am I to do it? What further sacrifices shall I be privileged to make for God and for the truth before the dark night of trouble

settles down upon an already distressed world, so that no man can work? What can I do to help my brethren, especially those who are going through great trials, or are scattered, or bewildered? How can I best fulfil my commission as an ambassador of Christ and of the truth? These are some of the questions that may properly be in our minds as we go to convention. And let us make sure that we are willing to accept and discharge the additional responsibility to God, the truth, and the brethren, that our attendance at conventions is sure to place upon us.

It is a wonderful thing to enjoy God's blessings, irrespective of from whence they come; but it is a very costly thing. It may cost us something of time and money and strength to attend a convention; but the cost of added responsibility which is imposed upon us by these special seasons of divine blessing, is far greater than the initial cost of attending. So whether we are able to attend one or more conventions this year, let us remember, that if we wish to enjoy heavenly blessings, if we wish to walk with

God, we must be prepared to pay the price; for it's very costly. If we continue faithful to the end of the way, it will cost us everything that we have and are.

GONE HOME

Word has come of the passing of Brother A. H. Rowley, of Jacksonville, Florida. Brother Rowley was well known and greatly beloved by many of the friends in the South and also in the New York district. During the early days of The Dawn he spent considerable time in the work. At that time his daughter Ruth, and her husband, Donald Roark, were regular members of The Dawn staff. In addition to Ruth, Brother Rowley is survived by his wife, and another daughter Mabel, both in the truth. Our sympathy goes out to the family in the loss of dear Brother Rowley, at the same time we rejoice that he has finished his course, having been, we believe, "faithful unto death."

(Continued from cover page)

BROTHER A. I. RITCHIE

Hawthorne, Calif., 13110 Doty St. June 19
Los Angeles, Calif. (Convention*) July 2-4

BROTHER J. W. REIMER

Reading, Pa., June 5
(Stauffer's Hall, 6th & Franklin Sts. 3 P. M.)

BROTHER WALTER SARGEANT

South Bend, Ind. June 1
Kalamazoo, Mich. 2
Ypsilanti, Mich. 3
Jackson, Mich. 5
Saginaw, Mich. 6
Flint, Mich. 7
Muskegon, Mich. 8
Grand Rapids, Mich. 9
Port Huron, Mich. 10
Detroit, Mich. 12
Ithaca, N. Y. 14
Peckville, Pa. 15
Philadelphia, Pa., Arch and 18th St., 3 P. M. 19

BROTHER W. J. SIEKMAN

Chicago, Ill., Junior Bible Class June 19
Elgin, Ill. 25

BROTHER RUSSELL SIGLIN

Los Angeles, Calif. (Convention*) July 2-4

BROTHER J. H. I. TRAUTFELTER

Lancaster, Pa., 3 P. M. June 19
York, Pa., 7:30 P. M. 19

BROTHER H. V. WARREN

Los Angeles, Calif. (Convention*) July 2-4

BROTHER GEORGE M. WILSON

Cleveland, Ohio June 12
Piqua, Ohio (Convention*) 19
Los Angeles, Calif. (Convention*) July 2-4

BROTHER W. N. WOODWORTH

Waukesha, Wis. June 1
Minneapolis, Minn. 5
Winnipeg, Man., Canada 7-10
Minneapolis, Minn. 12
Spokane, Wash. 15
Ellensburg, Wash. 16
Seattle, Wash. 17
Victoria, B. C. 18
Vancouver, B. C. 19
Langley Prairie, B. C. A. M. 20
Mission City, B. C. P. M. 20
Lynden, Wash. 21
Bellingham, Wash. A. M. 22
Everett, Wash. P. M. 22
Seattle, Wash. 23
Manitou, Wash. 24
Tacoma, Wash. 25
Portland, Ore. 26
Salem, Ore. 27
Sacramento, Calif. A. M. 29
San Francisco, Calif. P. M. 29
Fresno, Calif. 30
Los Angeles, Calif. (Convention*) July 2-4

BROTHER C. W. ZAHNOW

Marietta, Ohio. June 1
Wheeling, W. Va. 3-12
Waynesboro, Pa. 13
Gettysburg, Pa. 14
York, Pa., 7:30 P. M. 15
Harrisburg, Pa. 19
Altoona, Pa. 20
Erie, Pa. 22
Cleveland, Ohio 23
Toledo, Ohio 24
Chicago, Ill. 26
Milwaukee, Wis. 27

COMING CONVENTIONS

JACKSON, MICH., June 5. Information concerning this one-day gathering can be obtained from the Secretary, Mr. Arthur A. Lutz, 743 West Morrell Street, Jackson, Mich.

HARTFORD, CONN., Italian Convention, June 19. This gathering will be held in Keney Park, Barbour Street entrance. An immersion service will be held at 10 A. M. in the Union Baptist Church, 1921 Main Street. Further information and program from Mr. G. Boccaccio, 613 Capitol Avenue, Hartford, Conn.

PIQUA, OHIO, June 19. The Piqua Ecclesia has only recently been organized, and they are very enthusiastic about this one-day convention. It is hoped that friends will attend from many parts of Ohio and Indiana, and possibly from other states. All meetings will be held in the Bennett Junior High School Building, South Main Street, U. S. Route No. 25. For further information write Mr. Wm. J. Molhoek, R. F. D. No. 2, Piqua, O.

DETROIT, MICH., July 2, 3, 4. All sessions of this general convention will be held in the cool, well-lighted gymnasium of the Highland Park Y. W. C. A., 13130 Woodward Avenue. For any further information, address the Class Secretary, Malcolm Hogg, 15071 Tracy Avenue, Detroit, Michigan.

LOS ANGELES, CALIF., July 2-4. All sessions of this general convention will be held in Foresters Building, 1329 South Hope Street. For full information concerning rooms, etc., address the Secretary, A. W. Abrahamsen, 1322½ West 60th Street, Los Angeles.

WAUPACA, WIS., General Convention, July 2-4. This convention is largely under the sponsorship of the Chicago Bible Students; and is being arranged with the hope of assisting scattered brethren in the Northern Wisconsin district. Waupaca is reasonably convenient to the brethren in the states of Minnesota, North and South Dakota, Iowa and Illinois. A good program is being arranged. For further information write to E. G. Wylam, Chairman of Class Extension Convention Committee, 4301 North Mason Avenue, Chicago, Ill. (Announcements continued on page 33)

LONDON CONVENTION in August. The following announcement has been received from England:

"A convention of the British friends is being arranged at the Memorial Hall, Farrington Street, London, during August Bank Holiday week-end, and a warm invitation is extended to as many as can make it possible to attend. The responsibility for this gathering is in the hands of several London brethren and it will be supported entirely by spontaneous offerings from friends who are interested and sympathetic. The overseas brethren who are in England at that time, will minister, together with a number of our own brethren from various parts of the country. The arrangements have been undertaken with the sincere desire that our Master's Name may be glorified and

that the friends may be encouraged and built up in the faith, and it is believed that the prayers of many will ascend that this may be indeed the case. Please write early for accommodation, programmes and all particulars to the Convention Secretary, Brother A. O. Hudson, 24 Darwin Road, Welling, Kent."

BROOKLYN, N. Y., Sept. 3, 4, 5. The usual Labor Day Convention will be held at 109 Remsen Street. Secretary, Mr. W. Josiah, 117-34 123rd St., S. Ozone Park, L. I.

DETROIT, MICH., Junior Bible Class, Sept. 3, 4, 5. Details later. Mr. Frank Niemezak, 5807 N. Lawndale Avenue, Detroit, Mich.

MINNEAPOLIS, MINN., Sept. 4, 5. Details later. Secretary, Mr. J. P. Cedarberg, 4715 Bloomington Ave., Minneapolis, Minn.

SAGINAW, MICH., Sept. 3, 4, 5. Details later. Secretary, Mr. C. A. Sundbom, R. F. D. No. 1, Saginaw, Mich.

VANCOUVER, B. C., Sept. 3-5. Details later. Secretary, Mrs. Henry Burdett, 2591 E. 20th Avenue, Vancouver, B. C.

ST. LOUIS, MO., October 8, 9. Details later. Secretary, Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

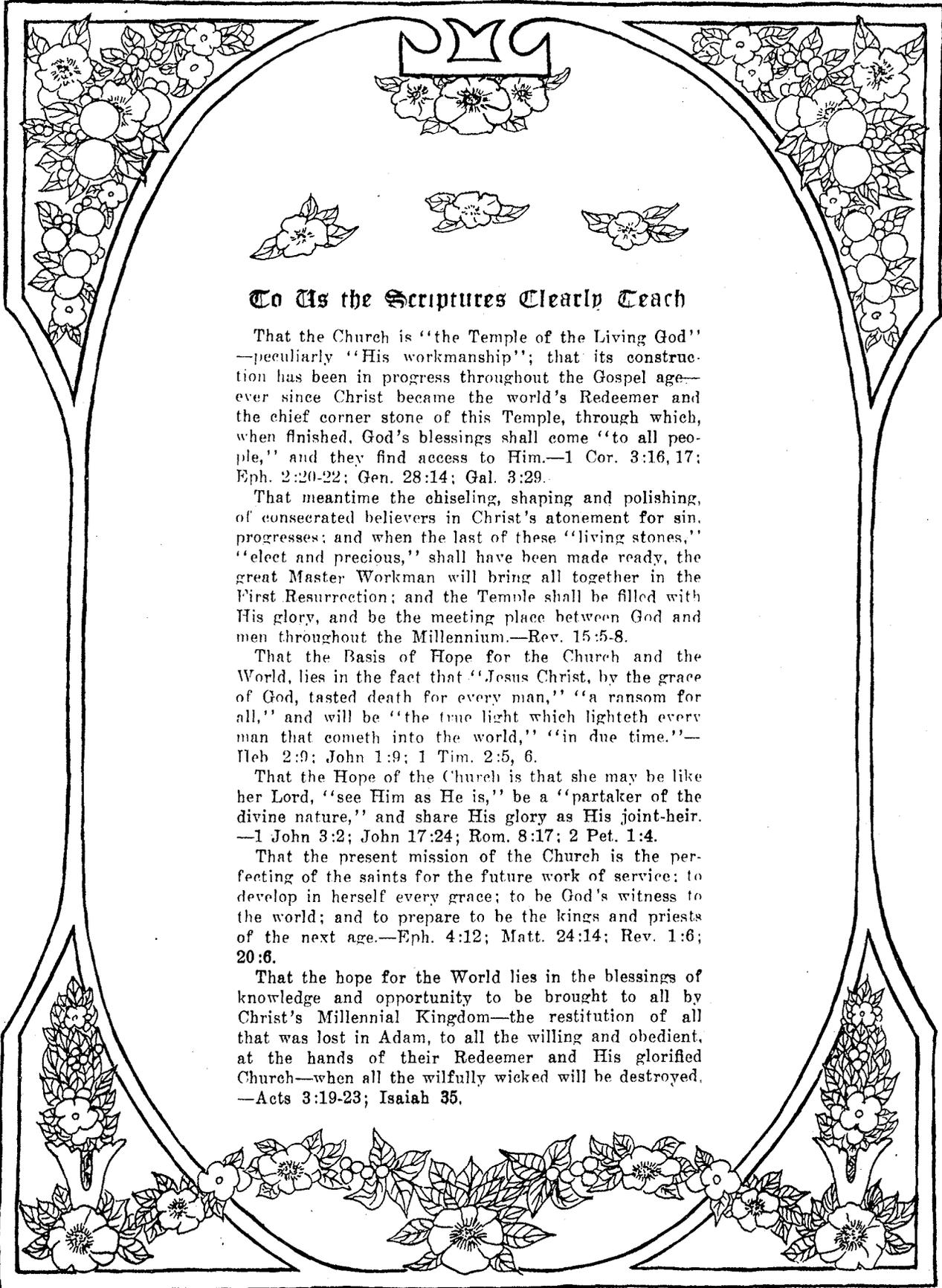
PITTSBURGH, PA. in October. Exact date and details later.

TABERNACLE SHADOWS READY SOON

IT WAS hoped that the new edition of Tabernacle Shadows would be ready for shipment by now, but the printing of an unusual quantity of advertising matter for public meetings, tracts, Kingdom Cards, has delayed work on it to some extent. However, progress is being made; and it is now hoped to be able to fill orders by at least the third or fourth week in June. This new booklet will be an exact reprint of the original Tabernacle Shadows. New drawings had to be made for the illustrations, but even these will be essentially the same as the originals. The original Berean Questions on Tabernacle Shadows, formerly bound in a separate booklet, will be printed and bound under the same cover. Price 25 cents.

"God and Reason"—A brief outline of God's plan as it relates to present world conditions, showing the remarkable fulfilment of prophecy since the expiration of the Gentile Times in 1914. This little booklet has been very effective in stimulating interest in the truth.

"What Is Man?"—A reprint from The Atonement Between God and Man, chapter 12.



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.