

MAY

1939



WHEN AS YET THERE WAS NONE OF THEM  
THE JEW AND THE WORLD CRISIS  
MEMORIES OF BETHANY

## COMING CONVENTIONS

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

**LEBANON, PA., Sunday, May 7.** All sessions will be held in Sons of America Hall, Cumberland Street. There will be a public witness at three o'clock in the afternoon.

**PITTSBURGH, PA., Sunday, May 14.** This all-day gathering of friends in the Tri-State district will be held in the regular meeting place of the Pittsburgh Ecclesia, which is the old Bible House Chapel, located at 610 Arch Street, N. S., Pittsburgh. The chapel is now known as the O. of I. A. Temple. Lunch—both noon and evening—will be provided for all. All meetings will be held on Daylight Savings time.

**NEWARK, OHIO, Sunday, May 7.** This convention is sponsored by the Newark Ecclesia, in cooperation with the Piqua, Zanesville, Crooksville and Columbus Ecclesias of Ohio. All sessions will be held in the Newark High School Auditorium. There will be a public address by Brother Zahnow at 3 o'clock in the afternoon.

**ALLENTOWN, PA., Sunday, May 21.** Both morning and afternoon sessions of this gathering will be held in the P. O. S. of A. Hall, 38 South 5th Street. There will be a public meeting at 3 o'clock in the afternoon.

**CHICAGO, ILL., May 27-30.** This gathering will be held in the regular meeting place of the Chicago Bible Students, which is the Central Masonic Temple, 910 N. La Salle Street. The Chicago brethren are anticipating a rich spiritual blessing for all who can meet with them on the occasion of this four-day convention. The program has been arranged with the view of building up the brethren and also to give a witness for the truth to others. On Monday, the 29th, the friends will be given the opportunity to participate in tract distribution, and on Monday evening there will be a public address. For additional information, write to I. C. Foss, 5944 N. Knox Ave., Chicago, Ill.

**CINCINNATI, OHIO, May 27, 28.** All sessions of this gathering will be held on the 5th floor, of the Young Womens Christian Association Building, Ninth and Walnut Streets. The Cincinnati brethren are enthusiastic over the prospects for this convention. A public witness will be given Sunday evening, Brother Kendall being the speaker, who will use as his subject, "What Is to Become of The Jew?" For additional information, address Convention Chairman, Horace K. Blinn, 2002 Clarion Avenue, Cincinnati, O.

**JACKSON, MICH., Sunday, June 4.** A cordial invitation is extended to all who can make it convenient to attend this one-day gathering. It is expected that Brother Edwin Procter, of New Bedford, Mass., will serve on the program. For further information address, Mrs. A. A. Lutz, 743 W. Morrell Street, Jackson, Mich.

**"WHITSUN CONVENTION IN ENGLAND.** The Annual Whitsun Convention will be held at Leicester, by invitation of the friends in that city, and arrange-

ments are being made for a season of fellowship and instruction which will be a real stimulus by the way. The sessions will continue from Saturday afternoon to Monday evening, and will be held in the Little Theatre, in the centre of the city and quite near to main line railway stations. Since Leicester is such an ideal centre, it is hoped that a goodly number of friends will avail themselves of this opportunity.

"Requests for accommodations should be addressed to Brother R. Thurman, 79 Stafford Street, Leicester; and it will be a great help if the friends will make their requirements known as quickly as possible. Programmes and all other details concerning the arrangements can be obtained from the Bible Students' Committee, 24, Darwin Road, Welling, Kent."

**LEHIGHTON, PA., Sunday, June 11.** All sessions of this one-day gathering will be held in the Municipal Building, at the Park. A public witness will be given at 3 o'clock in the afternoon. The convention opens in the morning.

**MINNEAPOLIS, MINN., Saturday and Sunday, June 24 and 25.** This gathering is sponsored by the Junior Bible Students of Minneapolis. All are cordially invited to attend, including the senior brethren. Brother Siekman, of the Batavia, Ill., Ecclesia, will be one of the out-of-town speakers. For further information address, Thaddeus Kozakiewicz, 3834 Queen Avenue, North Minneapolis, Minn.

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

**LOS ANGELES, CALIF., July 1-4.** (See Talking Things Over)

**SAN FRANCISCO, CALIF., July 8, 9.** The Bay Cities Ecclesias are arranging to hold this two day convention, and have promised further details later. Secretary: Mrs. Eva M. Small, 83 Randolph Ave., South San Francisco, Calif.

**MID-WEST GENERAL CONVENTION, August 2-6.** Arrangements for this gathering are under way, and further announcements will be made from time to time.

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

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

**ST. LOUIS, MO., October 7, 8.** This convention will begin Saturday afternoon and continue on through Sunday. Further details later.

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### TABERNACLE SHADOWS

This is an exact reproduction of the original, with Berean Questions bound under the same cover. 25 cents each.

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

# The DAWN

*A Herald of Christ's Presence*

Vol. 7, No. 8

MAY, 1939

One Dollar a Year

## THIS MONTH

### NEWS AND VIEWS

**This Melting Earth**—A notation of the manner in which the elements of earth's society are disintegrating, leading to the ultimate collapse of "the world that now is." 2

### THE EVERLASTING GOSPEL

**The Jew and the World Crisis**—An examination of many of the prophecies which point out the manner in which God deals with His ancient people in the end of the age. 5

### THE CHRISTIAN LIFE

**"When as Yet There Was None of Them"**—A study of the subject of God's foreknowledge as it operates in connection with the call and preparation of those who will take part in the work of the Kingdom. 11

**Memories of Bethany**—A meditation by which the writer accompanies Jesus in His visits to Bethany, and seeks to enter into the spirit of those occasions, and to glean from the recorded incidents practical lessons for the Christian today. 14

### INTERNATIONAL SUNDAY SCHOOL LESSONS

**Beverage Alcohol and the Home** (May 21) 24  
**Paul Thinks in World Terms** (May 28) 25  
**Paul Pleads Our Case** (June 4) 26  
**Paul Solves Church Problems** (June 11) 27

### CHILDREN'S HOUR

**Elijah the Prophet** 28

### TALKING THINGS OVER

**The Los Angeles Convention** 30  
**Other Conventions** 30  
**Literature for Advertising** 31

## NEXT MONTH

### IF GOD BE FOR US

St. Paul's words, "If God be for us, who can be against us?" expresses the great fundamental which underlies success in all Christian endeavor. Without God we can do nothing; with Him we can do everything that His will requires. This article reviews many of the promises of the Word by which we are assured of divine cooperation and guidance, and the conditions upon which we may claim these promises for ourselves.

### THE PHILOSOPHY OF THE SIN-OFFERING

This will be the first in a series of contributed articles dealing with this subject which is so vital to the divine plan of atonement. The first of the series will deal particularly with the various Scriptural classifications of sin, and how the atoning work of Christ is related thereto. We trust that these articles will serve to stir up the minds of the brethren to enjoy helpful Bible studies on this subject.

### OUR REASONABLE SERVICE

This article was promised for May, but is held over for the June issue. It deals with the manner in which God has bestowed His benefits upon us, and of how we should, in return, pay our vows unto Him.

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# NEWS and VIEWS

## THIS MELTING EARTH

ONE prominent news writer, because he attempts to set forth the causes of what is taking place in the world, labels his column, "*The News Behind the News.*" While this writer no doubt faithfully endeavors to "get at the bottom of things," as it were, yet there is only one source of information that gives us the real reason for the world's present chaotic and distressed condition, and that is the Bible, the Word of God. Briefly stated, the Bible describes what men call civilization as "this present evil world [Greek, *kosmos*]," and in its preview of the events now transpiring explains that they are related to the *melting*, or disintegration of an order of things that by divine decree has been judged unfit for continued existence.

This passing away of that which the Apostle Peter names "the world that now is," is described in various ways. One of the Scriptural symbolisms employed in the prophecies pertaining to it is that of "melting." Peter, for example, says, "The elements shall melt with fervent heat." (2 Pet. 3:10.) In Psalm 46:6 we read that God "uttered His voice, the earth melted." What a graphic description this is of what we see going on in the earth today. Melting is a breaking down of the cohesion of elements, and how apparent is the loss of cohesion among all the various elements that go to make up the present world-order.

All the "elements" of this "world" seem affected by the melting process. The intense heat, engendered by friction and strife among the elements, is already having its effect. Some of the primary elements that go to make up this "present evil world" are, the capital, labor, social, financial, religious, political, national and international. The news of the past month have revealed a definite drift of all these elements toward a further disintegration.

That the world, during the month, has been on the brink of a war that according to experts would have destroyed civilization, may properly be looked upon as significant; but, that the war was temporarily averted should not be taken as a token that the world has been saved from a cataclysm. The melting processes which are dissolving the "world that now is," are not by any means limited to armed combat by totalitarian and democratic nations. Other forces are also at work,

undermining the stability of all present institutions.

One of the foundation stones of what men call civilization, is finance. Today, nearly everything that is taking place, nationally and internationally, is tending to weaken the financial foundations of the world. It is a well known fact that no business can continue to exist unless its income is greater than its expenses. A business that needs to continually borrow money is doomed to failure in the long run. The United States is probably the best off financially of any of the major nations of the world, yet Uncle Sam finds it necessary each year, to borrow fabulous sums of money in order to keep the business of government afloat. Even now the national debt of this country is in the vicinity of forty billions of dollars, and still going up. Economic experts tell us that a national debt of fifty billion dollars is the "ceiling" of what the nation can stand without bankruptcy; and there is every reason to suppose that this "ceiling" will be reached ere long.

The seriousness of the financial and economic status of the nation was reemphasized during the past month, when Secretary of State, Cordell Hull, warned the President and the nation that the gold supplies of Europe are being sent to this country for safe keeping, and that this is throwing the financial structure of the world more and more out of balance. Already three-fourths of the visible gold supply of the world is in America. Some might think that this should make America rich. But alas, it puts the country much in the position of the groceryman who had his shop shelves laden with supplies, and at the same time held all the wealth of the town in his tills. His goods rotted on the shelves, because, having all the money of the town in his own possession, no one could buy from him.

Mr. Hull explained to the President that this is exactly what is now happening. America's foreign trade, which in large measure represents the difference between prosperity and depression in our industries, is rapidly falling off because the other nations of the world are losing their financial ability to buy our goods. And this probably presents itself at a time when the nation can least afford to cope with it. The loss of foreign trade means more unemployed. And increase in unemployment means additional expenditures by the government for relief and this in face of a dwind-

ling income in taxes because of the slowing up of industry. It is a vicious circle from which the financial experts of the world can find no escape.

Some one may reply that if the European war scares could but abate for a few years, it would give America and other nations an opportunity to get on their feet, economically and financially. This, of course, is a hope that is based upon an "If." But suppose this "If" should resolve itself into reality. Suppose, for instance, that the nations should, one and all, respond to President Roosevelt's plea for at least ten years of peace, with the thought that during that time standing armies would be greatly reduced, and other drastic measures of disarmament applied within all the nations. How much would this help the world, economically?

During the April European Crisis, it was reliably reported that in Europe there are at present under arms, and trained ready for fighting, between forty and fifty million men. Probably ten million of these are actually in the armies, being supported by their respective governments; while uniforms and arms are ready for the others. These men are the cream of their countries. Young, active, healthy. Suppose the President's plan for a ten-year truce should be accepted, and nearly all of these millions were suddenly thrown back into the labor markets of the world. Suppose, also, other millions of men now employed in the manufacture of armaments of all kinds, should suddenly be compelled to seek other employment. What would happen?

It requires no far-sighted vision to realize that such an eventuality would increase the world's economic problems rather than solve them. In all nations the necessity for manufacturing arms in unprecedented quantities, and at break-neck speed, has put the ingenuity of man to work as never before to invent new and faster ways of manufacture. If the war scare should end, these improved methods of manufacture would be employed by industry to speed up the production of peace-time necessities, with the result that soon there would be an over supply, resulting in other millions being thrown upon the governments for support. This would force the governments to additional borrowing in order to satisfy the demands of the starving.

We think of Europe with its huge standing armies, and wonder how the governments can continue to support so many men from whom they get no return. But financially speaking, Europe is no worse off in this respect than is America. The United States government is also supporting millions of men from whom it gets no return. We call these the unemployed, while Europe calls them soldiers. But even so, those

who love peace and righteousness will decide that America's way of handling the problem is much the better of the two.

Frequent reference has already been made in these columns to the dwindling power of religion in world affairs. Religion has in the past been one of the most potent influences in holding civilization intact. But now this "element" of the world is also disintegrating—losing its cohesion, not only internally, but in its association with the other elements of society, as well. This is why we hear so much on every hand to the effect that the only thing that will save civilization is for the world to return to God—which to those who make these remarks, means a return to the various nominal church systems—and allow them to take their former positions of influence in world affairs. But the "back to God" movement is making little headway. In the rapidly recurring periods of emergency, little attention is given to religion. The rulers take council together, but the will of God is not considered in their deliberations; and for this reason God will "hold them in derision." (Psa. 2:2, 4.) Indeed, the Archbishop of Canterbury is even willing to invite the cooperation of two of (from his standpoint) God's alleged enemies—Roman Catholicism and Communism—in an attempt to halt the onward march of what is considered to be even a greater enemy. (See last month's News and Views.)

Just a glance at the religious conditions of the world will suffice to show how this "element" is melting. In Russia the religious influence is nil. It is rapidly dwindling all over the remainder of continental Europe. In further evidence of this study the new Pope's Easter message of peace to the world, given out two days after Mussolini took over Albania. This message is a masterpiece of high-sounding, but compromising phrases. But even with the little he did say in defense of what the Church allegedly stands for, the report was that it stirred up the ire of Fascist officials who resented any advice that might come from the Vatican. We assume that the Pope wishes he were in a position to do more in the cause of peace. We assume that he is capable of better things. The point we are making is, that this former religious bulwark of what is now a passing order, no longer exercises a great deal of influence; which is a further evidence of the melting processes now becoming increasingly apparent.

Another evidence of the breaking down of man's efforts to care for himself is that of the refugee problem that confronts so many nations of the earth today. Thousands upon thousands of refugees, Jews and others, are fleeing from central Europe (many times, indeed, being forced to leave), yet it is becoming increasingly difficult.

for these hunted souls to find a place to live. The restriction of Immigration into America prohibits many of these unfortunates from coming to these shores. Few Jews are permitted to go to Palestine at present. In fact ship loads of them are sent, only to be refused admittance upon arrival. England, noted in the past for her hospitality, is not extending the welcome to refugees that she did in former years; so, wandering over the earth today are these thousands of human beings without a country, without a home, persecuted in many paces, unwanted in others—what a spectacle of “man’s inhumanity to man.”

Alfred Duff Cooper, former Lord of the Admiralty in Premier Chamberlain’s cabinet, but who resigned because of his disagreement with Chamberlain’s policies at Munich last September, criticizes the British people for their attitude toward these refugees, explaining that there are hundreds of thousands of homeless people whose crime is either that they have held political opinions of which Hitler does not approve, or that they have running in their veins the blood of the race that gave us the Bible. He explains that when the history of this dark period is written that nations will be judged largely by the attitude they adopted towards the victims of this modern and barbarous persecution. Yes, we fear, that on this point, as on others, the nations will be judged down, and found wanting.

So we might go on and examine what is happening to all the various elements of the world, and we would find the same evidence of the melting process. And what is the “News Behind the News” in these strange events? Is the blame for this failure of human efforts to be charged to the secret manipulation of world events by a few selfish, power-lustful dictators? Are we to blame it on the selfish graspings of the financial lords of earth? Are we to suppose that the clamoring of labor is responsible for it? Is it to be blamed on the increase of atheism? Is science and invention to be blamed?

No! Human wisdom, in seeking to understand what is back of the present madness of the world, is able to see only the symptoms of the trouble, but not the real cause of it. Back of all that we can see, and revealed only through the searchlight of prophecy, is the fact that God’s time has come to establish a new world. When Peter described the melting of the present “heavens” and “earth,” he added, “Nevertheless, we according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness.” It is because Christ is present, in the early dawn of this new day, that the powers of darkness are being scattered; and this scattering is what causes the pres-

ent chaos, or breaking down of order and cohesion among the elements of earth’s society.

Yes, God is back of the news of today. His “voice,” symbol of His taking action against the kingdoms of this world, is causing the earth to tremble and melt. In view of this, the Christian should endeavor not to take sides in any of the various factional struggles with which he is surrounded. As Christians we should always recognize that our citizenship is in heaven, that we belong to Christ’s Kingdom. The only remedy we are to propose for a mad world is God’s remedy, which is the Messianic Kingdom; and this is not to be established by the will or power of man, but by divine decree, and in the hands of the divine Christ. It is our privilege to pray for this Kingdom, and to tell the world about it, and with this message to comfort those whose hearts are failing them for fear. But beyond this we are to leave all in the Lord’s hands, in the meanwhile rejoicing that the signs of the time indicate that our deliverance, and the deliverance of the world draweth near.

### THE WORLD’S FAIR OPENS

The keynote for the New York World’s Fair will be, “The World of To-morrow.” Its entrances north, east, south and west will be open to visitors from near and far by the time this issue is in the mails. Its sponsor have also chosen, howbeit fittingly though perhaps unwittingly, as a theme song, the late American composer, George Gershwin’s composition entitled, “The Dawn of a New Day.” We hope in the near future to report in these pages on the wonders and accomplishments which will be exhibited there.

Mankind have, in the past decade or two, witnessed numerous marvelous achievements in many fields, but too few have affected the hearts of men, and hence we observe, that which might otherwise have become the means of universal blessings, in the hands of selfish men, turned to curses, and that increasingly so.

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### ZIONISM IN PROPHECY

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**THE EVERLASTING GOSPEL**

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,  
16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:  
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;  
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.  
Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.  
Gen. 22:18

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

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

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

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

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.

Lu. 3: 6.

## THE JEW AND THE WORLD CRISIS

AMONGST the serious problems calling for solution in the sad, mad world of today, is the one pertaining to the Jew. While the Jew suffers alike with other nationalities on account of the unprecedented upheavals in the national, political, financial, social and religious phases of what is called Civilization, his life is additionally blighted by the cruel persecutions that are now falling upon his head because he is a Jew. What is the significance of the present strange mistreatment of this historic people?

There are many who attempt to explain the present dilemma of the Jew by insisting that he has brought the trouble upon himself by his shrewd practices in business; practices which have enabled him, in some countries at least, to practically control the money markets, and to hold many of the coveted and strategic positions in the professional and political world. It is explained that the ordinary methods of procedure do not suffice to remove this alleged strangle hold the Jew has upon business and politics, hence the only thing to do is what is being done; namely, to persecute him and forcibly despoil him of his wealth and influence.

But to the mind that is not satisfied with mere surface appearances this explanation is not wholly satisfactory. Many are inclined to ask why individuals and groups of other nationalities are not likewise persecuted when they become wealthy and influential. Obviously, we must look beyond the wealth and influence of the Jew to find the real explanation of the experiences

through which he is now passing. We claim that in the Bible alone is to be found the true explanation of the peculiar position of the Jew in the present world crisis, and what the final outcome is to be.

### The Jew A Bible Character

The Jews are descendants of Abraham. Abraham is one of the outstanding characters of the Old Testament Scriptures, being the next patriarch in chronological order following Noah. To him the God of the Bible made wonderful promises. One of these promises pertained to the now disputed land of Palestine. Another promise to Abraham was that his descendants were to become a great nation, and that through his seed all the families of the earth eventually were to be blessed.—Genesis 12:1-3; 15:18; 22:17, 18.

More than two thousand years after these promises were made, Stephen, the first Christian martyr, testified that Abraham did not obtain the land that God promised to him. (Acts 7:5.) While a portion of the Jewish people lived in Palestine at the time St. Stephen spoke these words, yet a few years later they were dispersed, and their "holy land" was forbidden territory to them from then until, under the celebrated Balfour Declaration of 1918, they were permitted to return and to begin the rebuilding of their country as a home base for the nation.

But now the position of the Jew in the land that God promised to them is again called in question. Great Britain, who was given a mandate by the League of Nations

to protect the interests of the Jews in Palestine, seems unable to carry out her pledges. While bitter persecution of the Jews throughout much of continental Europe is forcing them out of those countries, Palestine, which should be a natural refuge to them, is virtually closed to further Jewish immigration. At the same time, economic conditions in other countries have caused the establishing of drastic quota laws governing immigration to their shores, with the result that thousands of the descendants of Abraham today, four thousand years after God made those wonderful promises to him and to his seed, are facing a crisis that virtually threatens their very existence as a people and a nation.

### God's Declaration

If we were to judge the present outlook for the Jew upon the basis of how well Great Britain, or other well-disposed nations, may be able to guarantee justice for him in Palestine and elsewhere, we, like many others doubtless would be inclined to take a rather pessimistic view. But if we are to look at the question from the standpoint of the divine prophecies of the Bible then our outlook must be governed by those prophecies. This means, that no matter what the present unfavorable position of the Jew may be, he eventually must obtain the land of promise as an everlasting possession. On this point a noted Jewish Rabbi recently remarked that the orthodox Jew believes in the ultimate restoration of Palestine as a homeland for Israel, "not upon the basis of the Balfour Declaration, but upon the basis of God's Declaration."

As the Lord, through the Bible, has so definitely assured Israel of ultimate and lasting possession of the promised land, it is reasonable to expect that He has also explained the present experiences through which His ancient people are passing. If we find such explanations in the Bible it should increase our confidence in its testimony concerning experiences yet future for the Jews. Let us then briefly trace the Bible's pre-view of the checkered experiences of this ancient people down through the centuries to our day, and note how wonderfully accurate is its description of their present dilemma. In doing this we are forcefully reminded of the words of the poet: "God moves in a mysterious way His wonders to perform."

### The Sons of Jacob

God first began to deal with the descendents of Abraham as a national unit, or people, at the death of Jacob—Jacob's twelve sons then becoming the nucleus of a nation. They were in bondage to Egypt at this time, but later, under the leadership of Moses, God delivered them. Because of their disobedience and lack of faith they were not led directly into the promised land, but were made to sojourn in the wilderness of Sinai for forty years, during which time Moses continued to be their leader.

Shortly before Moses' death, and just before they crossed over Jordan into the land which God had promised to their fathers, he gave utterance to a remarkable prophecy indicating that even after the Israelites became established in their land, their disobedience, particularly in the matter of worshipping other gods, would lead to their dispersion among the nations. Also, that later they would again be gathered from all nations among which they were scattered, and finally be brought back into the promised land. See Deuteronomy 30:1-6.

Another remarkable prophecy of trouble that was to come upon the Israelites because of their sin is that recorded in Leviticus, chapter 26. Here, again, we are told of a dispersion from their own land, and of a final regathering at a time the Lord says, when "I will remember

My covenant with Jacob, and also My covenant with Abraham, . . . and I will remember the land."—Lev. 26:42.

In this 26th chapter of Leviticus the Lord speaks of a final period of punishment upon His people which would last for "seven times." This, unquestionably, is a time measurement. A "time" being a Jewish year of 360 days, 7 times would be a period of 2520 days. The Lord gives us the key to these time prophecies by indicating that each day is to be understood as standing for a year. See Num. 14:33, 34; Ezek. 4:1-8; Dan. 7:25; 8:14; 9:24-26; 12:11,12; Rev. 11:2, 3; 12: 6, 14. This means that the "seven times" is a period of 2520 years. There is much Biblical and historical evidence to indicate that this long period of punishment upon the Jewish nation began in 606 B. C., when their last king Zedekiah was taken captive to Babylon, and they lost their national independence.

Thus seen, the 2520 years of subjugation to the Gentiles would be due to terminate in the year 1914 A. D. Undoubtedly this is the reason why, shortly thereafter, arrangements were made which permitted Jews the privilege of returning to the promised land, and which looked to his ultimate restoration to be once more an independent, self-governing nation. Indeed, this particular time measurement does much to explain why the Jew has come so prominently before the public eye during the last two decades. This point will be noted more in detail a little later in the discussion.

### A Double Period of Punishment

The Prophet Zechariah has much to say, not only about the punishments of the Jews, but also of their final regathering and blessing. In chapter 9, verse 12 of his prophecy he quotes the Lord as pronouncing a "double" period of punishment upon them. In verse 9 of this chapter is a prophecy which was fulfilled at the time Jesus rode into Jerusalem and was acclaimed King, just five days before His crucifixion. It seems reasonable, therefore that this is the time when the Lord intends that the "double" should begin to count.

It was at this same time that Jesus, standing upon the Mount of Olives, wept over the city of Jerusalem, and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23: 37, 38; Luke 13:34, 35.) The grim reality of this foretold desolation of Jerusalem and the dispersion of the nation was experienced just forty years later when the city was sacked by the Romans, and the remaining living inhabitants of the land dispersed and scattered. Evidently, then, the Lord would have us understand that it was at this point that the "double" period of punishment began to count.

According to Bible chronology the period of time from the death of Jacob (when God first began to deal with the Israelites as a people) until the death of Jesus, a few days before which the Master's sentence of desolation was pronounced upon the nation, was one of 1845 years. If we add this number of years to A. D. 33, when it terminated, it brings us to the year 1878.

Now it is interesting to note that it was in 1878 that a faint glimmer of hope was held out to the Jews pertaining to the promised land, through a decision reached at the Berlin Congress of Nations, presided over by Lord Beaconsfield, of England, a Jew. At this conference concessions were made to England which afforded the Jew certain advantages in Palestine not previously enjoyed. True, this was but a slight token of changing conditions that were to follow, but it was a start.

In this connection it should be remembered that when Jesus pronounced desolation upon the Jews, some years passed before the punishments actually fell upon them—in fact, as already noted, it was forty years before their dispersion actually took place. If we extend the "double" period of favor to include the 40-year period of their fall, and likewise all forty years at this end, from the time that favor first began to return, it brings us to the year 1918. It seems consider-

ably more to us than a coincidence that it was in this very year that the Balfour Declaration gave the Jews practically unrestricted liberty to return to Palestine and build up the country as their national homeland. And more than three hundred thousand of them have since returned.

### Why the Jews Still Suffer

Both the time prophecies noted above coincide in their testimony that we are now living in the period when divine favor is due to return to the Jews; and certainly the progress that has already been made by them in Palestine is most significant in the light of these prophecies. But some find it difficult to understand why the Jews are in such a precarious position, if this is indeed the time for divine favor to return to them. The thought has been expressed that possibly the building up of Palestine by the Jews within the last twenty years has been brought about more by the power of Jewish money than by the power of the Lord.

A closer examination of the prophecies, however, indicate that the due time for the return of divine favor to the Jew would be marked by a time of special trial upon them, paradoxical as this may seem. The "double" period of punishment is mentioned again in Jeremiah 16:18, and in verses 13-17 of this chapter the Lord tells us of the casting off of His people and of the method that would be used to regather them to their own land. We quote:

"Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor. Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt: but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, and they shall fish them; and after will I

send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways: they are not hid from My face, neither is their iniquity hid from Mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled My land."

### Fishers and Hunters

It is interesting to note how the foregoing prophecy tells of the regathering of Israel at the time their "double" would be accomplished, and also that the regathering was to be brought about by means of "fishers" and "hunters" whom the Lord would send among them. Ordinarily fishing is done by means of alluring the fish by bait. Hence, this symbolism seems to well illustrate the work accomplished in the way of awakening the Jews to a consciousness of their promised inheritance in Palestine, and to the advantages that were available to those who returned to their homeland.

This "fishing" work was carried on extensively by the Zionist movement down through the years. It started out largely as a religious movement, and the appeal it held out to God's ancient people to return to Palestine was, to begin with, largely the fact that it was the land that God had promised to them. As time went on, the Zionist movement added the economic allurements to its fishing methods. Indeed, today, its efforts are largely along economic lines; as the movement is backed up extensively by Modernist Jews who have little or no faith in the promises of the Old Testament Scriptures.

But, while large numbers of Jews were induced to go back to Palestine by the allurements held out to them through the Zionist movement, and otherwise; yet it is God's purpose that more shall yet return, so for some time past He has been sending the "hunters" among them to drive them back. The "hunters" seem to well illustrate the the present-day persecutions and opposition that is becoming more and more widespread against the Jews. This opposition has even now become so acute that

the Jew has suddenly become an international problem. He is being driven out from many countries, yet the economic conditions of the countries that otherwise would be glad to furnish a haven for him is such that very few of them can be taken in.

Thus, the persecutions coming upon the Jews today are helping gradually to turn their hearts toward Palestine, and toward the God who promised them that land. True, conditions right in Palestine are becoming more and more difficult for Jews, and but few of the Jewish refugees now seeking new homes are for the present permitted to locate in the land of promise; but this peculiar situation is a part of the final trouble upon them by which they will be taught to look to the Lord for deliverance.

Now let us examine another of the prophecies which indicate that the time for the restoration of the Jews to their own land would also be a time of special trouble for them. Jeremiah 30:3-7, is to the point along this line. We quote:

"For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

### Jacob's Trouble

Note how clearly the foregoing prophecy associates the returning of Israel to the promised land with a special trouble that would come upon them; a trouble that would cause their faces to turn pale because of hearing a "voice of trembling, of fear, and not of peace." How accurately this has worked out in the experiences of the Jews during

the last twenty and more years! First there came the glowing prospects of the homeland once more being possessed by them, followed by the actual settling and rebuilding of much of the land; and then, suddenly they are confronted with persecutions both in Palestine and in Europe which threaten their very existence as a people.

There are a number of prophecies which indicate that the final phase of this persecution styled by the prophet, "Jacob's trouble," will center in Palestine, and will probably take the form of an effort to despoil the Jews who have returned there and who will be enjoying a measure of prosperity in comparison with the war-ridden nations of Europe. The conditions leading up to this final phase of persecution upon the Jews, if not the beginning of "Jacob's trouble" itself, seems already to be evidenced in the present dilemma of this suffering people.

In the divine prophecy "Jerusalem" sometimes represents the Jewish polity, or nation. Thus, when Jesus said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24.), He did not have reference specifically to the literal city of Jerusalem, but more generally to the whole Jewish people, wherever, they would be scattered among the Gentile nations. We have already noted, that according to the prophecies, the "times of the Gentiles" were due to end in the year 1914; and it is a noteworthy fact, that not only did the events of that year culminate in the opening up of Palestine to the Jew, but it marked virtually the end of Jewish persecution in all countries—until the recent fires of tribulation began to fall upon their heads in Europe.

If this treading down of Jerusalem throughout the age is descriptive of the experiences of the Jewish people wherever they may have been located, geographically, then it seems to us that the prophecies relative to the trouble that would come upon them coincident with the restoration of divine favor, might with equal propriety be understood in a broad sense as including what we see happening to

them now, as well as to the culmination of the persecution as it will doubtless later center in Palestine.

#### Unwalled Villages

The 38th chapter of Ezekiel is a prophecy that has much to do with the events of the "latter times." Verses 9-12 of this chapter read: "Thou [Israel's enemies] shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; and I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

The expression "unwalled villages," as used in this prophecy, indicates that the Israelites would have no military defence, hence would be largely at the mercy of the marauding hordes that would come against them. The three hundred thousand Jews now living in Palestine, and who have turned that desolate land into a garden, are almost wholly unarmed. This is also true of the various Jewish communities scattered throughout the nations.

Again how true it is that the present opposition against the Jews is prompted by a desire of the persecutors to "take a spoil,"—to grab their wealth. And this motive will cause a continued and an increased opposition against them until the final phase of "Jacob's trouble" finds the warring nations seeking to actually plunder and disrupt the prosperous colony of Jews who have so successfully reclaimed large areas of the "promised land," and, in fulfilment of prophecy, turned it into a fruitful field.

#### Identity of Israel's Enemies

Pastor Russell, in his book, "The Battle of Armageddon," gives us a very illuminating comment con-

cerning the identity of Israel's enemies mentioned in the prophecy of Ezekiel 38. On page 556 he says, "In this prophecy the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomar, Togomar, Javan and Tarshish were names of children of Noah's son Japheth—supposed to be the original settlers of Europe. Sheba and Dedan were descendants of Noah's son Ham—supposed to be the original settlers of northern Africa.... This would seem to indicate in a general way that the attack will come from Europe—the 'north quarters,' with allied mixed peoples."

The foregoing was written more than thirty years ago at a time when there was apparently no outward indication of the possibility of a line-up of European nations such as we see today—a line-up in which the position of the Jews, in and out of Palestine, is a most precarious one. It is unwise to attempt to forecast the details of prophecies yet unfulfilled, but certainly the present conditions in Europe, and their vital bearing upon the future destiny of the Jews in Palestine, have now taken shape to an extent to indicate that we have already entered the "latter days" of the prophecies, and that the culmination of the final struggle of the nations is near.

#### Nations Gathered

The prophecy of Joel, chapter 3, is another pre-view of world events now taking shape, in which the Jew is seen to take a prominent part. Verses 1 and 2 of this chapter read: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for My people, and for My heritage Israel, whom they have scattered among the nations, and parted My land"

Note how this prophecy speaks of a gathering of the nations as due to take place at the very time when God's favor would begin to return to His ancient people, Israel. How striking has been the fulfilment of

this prophecy within the last two decades. Under divine providence more than three hundred thousand Jews have been permitted to return to the promised land; and have been richly blessed in their efforts to rehabilitate that previously barren country. Coincident with this has been the greatest gathering of the nations in battle array that the earth has ever seen. It is estimated that today, in Europe alone, there are under arms, and trained ready to be called to the colors, more than forty million men.

A further description of this gathering of the nations is given later in the same chapter, which we quote: "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say I am strong... Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Verses 9, 10, 14.

Could we imagine a more striking fulfillment of these words than what we see in the world today? Surely the armies of the nations now are as multitudes. And they are said to be in the valley of decision. The prophet also speaks of this valley of decision as the valley of Jehosaphat. In Bible prophecy, proper names have a definite significance. The literal meaning of the name Jehosaphat, is "Jehovah judged." From this we get the thought that the great decision to be rendered among the warring nations is not whether the Rome-Berlin Axis can overcome the Democracies, or vice versa; but a decision that is to be rendered by God: and the divine prophecies are abundant in their testimony that the decision is to be that they are all "weighed in the balances and found wanting."

Joel 3:2, already quoted, says that the Lord will "plead" with the nations for His people Israel. The Hebrew word here translated "plead" means to "pronounce sentence." In Ezekiel 38:22, the same Hebrew word is translated "plead," and we are given a hint of the nature of the Lord's pleading for His people Israel when the due time

comes for Him to take a definite hand in delivering them. The Lord here says: "And I will plead against him (Israel's enemies) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

### The Final Shaking

We can now see the nations gathering into the great "valley of decision." As they jostle each other for strategic positions in the final clash that will destroy them all, we can see how the plight of the Jews is becoming an increasingly serious one. While it is unwise now to attempt to understand the details of future events it is not difficult to visualize Palestine itself figuring prominently in the reckonings of the warring Gentile powers, yea, probably becoming the very center of their controversies.

And when we see events develop to this point, then we will know that the time is near for the Lord to intervene on behalf of His people. Concerning this the prophet writes: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My Jealousy and in the fire of My wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains [kingdoms] shall be thrown down, and the steep places shall fall, and every wall [defense] shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother."—Ezek. 38:18-21.

We will not take time to examine the significance of all the symbols used in this prophecy, but do wish to call special attention to the closing words of the passage just quoted—"every man's sword shall be against his brother." Here the

Lord tells us the method by which His judgments shall be visited upon the nations that are now being gathered in the valley of decision. One army will be pitted against another army. Indeed, before the great battle of the day of the Lord is fully over, there probably will be a breaking down of discipline in the armies, producing further chaos and suffering.

But through it all, and out of it all, God's ancient people, because God's due time for returning favor has come, will fare the best. The prophecy of Jeremiah 30:10, 11, gives us the final results of the struggle, saying, "Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

### "Life From the Dead"

In the 11th chapter of Romans, the Apostle Paul tells us of the casting off of Israel at the time of Jesus' first advent. He points out that through their casting off, certain special favors of this Gospel age came to the Gentiles—the favor of becoming joint-heirs with Christ in His Messianic Kingdom. Then Paul tells us that Israel is to be received back into divine favor. Concerning this he remarks, "What shall the receiving of them be, but life from the dead." This is a clear indication that God's favor to the Jew will become so full and abundant that even their dead are to be raised...

This explains the otherwise strange statement of Jeremiah 30:10, 11, quoted above, which says that Jacob shall return and dwell in peace. Sometimes the terms Jacob, and Israel, stand for the whole nation of Israelites, but in this instance the prophet seems to be speaking of the person Jacob because he is mentioned as separate from his seed that was scattered among the nations.

The prophecy of Isaiah 29:22-24, gives us the same thought. We quote:

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

The Prophet Ezekiel confirms this testimony also. In a prophecy describing the reviving hopes of the house of Israel, he carries the picture forward to include the resurrection from the dead of the whole nation, saying, "And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:13, 14.

Following this comes a description of the reuniting of the two-tribe and ten-tribe divisions of this ancient people, so that then, following the resurrection, they will become a united people again as they were in the days of King David and King Solomon. There are many prophecies telling of this reuniting of all Israel; and on what a grand scale it will be carried out! Some have tried to speculate as to the present identity of the ten "lost tribes" of Israel, as if the fulfilling of these prophecies depended upon the finding of the exact descendants of all the tribes of Israel at the present time. When the time comes for God to fulfill these wonderful promises He has made, it will mean a reuniting of the very ones who separated from each other in the days of Rehoboam and Jeroboam, because all Israel will be raised from the dead.

#### Israel Must Repent

There is much opposition in the world today against the Jews because of their alleged sharp practices in business, etc. We are not pleading their cause in this respect,

but will say that to whatever extent they have broken the golden rule of justice, and have followed practices not pleasing to God, they will need to make amends before they can expect full divine favor. In the prophecy of Isaiah (29:18-24.) the suggestion is given that they have "erred in spirit," and that they shall "come to understanding," and "learn doctrine."

The prophecy of Joel 2:12, 13, clearly shows that there must be a genuine turning to the Lord on the part of Israel before His full favor can be expected. May it not be that this final trouble now coming upon them is for the very purpose of bringing about this desirable attitude on their part? Were we to give advice to the suffering Jews of today it would be that they should seek the Lord through repentance and prayer, and endeavor to know what is His present program for them.

That the Jews will yet be brought to a condition of genuine repentance before the Lord, which will lead to their recognition of the true Messiah, who will then be King of kings and Lord of Lords, is shown by the Prophet Zechariah, in the 12th chapter of his prophecy. We quote verses 9 and 10 of this remarkable chapter: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

#### Blessings Upon the Gentiles

As Gentiles, our interest in God's dealings with the Jews is not alone in the desire to see all men treated fairly, but also, if we believe the Bible, in the fact that the return of divine favor to His ancient people signals the approach of worldwide blessings of happiness, peace, and everlasting life for all who will come into harmony with the righteous laws of the Messianic Kingdom soon to be established.

In Acts 15:16, 17, the apostle quotes from Amos 9: 11, 12, con-

cerning the rebuilding of the "Tabernacle of David." This denotes a return of divine favor to this ancient people, and involves the restoration of the Jewish polity, or reigning house. But the Scriptures make it clear that the restored "Tabernacle [or house] of David" will not be in the hands of imperfect, fallen men, either Jews or Gentiles. No, according to the divine Word, the Lord has made a wonderful provision in this respect, namely, that the ancient prophets and other worthy ones who loved and served Jehovah prior to the first advent of Christ, will be raised from the dead and made "princes in all the earth."

These ancient worthies are spoken of as the "Fathers" in Israel, and they are to become the "children" of the Christ; and in the administrative arrangements of the Messianic Kingdom, will serve as the earthly representatives of the divine, invisible Christ. (Psa. 45:16.) Jesus explained that in the Kingdom the people would come from the East, the West, the North and the South, and would sit down with—that is, would receive instructions from—Abraham, Isaac, and Jacob, and all the prophets. (Luke 13:28, 29.) Through these, then, all Israel, both the living and the dead, will learn the divine will, and if they obey, will be restored to mental, moral and physical perfection, and will live forever upon the earth.

In telling us of the rebuilding of the Tabernacle of David, the apostle adds; "That the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."—Acts 15:16, 17.

Thus we have the assurance that following the rehabilitation of Israel will come the pouring out of divine blessings for all. These blessings upon the Gentiles, even as upon the Jews, will include the resurrection of all who have died. Indeed, when the entire divine program is complete, the whole earth will be a paradise, and man will be restored to perfect life upon it. Thus the great redemptive program of God, carried out through Jesus, the Redeemer, will be complete. Paradise lost then will be restored,

# The Christian Life

## When as Yet There was None of Them

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

—Psa. 139:15, 16.

 HE foreknowledge of God with respect to His purposes is clearly stated for us in the Scriptures. In Acts 15:18 the Apostle James says, "Known unto God are all His works from the beginning of the world." That His foreknowledge and fore-ordering included the details of His purposes is also indicated in the very familiar text, Ephesians 3:9-11, from the *Diaglott* translation of which Brother Russell doubtless chose the title of Vol., 1 of the *Scripture Studies*—"The Divine Plan of the Ages." The *Diaglott* renders the passage as follows: "Even to enlighten all as to what is the administration of that secret, which has been concealed from the ages, by that God who created all things; in order that now may be made known to the governments and the authorities in the heavens, through the congregation, the much diversified Wisdom of God, according to a Plan of the Ages which He formed for the anointed Jesus our Lord."

Here is clearly revealed the relationship of the Father and of His Son to the great plan for man's restoration to harmony with God; namely, the Father as the great Author or Designer of the plan which He formed for the Son to execute, with the foreknowledge that the Son would carry it out perfectly. The same thought is presented in Hebrews 1:2, 8-12. (See *Diaglott* translation.) These verses are composed principally of quotations from the Psalms and the prophecy of Isaiah and contain a majestic statement of Jesus' exalted station and God's purpose to use Him in ordering the earth from its creation onward, the succession of ages or dispensations being referred to as "heavens" and "earth." Also to be found in both of these passages and their context—Ephesians 3:8-12 and Hebrews 1:8-14—is a direct reference to the church, which St. Paul declares to be "the full development of Him who is filling all things."—Eph. 1:22, 23. (*Diaglott*.)



The foreordination of God with respect to His plan, and the character of the one worthy to execute it, are pictured in Revelation 5:5-7. There Jesus is spoken of as "The Lion of the tribe of Judah"; but when St. John looked to see this great One, he perceived a "lamb as it had been slain." That the sacrificial death of Jesus was also a part of God's plan, is confirmed by St. Peter who states that we were "redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world . . ." (1 Pet. 1:18-20.) And how impressive it is to find almost the same words used regarding God's foreknowledge and plan for the Body members of Christ, in St. Paul's letter to the Ephesians, where he says: "Blessed be the God and Father of our Lord Jesus Christ . . . according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love."—Eph. 1:4, 6.

In the symbols of Revelation we find two books of life; one to contain the names of the church, the faithful overcomers of this age; the other to be opened with the inauguration of the Millennial Kingdom and to contain the names of those who pass their tests successfully when the "books are opened" and the whole world of mankind stand before "the great white throne" of judgment. Quite evidently these two books of life are not identical. The latter is referred to thrice in Revelation—20:11-15; 21:23-27—and even a casual examination of these verses clearly indicates that members of the restitution class, subjects of the Kingdom are written therein when proved worthy of eternal life.

The "book of life" in which the church is recorded is also referred to three times in Revelation—13:8; 17:8; 3:5. In the first two of these passages the names in this book of life are said to have been written "from the foundation of the world." In the third, the Lord utters a warning and, at the same time a promise. He warns that it is possible for one's name, once inscribed in the book of life, to be blotted out;

and He promises to the overcomers that their names shall not be blotted out of the record of the faithful.

### **Chosen In Him**

In the text at the head of this article the Psalmist seems to be speaking of the saints as the body of Christ. Note carefully his statements: "Thine eyes did see my substance [body] yet being unperfect; and in Thy book all my members were written when as yet there was none of them." Applying this to the church it suggests the same thought expressed in the book of Revelation and by the Apostle Paul, namely, that the church was chosen in Jesus, to be His body, from the foundation of the world.

Evidently God has a detailed plan for the organization of the Millennial Kingdom, in which the body members are to serve as kings, priests and judges under their head, Jesus Christ. (Rev. 20:6; 1 Cor. 6:2.) How clear are those words of the Psalmist indicating that God foresaw the complete body, including every member, "When as yet there was none of them"—even before Jesus became a man—from the foundation of the world. And God has instructed, guided and protected them while they were being "curiously wrought in the lowest parts of the earth." They have been the poor of this world, humbly, faithfully following in the footsteps of Jesus.

God's supervision of the church, including the placing of the various members in the body in glory, is indicated in the conversation recorded in Matthew 20:20-23 and Mark 10:35-40. Here two of Jesus' disciples, the beloved John and his brother James, came to Jesus asking that they be granted the honor of sitting, the one on His right, the other on His left hand in the Kingdom. In His reply Jesus first stated the conditions on which His disciples may have any part in His Kingdom; namely, that they share His baptism and His cup. It is interesting to note that both of these conditions affect the entire lifetime of the disciple, from consecration to death. Jesus declared that His own baptism and His drinking of the cup were still in progress. Again He said, "I have a baptism to be baptized with and how am I straitened until it be accomplished." (Luke 12:50.) And that His drinking of the cup was not completed until death is indicated in His words to St. Peter just before His crucifixion, "The cup which My Father hath given Me, shall I not drink it?"—John 18:11.

After laying down these conditions upon which both the apostles and all other followers of Jesus must be tested and found faithful, He replied to the request of the disciples that they be given the positions of greatest honor in the

Kingdom by saying, "...but to sit on My right hand and on My left is not mine to give *except for whom it has been prepared by My Father.*" (Matt. 20:23, *Diaglott.*) It pleased God that in Jesus should "all fulness dwell," that He should be Head over all things to the church; and that "in all things He should have the preeminence." (Col. 1:18, 19; Eph. 1:22.) And our Lord's words, quoted above, seem clearly to reveal God's definite placing of the members also in the glorified body as it shall please Him and in accord with His foreknowledge and plan.

### **Future Work of Church**

Little details are given us of the future work of the church, but in two of the Lord's parables, "The Talents" and "The Pounds," the reward of faithfulness is stated as being made "ruler over many things," and "ruler over [two or five] cities." All that these promised rewards imply we cannot fully comprehend; but with the further statement that "the saints shall judge the world," we have some conception of their great future work. In this connection let us consider the qualifications of those whom God will use as priests. In Hebrews 5:1, 2, the Apostle says: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

How precious the thought that every high priest whom God will ordain must be able to "have compassion on the ignorant and those who are out of the way"; and to insure that the "kings and priests"—the Body members—will be able to deal sympathetically with those who desire to approach God, in the Kingdom, they are being chosen from among imperfect men, also "compassed with infirmity." Herein we can see the necessity for those who are being prepared to be "priests of God" (Rev. 20:6.) to have all the experiences through which God's providence leads them. How carefully they should study those experiences, and God's will in relation to them. Only so—by thus being "curiously wrought in the lowest parts of the earth"—will the saints be prepared to understand, and to deal sympathetically and wisely with mankind when they are walking up the highway to holiness.—Isaiah 35.

Probably this also explains why the birth, environment, education, experiences of the Lord's people are so varied; why the "called" include doctors, lawyers, fishermen, slaves, rich, poor, tax gatherers, outcasts, jailors, married, unmarried, fathers, mothers, etc., etc. In the complete body there will no doubt be some (members)

who have had experiences and handicaps similar to those of every member of the race. Our natural handicaps and even our "fiery trials" may be accepted, then, as blessings in disguise, since through them we are to be trained, developed, for the *particular* position in the body for which we have been called.

### **God Knows Our Needs**

In 2 Corinthians 12:7-10, we have St Paul's testimony of his recognition of this important principle. There he tells of a great trial; so great that he evidently felt certain it would be God's will to deliver him from it. Hence, he says, he "besought the Lord thrice that it might depart from me." He did not receive deliverance from the "thorn in the flesh," but instead something much better—the grace sufficient to transmute the trial into spiritual strength. How full of instruction and encouragement is his testimony: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee, for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

The question arises: What would have been the result to himself had St. Paul's prayer been granted? Surely a great opportunity for spiritual growth would have been lost. And just so with each one of us, dear brethren. Let us not seek deliverance from our burdens and trials except as God shall see best for our highest *spiritual* welfare, but instead the promised wisdom and strength to *overcome in them*; and thus we shall "let patience have a perfect work so that we may be perfect and complete, deficient in nothing."—James 1:4 (*Diaglott.*).

Reverting to our text, and in mind taking our position with our great Creator before the foundation of the world, we see His definite purpose as He looked down the ages—which to us seem so long but doubtless only a short time to Him who deals in terms of eternity—to have not only a perfect representative in His beloved Son Jesus, but that Jesus should also have a body, composed of many members. This plan has been in course of development throughout the Gospel age, each of the members being "called and chosen and faithful"—followers of the Lamb, "whithersoever He goeth."

One portion of our text seems particularly to refer to the *time* in which each member of the body of Christ is to be developed. In verse 16 we read, "Thine eyes did see my substance [body] yet being unperfect and in Thy book all My members were written which in continuance

were fashioned, when as yet there was none of them."

The expression, "which in continuance were fashioned" is translated in the margin, "what days they should be fashioned." This is an additional thought, namely, that God has fore-ordained, not only the character likeness to Jesus, of His body members, and their individual development through trial and humiliation, but also the *time* in which each member could best be prepared for his future work. Reading the signs of the times today in the light of God's Word, we are assured that we are near the close of the age devoted to the selection of these body members, and soon the opportunity to walk in His footsteps of self-sacrifice will be past.

### **Privileges of the "Feet Members"**

The prophet evidently speaks of the last members of the body, saying, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7.

Evidently the feet members are still in the flesh while the kingdoms (mountains) remain, *but in the transition period*—before the kingdoms of the world have been completely destroyed and given place to the Kingdom of Christ; and are able to say, nevertheless, "Thy God reigneth." What a thrilling experience and glorious opportunity, are ours today, brethren! We have the privilege of declaring the dissolution of the present "heavens and earth" *now in progress* under the smiting of the "Stone cut out of the mountain without hands" (Dan. 2:31-45.), and that following the destruction of these kingdoms God will establish Christ's glorious reign of righteousness—"the desire of all nations."—Hag. 2:7.

In conclusion we recall the words of a company of the Lord's people pictured in Revelation (19:7, 8.) after the Bride class have all been glorified, saying, "Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

If our hope is to be joined to our Lord as a member of His bride in that glorious marriage soon to take place, let us "give diligence to *make our calling and election sure*; for if ye do *these things*," says the Apostle Peter (2 Pet. 1:5-11.), "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour, Jesus Christ."

"Lift up, lift up thy voice with singing,  
O earth, with strength lift up thy voice!  
God's kingdom to the earth is coming,  
The King is at thy gates—rejoice!  
And while the earth with strife is riven,  
And envious factions truth do hide,  
Lo! He, the Lord of earth and heaven,  
Stands at the door and claims His bride.

Arise and shine in youth eternal;  
Thy light is come, thy King appears!  
Within this century's open portals  
Breaks the new dawn—the thousand years.

*Hymns of Dawn, 151*

Note: In connection with the foregoing article, the reader will be interested to note Brother Russell's application of Psalm 139:16-24 to the body of Christ, in the *Watch Tower* of Sept. 1, 1895, page 204 (*Reprints* 1861), and also the inspiring article in the *Watch Tower* of April 15, 1915, page 115 entitled "The White Raiment of the Kingdom" (*Reprints* 5668); the latter bearing on the two books of life.



## Memories of Bethany

All of us, in reading the Gospel accounts of the various experiences of the Master, have doubtless at times wished we could fill in some of the details which obviously are not given; and perhaps we have even attempted to do so. The writer of this article has also been interested in doing this, and has penned some of his meditations, and from what the inspired record actually says has drawn many profitable and timely lessons for the Christian. We pray that the Lord may bless the brother's meditations.

 **N** OUR study of the New Testament our thoughts congregate around Jesus, and everything written of Him provides us with countless blessings, and this increasingly as our Christian life develops. There are times when we like to think of Bethlehem, with its manger cradle, and there link up many of the Old Testament promises regarding the coming Savior and Deliverer. Here, from the human standpoint, was the first step in the carrying out of that great drama outlined in types and shadows during the Jewish Age. Then we think of Nazareth, the place where Jesus was brought up, and there see exemplified His life of obedience to His parents while still under age. What a marvelous carpenter He must have made and how perfect His yokes must have been for the oxen! No wonder we rejoice with Him when He says: "Take My yoke upon you, and learn of Me," because we have learned that His yoke is never ill-fitting, nor does it produce "sores."—Matt. 11:29.

At other times, we think of Tiberias, whose shores often echoed to His footfall, or whose waters in stillness or in storm supported Him. Many are the profound lessons He taught there, showing the necessity for our faith and trust in Him to remain constant if we would gain that

"other shore." Again, our thoughts go back to the Mount of Olives where He spent more than one night in prayer with the Father; where He chose His apostles; and from whose slope He preached that wonderful Sermon on the Mount containing the Divine commission intended principally for His Apostles, as His representatives, and, after Pentecost, to serve as a guide for His Church throughout the Gospel Age.

In tenderer moments, our thoughts linger in the garden of Gethsemane where He suffered "the Just for the unjust"; where He was "made sin for us who knew no sin." There we see Him truly as "the Man of Sorrows and acquainted with grief," and find Him bearing His cross alone but with full confidence in His Father's love and care. We follow Him to Calvary and hear Him express His interest in His mother and family, the two thieves and the people generally, while at the same time suffering excruciating pain. How such things rebuke us when we are inclined to think our sufferings are unbearable! Remember the apostle's words: "Ye have not yet resisted unto blood, striving against sin." And how true this is!—Heb. 12:4.

### BETHANY

All of this is profitable for thought and study, but there is no single resort in the Lord's ministry upon which sanctified thought loves more fondly to dwell than on the home and village of Bethany. Its hours of sacred converse have long ago fled, its family nothing but a memory, and its Lord has long since been glorified, and yet the place is still fragrant with His presence. The echoes of His voice still linger, and throughout the Gospel Age have served to comfort and encourage many a fainting pilgrim in his upward ascent to the true Bethany above. Many have

been the weary footsteps and tearful eyes that have hastened in thought to Bethany, there to find it bathed in sunshine—a sweet oasis in the toil-worn pilgrimage of the believer.

At first thought it may seem strange that the only Evangelist to record the Bethany scenes is the Apostle John; but, may it not have been that there was a wise prudence and delicate consideration for the feelings of the living in preventing the disclosure of the Lord's greatest miracle which might have exposed Lazarus and his sisters to the violence of the unscrupulous persecutors of that day? When the Apostle John wrote his Gospel, as is supposed, in distant Ephesus, Mary, Martha and Lazarus were, in all likelihood, reposing in their graves. In addition, John, of all the Evangelists, was the best qualified to do justice to this matchless picture. He it is who lifts the veil enshrouding our Lord's private life and brings Him before us as the Human Friend.

Let us look for a moment at the characters of the principal actors in this drama in order that we may better understand the lessons to be drawn from the various scenes we shall mention. In the two sisters we have two interesting personalities, both beloved by Jesus, but at the same time widely different, and both needing a separate and peculiar treatment. Martha, the elder, comes before us as the type of activity; bustling, energetic, impulsive—well qualified to be the head of the household, and to grapple with the stern realities and routine of actual life. She was quick in apprehension, strong and vigorous in intellect, combining diligence in business with fervency in spirit.

Mary, on the other hand, was the reflective type; calm, meek, devotional, contemplative, sensitive in feeling, ill-suited to battle with the cares and sorrows of this world. Her position was at the Lord's feet, asking no questions, gentle and submissive. While her sister can so command her feelings as to be able to rush out to meet her Lord outside the village, calm and self-possessed, and even to interrogate Him about death and the resurrection, Mary can only meet Him buried in her all-absorbing grief.

Of Lazarus we have fewer incidentals to guide us in giving individuality to his character. Thus we may infer that he was a loved and lamented only brother. We think of him as gentle, retiring, amiable, forgiving. Some think that he was the rich young ruler who came to Jesus by night, and whom Jesus loved, but who was unable to become a disciple because of his great possessions. Again others think that Martha was the widow of Simon, the tanner, who, during his later years

was a leper. These, of course, are merely conjectures.

Nor must we overlook the Master. While He loved all men, nevertheless He had a special love for those of a spirit congenial with His own. While He loved all His disciples, yet there was an inner circle of inner attachment—Peter, James and John—and of these three, one was preeminently loved, the Apostle John. Friendship is a holy thing. What was it but a noble touching tribute to the longings of the human heart for friendship when, on entering the Garden of Gethsemane, He said: "Tarry ye here and watch with Me!"

### *A Quiet Resting Place*

Bethany was distant from Jerusalem about two miles, situated on the Jericho road and surrounded by date palms. It was so secluded that the noise of the city of Jerusalem was entirely absent, and was thus beautifully located as a resting place for the weary Savior. As we have indicated, the family were well-to-do, as evidenced by the hired mourners at the funeral of Lazarus, and yet they lived unostentatiously. St. John gives no information regarding their previous history, but with an abruptness of surpassing beauty leaves us in no doubt that the Lord had for long been a well-known guest in that home, and that when the calls of His public ministry were suspended, many an hour was spent in the enjoyment of its peaceful seclusion.

With our mental vision we can picture the Savior, weary and worn, descending with His disciples the roadway from Jerusalem, and with what eager anticipation would the Bethany family prepare for His coming! Martha, true to her character, would immediately be busy to see that everything in the house was spick and span, and that the evening meal was gotten under way, and that everything for the evening would go along smoothly and without a hitch. Mary, on the other hand, would select her usual place at the feet of the Master and prepare her mind for whatever instruction He might choose to give, untroubled by the necessities of the flesh. Lazarus would quietly slip into his accustomed place, glad the Lord was coming, and anxious that all might enjoy the fellowship together

### *"Looking Unto Jesus"*

As the family would ascend to the flat-top roof of their home and look up toward Jerusalem expectantly, so we may gather a lesson for ourselves. We will get the most out of the Christian life if we, too, keep "looking unto Jesus," striving to see Him in all the varied aspects of our life, always trying to "see Jesus only." It is this up-

ward look that enables us to rise above the cares and vexations of this life and to catch some of the incomparable glory of our future home. As we draw back the parting veil and see this glory, does it not tinge our earthly clouds with its radiant hue, as does the setting sun when night draws on? Seated with "those of like precious faith" are we interested in the things around us and taking upon ourselves the burden of straightening them out, or are we lifted above these things and do we long to see Jesus, hold sweet converse with Him, and pour out to His sympathetic ear our cares and burdens, in order that we might receive the word of comfort? Just as this family in Bethany found its satisfaction in Jesus and not in the village itself, so may we as we journey through this life find our supreme rest in the Lord and His Word. This will bring us a peace and inward joy unknown to the world in general, and little known by the professing Christians with whom we are surrounded.

When seated in the house, we can imagine their conversation: not a discussion of the Lord's "judging" of the religious leaders of His day, nor a testimony of how He put over His ideas to the people in spite of their leaders. We may correctly think that He omitted all reference to His conflict with the people, and instead concentrated upon one of the Davidic Psalms, showing the Messianic aspect of the coming Kingdom in which Jesus is King. As He made the hearts of the two disciples burn on the way to Emmaus when "He opened unto them the Scriptures," so we may be sure that the little family at Bethany must have greatly enjoyed one of the Lord's Bible readings. How simple and direct must have been His exposition and what comfort in itself to hear the truth.

### **Church Now Feasting with the Lord**

Brethren, has the Lord ceased to give us a clear and decisive message? Are we limited today to the theories and unskilful expositions of mere man, or do we have "a more sure word of prophecy to which we do well that we take heed"? Is it not true that in the days of His second presence, the same Lord and Friend has sat down and opened up the fountain of truth to His people and made them drink of that life-giving stream? Do you not rejoice in the clear exposition of the truth that is ours as a result of the Master's second presence? Does not your heart burn within you as you contemplate the great Divine plan of the ages? No wonder we rejoice in that message and find it impossible to surrender it for the fables of man, because we have seen Jesus and heard Him speak to us, and in His presence and fellowship now have full assurance of faith in His mes-

sage. The Lord be praised for His mercy and love!

Let us now join ourselves with the company of the disciples and make a little journey with them and the Lord to some of the hallowed seasons of fellowship and instruction, and as the veil is lifted may we reverently look on and drink in the lessons that will give us courage and victory.

"And so I find it well to come  
For deeper rest to this still room;  
For here the habit of the soul  
Feels less the outer world's control.  
And from the silence multiplied  
By these still forms on every side,  
The world that time and sense has known  
Falls off, and leaves me God alone."

The first of these hallowed seasons is recorded for us in Luke, chapter 10. It is thought that Jesus was returning from the Feast of Tabernacles and that while He was to be in seclusion with the Bethany family He also intended to give them a word of comfort to prepare them for the coming blow in the death of Lazarus. Thus does our risen Lord on behalf of all His people. Before the trials and difficulties of life descend upon us, He visits us with some tender token of His love in order that we may be so encouraged that when the blow falls, we are able to bear it. Our language is: "I will sing of *mercy* and judgment."

### **Martha and Mary**

But to return: as Jesus entered the home at Bethany that evening there came the blessing of that ineffable peace which stills the troubled soul. He took His accustomed place, with Mary at His feet, while Martha was busy with the preparations for the meal and supervising arrangements. As she went from room to room in her work she noted Mary sitting, idly, as she thought, at Jesus' feet. Hitherto apparently Mary had paid little attention to Martha's protests about sitting around doing nothing, and now Martha thought she had the opportunity of getting somewhere. Surely, she thought, if Jesus asks Mary to rise and help with the household duties, she cannot very well refuse.

So, coming to Jesus, Martha said, indicating Mary, "Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me." This seemed a reasonable request to make. Here was Martha charged with the duties of the home and unable, apparently, to take time to sit down with the Master, while Mary, totally oblivious to the physical needs of the company, was content to sit with folded hands. Here we have a complete picture of the two sisters whom Jesus loved, and we certainly can

see the healing smile with which Jesus answered Martha: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken from her."

These words have been interpreted by some as an indication that Mary's conduct while sitting at the feet of Jesus was the good part which Jesus prized, while Martha's activity was less pleasing to Him. However, it does not seem as if that is the point at issue. When we remember that Martha was inclined to be fussy in her home duties, and even when the Lord was present she could not drag herself away from them, it is easy to understand the Lord's implied rebuke. The "good part" chosen by Mary related to the fact that on the occasions of the Lord's visits she always divested herself of any earthly cares and gave all her attention to the Lord and His wonderful words of life. From other Scriptures we know that a life of contemplation alone is not encouraged, but rather that there are times to be active and times to be in "the quiet vale."

#### **A Lesson For Us**

And so the lesson comes to us: are we so burdened with the everyday cares and responsibilities that we cannot find time to meet with the Lord and His people? Are we so worn out by our duties that we are unable to "sit at the Master's feet" and learn of Him, or are we like Mary, able to detach ourselves from the ordinary cares of life and take time to visit with the Lord in the assembly of His people? Never before, it seems, was life so full as during these days, and we have to break away from the entanglements of earth in order to secure the time for fellowship "at Jesus' feet." (Eph. 5:16.) The Master's gentle rebuke was eventually intended to teach Martha that her scheme of values was wrong, and we are sure that she learned the lesson. Yet she understood the Lord did not intend for her to sit idly by and do nothing, for in John 12, at the grand re-union, we read these words: "And Martha served," but we are sure she did so with the correct understanding of what that service meant.

The question Martha asked her Lord reminds us of another question asked by a faithful disciple—Peter—when he said to Jesus, "Lord, and what shall this man do?" indicating John. Whenever self and the ways of this world are active in our minds, we are inclined to judge the Lord and His work from our standpoint and thus we enter into the sin of presumption, presuming to tell the Lord how He should conduct His work and plan. How many times has the Lord had to tell us quietly to mind our own business and follow out the directions He has given to us in His Word?

#### **The Sickness of Lazarus**

Our next scene is recorded for us in John 11. There we read of the sickness of Lazarus and its grand outcome. The family had enjoyed a visit with the Lord just previously and were thinking over the many precious things He had told them, when, suddenly, Lazarus fell sick. While remembering that in all probability the Lord already knew of this sickness, they did not neglect taking the necessary steps to advise Him, and so they sent a message: "He whom Thou lovest is sick." Isn't that a beautiful message? The average person would have been inclined to say: "Lord, he who loves you is sick: come quickly." But no: the sisters knew that that was not the way to the Master's heart. They did not doubt His love for them and Lazarus.

In our prayers before the throne of grace do we come with the thought that we can claim the promised blessings merely because we love the Lord? Or do we recognize that the Lord loves us, and while knowing that He appreciates our case do we still present our petition before Him, seeking His guidance and help in the difficulty? How easy to slip into the habit of thinking that the Lord knows all about us and therefore we need not take the time to send Him a message. In our day particularly we must keep close to the throne of grace if we shall hope to escape the many snares and besetments around us. Do not take for granted that because the Lord knows us, therefore we do not need to speak to Him of our joys and sorrows. If we live close to the mercy seat we shall indeed find grace abundant in every time of need.

And what a comfort this lesson brings to us of the divine love in our sickness and our want! Our condition is not beyond the knowledge and love of our Father and our elder Brother. No need for us to think that we are too insignificant for their attention and love, but rather that in all circumstances theirs is an understanding love exercised towards us for our good.

#### **Jesus Carries**

Jesus received the message on the very day that Lazarus died, but contented Himself with merely sending a message back to the sisters that "this sickness was not unto death, but for the glory of God," after which He stayed two days where He was. Because of persecution from the leaders of the Jews, Jesus had moved over into the wilderness of Perea, to a place also called Bethany or, Bethabara, where He taught His disciples further lessons. (John 10:40; 1:28.) The sickness of Lazarus, however, caused Him to ponder the meaning of the same and hence He remained two days longer in Perea until He had

some assurance from the Heavenly Father as to His will in the matter. Here we have a lesson of patience in the matter of divine providence in our lives. There are so many things we do not understand in the divine leadings that we do well to pause and listen to the "voice behind us," so that we may intelligently co-operate with the Divine will. It is this patient waiting that is so trying at times, especially when we seem to see no step before us.

We are told that Jesus loved Martha, and her sister and Lazarus; therefore, when He heard that Lazarus was sick did He rush immediately to restore his health? Nay, He remained still in the same place where He received the message, telling us that while there is succoring love, there is also tarrying love. When our hearts are open to the daily visits of the Lord in the days of brightness, be sure that when the hour of suffering and trial unexpectedly comes upon us, we shall know where to find Him—where to send our message for help and encouragement. If He lingers, it is to try and test our faith so that its roots may grow firmer and deeper in Himself, that we may trust Him where we cannot trace Him. Let us ever remember the words: "Now Jesus loved," and what peace and comfort this thought is in our daily experiences.

#### ***Firm in the Divine Will***

Having received some assurance from the Father in answer to prayer, Jesus announced to His disciples that they should go over to Judea again. In consternation they replied that the Jews had sought to stone Him, and was He again going to venture in among them? His answer was that during the twelve hours of His day of work He could walk in safety, for the light of His duty, which was the Father's will for Him, would keep Him from danger. Then He added that Lazarus slept, and this utterance caused His disciples to immediately seize upon the thought that if he slept then he should be left alone, so when he awakened the fever would be gone and he would be well again. To clear away the confusion in their minds, Jesus said: "Lazarus is dead."

How beautiful and symbolic is the use of the term "sleep" for death! It reminds us that death is the stern reality from which none of Adam's posterity can escape, and yet from the divine standpoint it is likened to a sleep, because of the ransom-sacrifice of Jesus. By means of His victory over death and the grave, the human family have fallen asleep in Jesus awaiting the grand resurrection morning, pictured for us in this, the awakening experience of Lazarus. Death is no respecter of persons, and, thank God, the ransom is all-sufficient and all-inclusive, guaran-

teeing to all a full and impartial opportunity for life evermore.

In John's Gospel there are certain distinctive expressions relating to the character of the disciples which, added to what we learn from the other Synoptists, help to give us a clearer understanding of them. Thomas always recalls to mind the attitude of doubting and unbelief until convinced by sight; and yet John gives us another side of Thomas' character. While the other disciples were most reluctant to return to Judea, Thomas is the only one who said: "Let us also go, that we may die with Him." While apparently feeling that the journey was a useless and perilous one, nevertheless Thomas was willing to risk His life with the Lord.

Again, both sisters had discussed the death of their beloved brother from all angles and had come to one conclusion; namely, that if Jesus had been present with them, Lazarus would not have died. But that is as far as their agreement went. Why the Lord permitted Lazarus to die without making any attempt to save him was the question. Martha wanted to interrogate the Lord, while Mary felt submissive under the circumstances, figuring that if the Lord permitted it, then there was a hidden lesson somewhere for them.

Here we see the outworking of the characters based upon their natural impulses. Because Martha was burdened with earthly cares she was unable to take the time to weigh the situation and did not have the deeper rest of spirit in the Lord. Mary, on the other hand, through drinking in the words of life on previous occasions was better able to "rest in the Lord" and wait until He should explain Himself. Instead, therefore, of these two women representing two classes of the consecrated, would it not be better to view them as two phases of character amongst the saints? Those who are burdened with many cares, should take time to be holy, while those who are naturally inclined to the life of contemplation need to remember that there are certain activities necessary if they would retain and develop the blessings received at the feet of Jesus. In other words, the true Christian must not only partake of the truth, but also masticate it thoroughly so that it can be thoroughly assimilated, and then take the time to work out the various lessons inculcated.

#### ***Jesus Goes to Bethany***

Starting early in the morning Jesus and His disciples began their journey to Bethany. On arrival Jesus remained on the outskirts of the village. The evident wealth and prominence of the family had brought out a huge crowd of mourners, among them many leaders of the Jews, (and

desiring to avoid unnecessary controversy at the moment, Jesus shows His consideration of the feelings of all by not venturing into the village. May it not be that we can learn from this attitude that there are times when it is unwise to intrude ourselves and our message; when more good can be done by prudent waiting than by rushing in pell mell? It is not an evidence of the spirit of a sound mind to force our testimony merely to be able to say that we have "witnessed."

The two sisters were in the house, Martha busy with her household duties, while Mary was completely overcome with grief. Word reached Martha that the Lord had come, and here, she felt, was her opportunity to find out why the Lord had delayed His coming. Again her character is shown by the manner in which she left the home and traversed the village streets, meeting acquaintances, while she hid sorrow in her heart. What strength of purpose was hers that could mask her inward feelings while she went to interrogate the Master!

That Martha had faith and assured confidence in Jesus we cannot question, but a momentary feeling of unbelief mingled with her better emotions as she met Him. Standing before Him she gave expression to the one crumb of comfort the sisters had: "Lord, if Thou hadst been here my brother had not died." The expression of her innermost heart seemed to be: Why wert Thou absent? It was so unlike Thee. To her the Lord seemed to be unkind, but notice what Jesus said to His disciples earlier regarding that same absence—"I am glad for your sakes that I was not there." Thus the difference between the human and the divine viewpoints.

To us in our heart-breaking experiences the silence of the Lord seems almost unkind when compared with previous manifestations of favor, and yet how often the Lord withholds His answer for our good, "glad" not to answer because of the final result—the strengthening of our faith and trust—"to the intent ye might believe."

### ***The Divine Method Best***

The words of Martha teach us the great lesson never to be hasty in our surmises and conclusions regarding the Lord's ways. Could she believe for a moment that the Lord was oblivious to all the suffering and heartache occasioned by the death of Lazarus? Could she question His ability, had He so willed it, to prevent the bereavement altogether? Jesus listened in silence to the murmur of upbraiding, but the glance of tender sympathy and gentleness which met Martha's eye reminds her of something—"I know, that even now, [even though Lazarus is dead] whatsoever

Thou wilt ask of God, God will give it Thee."

The Lord now begins to test Martha's faith. Since she questioned Him for His reasons in delaying His coming, so the Lord would question her as to why she believed that whatever He asked God would be given Him. "Thy brother shall rise again," said Jesus. To which Martha replied: "I know that he shall rise again in the resurrection at the last day," but what comfort is that to us now? He was our only brother and we were so happy together, and now we are lonely and sorrowful. Then followed the memorable words of Jesus: "I am the resurrection and the life: he that believeth in Me, though he were dead [as Lazarus], yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" Here was a pointing forward to that great Millennial Kingdom when death and the grave will lose their power and when whosoever is willing shall continue to live.

However, this was too much for Martha. She replied: "Yea, Lord; I believe that Thou art the Christ, the Son of God, which should come into the world." And then, feeling that the conversation had reached a place where it was a little beyond her, she bethought herself of the Master's inquiry regarding Mary, and that she would be better able to understand what He was telling her. She returned to the house and told Mary that the Master had come and had inquired for her.

Now notice the difference. When Martha left the house to see Jesus, not one of the mourners noticed her, nor made any attempt to follow her; but when Mary got up and went out, the mourners arose and followed her to the outskirts of the village and there beheld Jesus and His disciples. They stood off at a respectful distance and beheld Mary fling herself at the Lord's feet in utter abandon and give expression to the same words used earlier by Martha: "Lord, if Thou hadst been here my brother had not died." But how different the meaning! Whereas Martha was in a questioning frame of mind, Mary exemplified un-murmuring acquiescence in the experience.

### ***"Jesus Wept"***

The effect on Jesus was also striking. While He questioned Martha as to her faith, in Mary's case He was silent. The sight of that love and misery, the utter futility at such a moment of human consolation, the loud lamentation of the hired mourners together with Mary's genuine anguish and the unspoken reproach, all touched the tender compassion of Jesus. In repressing His emotions, Jesus shuddered before He could find words to speak, and then all He could say was, "Where have ye laid him?" They said, "Lord, come and see." As He followed them,

silent tears streamed down His face. Some of the Jews in the crowd observed them as evidence of His sympathy and affection, whilst others of the Jews, more cynical, asked why He could not save His friend from death when He could save others in their afflictions.

Jesus knew and heard their comments, and once more His whole being was swept by a sudden storm of emotion as He viewed the result of Satan's work in Eden and how His Father's original intention was marred by the first man's disobedience. Now was the supreme moment! He commanded the stone to be removed from the mouth of the grave; and then Martha appeared before Him. She was deeply agitated by what Jesus appeared to be about to do, partly afraid in her natural delicacy of the shocking spectacle which the removal of the stone would reveal. She reminded Him that Lazarus had been dead four days, and in that hot climate decomposition sets in quickly. She felt that her brother was far beyond the reach of the Lord's voice, and that he was only exciting vain expectations in their minds which never could be realized.

#### **How Strong Is Our Faith?**

How easy it is for us, like Martha, to be bold in the confession of our faith when there is nothing to cross our wishes, or dim and darken our faith. In the hour of trial how often does the natural mind threaten to displace and supplant the mind of the spirit, and thus our convictions are dulled. Where is now the great testimony of Martha's faith given so shortly before? And when we pass through the trials and testings of life do we always retain our faith bright and shining, or do we succumb to the promptings of the natural mind?

As the crowd stood drinking in the scene, Jesus rebuked Martha in these words: "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" The stone was moved from the sepulchre and a great hush fell upon all as with open-eyed amazement they gazed into the dark interior. Something had yet to precede the resurrection call: "Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always." When did Jesus pray? We answer, during the two days He was in Perea, when He pondered upon the sickness and death of Lazarus, His friend. There He communed with His Father, as to the meaning of it all and evidently gathered that the awakening of Lazarus should become an illustration of His own great work as Mediator in the Millennial Kingdom, and by this the church would have a means of understanding how this great work of resurrection would come about.

And now, standing before the grave's mouth, before there was any evidence of His Father answering His prayer, He gives expression to His utmost confidence in the Father, giving us an example of the greatness of faith.

Do you have such faith? Or do you exercise faith in the Lord and His providential care upon the basis of blessings actually received? Too often, it seems, the Lord's people only give thanks after the blessing is received, but the lesson for us is that we should so grow in grace and knowledge that we would come simply to the throne of grace, as little children, and, in the spirit of Christ, express our thanks to the Heavenly Father for all His precious promises and our belief that each day we shall find them fulfilled. With such a faith we shall find sweet release from worry and anxiety, and go forward each day in the strength of the Lord.

#### **"Lazarus Come Forth"**

Then Jesus "cried with a loud voice, Lazarus, come forth," and to the amazement of all standing by, the dead arose and came out into the sunlight clad in grave clothes. Then said Jesus, "Loose him, and let him go." How beautiful is this picture of the resurrection work of the Kingdom! Lazarus was not resurrected—he was merely awakened from the sleep of death—for resurrection would signify the complete raising up out of sin and death conditions to perfection of human life.

The calling forth of Lazarus, therefore, is a good picture of what may be expected shortly, after the great time of trouble is over, and the living nations shall have, to some extent, been enlightened and brought under the influence of the heavenly Kingdom. Then all that are in their graves will come forth as Lazarus did, in answer to prayers of the living, to a measure of health and strength. Their case, however, will be different from his, in that his release from death was merely temporary, for he later died again. Those under the Kingdom rule need never die again, but instead, by hearing and obeying the voice of the Christ, in the Millennial age, shall emerge gradually from all the weight of the curse to the fulness of life, perfection and joy of life eternal. Theirs will be a resurrection by judgments, disciplines, and corrections in righteousness bringing them up to all the glorious perfections of human nature.

Notice, also, how the Lord associated others in the work of loosing Lazarus from the grave-clothes, well illustrating how, in the Millennial Kingdom, those who are carried over from this present evil world, will have a work to do in assisting their loved ones returning from the death

state, helping them to get rid of ignorance, superstition and fear, and showing them how they may become adjusted to the new and better conditions of the Kingdom of righteousness. What a glorious time is ahead for the human family! No wonder St. Paul says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. 2: 9.

### ***Some Believed, Some Did Not***

The immediate result of the work of Jesus was to divide His onlookers into two groups; "some believed on Him," while others went to the priests and rehearsed all they had seen and heard and consulted with them on what to do about it. The Sanhedrin met in a spirit of hate and perplexity. They could not deny the miracle, and yet they were not able to accept Jesus as the Christ, the Messiah. In the midst of their clamor, Caiaphas arose and told them that all their proposals were mere ignorance, and that the only thing to be done was to sacrifice one victim in order that the nation might be preserved politically. He did not stop in order to inquire or define whether the victim was innocent or guilty, nor did the rest of the Sanhedrin, but all agreed in accepting the proposal of Caiaphas. Henceforth Jesus lived with a price upon His Head, and He knew it, and retired to a small city called Ephraim until His hour should come. How long He remained there, we do not know, nor are we able to lift the veil of silence that has fallen over the record.

"From heritage of sorrow are deepest joys distilled,

And the cup outstretched for healing is oft at Marah filled.

God leads to joy through weeping, to quietness through strife,

Through yielding into conquest, through death to endless life!

Be still; He hath enrolled thee for the Kingdom and the Crown.

Be silent; let Him mould thee who calleth thee His own."

### ***At Bethany Again***

Once more we visit in thought a peaceful and happy home-scene in the same Bethany household. The severed links in that broken chain are again united. The Sabbath day was spent in quiet, and on the evening of that day they made the Master a supper, at which "Martha served." Lazarus was almost as much an object of curiosity as the Lord Himself to the many who thronged to see them. This condition so exasperated the rulers in Jerusalem that they actually meditated

upon how to get rid of this living witness to the power of Jesus, whom they rejected.

This feast was a memorable one, not so much from the crowds who flocked to see Jesus and Lazarus, as from the one incident which crowned it. As Mary sat there and looked upon her beloved brother and then upon her Lord, she felt impelled to do some outward act to show her love, gratitude and worship. Rising she brought out an alabaster vase of Indian spikenard, came behind where sat Jesus and brake it with her hands, and poured the very precious perfume on his head and feet, wiping His feet with the hair of her head. It was an act of devoted sacrifice, and the poor Galileans who followed Jesus must have been amazed at this lavish display for one brief moment.

But there was one present who took decided exception to the act, because it pained him in that he felt defrauded. Judas was standing over on the side watching the progress of the feast and saw this act of devotion, and he was filled with disgust. Much has been said about Judas, and here we have time for just a few brief remarks. He was apparently quite an educated man, because to him fell the lot of collecting the money, hiring rooms, providing meals, and paying the bills. In other words, he was the bookkeeper and treasurer of the little band. As a Jew he had been filled with the hope of Israel triumphing over her foes—the Romans—and becoming the chief nation in the earth; and when Jesus came along and gave so much evidence of being the Messiah, Judas was glad of the opportunity of joining the company and serving with the Lord.

He appeared to think that Jesus was proceeding rather slowly with His Kingdom work, and so at the height of His ministry it might have been Judas who suggested to the fed multitude to crown Him as King: but Jesus preceiving their evident purpose, withdrew from the multitude. (John 6:14, 15.) Thereafter, Judas began to brood over the situation. He no doubt recalled that the Lord had said that "the laborer is worthy of his hire," and since he was giving of his time and strength to Jesus and His disciples, there surely was no harm in his laying aside a proportion of the income for his future use should this whole thing disintegrate, as it appeared likely to do the way the Lord was acting. If the other disciples did not see the matter thus it was no concern of his, and now as he was present and saw this perfume being all used up in a brief moment, it was more than he could stand.

### ***Self-Deception***

With the fallen mind, the lowest acts are often covered with a veil to half conceal,

even from one's self, their grossness. It is seldom people sin under the full glare of self-consciousness; they usually blind themselves with false pretexts and specious reasonings; and though Judas could not conceal his baseness from the clearer eye of John, he probably concealed it from himself under the notion that he really was protesting against an act of romantic wastefulness, and pleading the cause of disinterested charity. Hence he said: "Why was not this ointment sold for three hundred pence, and given to the poor?" To which John adds the illuminating comment: "Not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." In other words, he was adding his proportion of the three hundred pence to the small store he had already earmarked for himself when this thing should burst. The fact was that he was a petty thief, and the failure to struggle with his own temptations, and the disappointment of every expectation which had first drawn him to Jesus, gradually deepened the alienation until he finally sold his Lord for thirty pieces of silver.

The Lord would not permit this condition to spread any further amongst the onlookers, nor would He suffer Mary any further suffering from the consequences of her noble act. "Why trouble ye the woman?" "Let her alone; she has wrought a good work upon Me; for ye have the poor always with you; but Me ye have not always." (Matt. 26:10-13; John 12:7, 8.) Evidently, then, His death and burial were close at hand, and, as the Lord said, the act of Mary not only was a sweet perfume in that room, but right on down throughout the Gospel age the perfume of her act has continued to be appreciated by the church.

How solemn are the lessons contained in the life of Judas! Well do we need to examine our own hearts as we journey through this earthly life of ours to see that we are really living the overcoming life. We have to be constantly on the alert for snares of the adversary; for, as the Prophet Jeremiah has so well stated, "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9.) Sometimes it is only as we look back on our lives that we realize that some of our acts, once considered to have been based upon the highest principles, are now seen to be considerably mixed with self-interest.

The days following our Lord's visit in Bethany as related, were filled with sad and trying experiences, culminating in His arrest, trial, conviction and death. In vain do we try to picture, as we revert to the peaceful village of Bethany, the feelings of Martha, Mary and Lazarus on the day

of the crucifixion. Where were they? How were they employed? We doubt not but that they were amongst those who followed the Lord through all His experiences.

### **The Ascension**

Our final incident is recorded in Luke 24:50. There we follow the risen Lord in thought from His concluding visit in Jerusalem to the scene of the Ascension. He must have crossed the brook Kedron, Gethsemane, where He suffered so much, and led His disciples out as far as Bethany. Whether He visited the home of the honored family we may never surely know, but it seems so appropriate that the last place on the earth on which His eyes should rest was Bethany, the place above all that was His refuge and resting place.

Can we imagine the power of the blessing that He then bestowed upon the waiting disciples? "And He lifted up His hands, and blessed them," and in that blessing He promised them the Holy Spirit, reminding them of the divine commission to carry the message of the truth through all the earth; and the benediction was unfinished when the cloud bore Him away. He left this world, blessing His waiting disciples, and He has continued ever since blessing His people—"Whom having not seen, ye love," says Peter, "in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. 1:8.

At first the disciples felt lonely and sad. They missed the companionship and guidance of their beloved Master, but after the Holy Spirit came upon them at Pentecost, they became very definite witnesses of the risen Lord, and rejoiced in the blessed hope of His glorious second advent. In the power of that inspiring thought, they endured many sufferings, always looking to Jesus for aid and blessings. Living as we are at this end of the age, are we as energetic and enthusiastic as the early disciples in the way of the Lord? With all the evidence multiplying around us of the setting up of the Millennial Kingdom, are we filled with the spirit of self-sacrifice and devotion to the Lord, or are we filled with discouragement because of the delay in our expectations?

Let us come back to Bethany for some of the lessons of helpfulness, and once more listen while the Master discourses with us upon the things of the Kingdom and our privileges connected therewith. May we learn to take time each day to cultivate the Lord's presence, waiting upon Him, that the sweetness of His teaching may permeate our souls. Thus shall we be the better enabled to bear our cross with a smile.

Friend after friend may depart from us; some may alter their attitude towards us; kindness may be changed to estrangement; old familiar faces give place to new ones, but the Lord is ever the same. Unchanging and unchangeable is the Lord who metes out strength *in* the day of trial and *for* the day of trial. Soon our day of testing will be over, and Oh, how happy the day when we shall be joined to the Jesus of Bethany—"this same Jesus." And, "how light our trials then will seem, how short our pilgrim way," when we see Him "face to face" in the Kingdom.

—«O»—

### BETHANY

"I would I were in Bethany!"  
This thought oft comes to me,  
When cares of life rush over,  
And my eyes but dimly see  
Through the multitudinous duties  
That crowd in the busy day.  
"Oh, would I were in Bethany,  
So many miles away."

And that my Lord and Master,  
As in the days of old,  
Were sitting there—I at His feet—  
To hear those words of gold;  
For, Oh, it seems to me that naught  
Could bring such rest complete,  
As to listen to His loving words  
While sitting at His feet.

I love to think of Mary  
And I love strong Martha, too;  
But I fear I'm oft like Martha,  
For there seems so much to do.  
But I want to get the lesson  
Deeply graven on my heart,  
Of the Master's words to Martha—  
"Mary chose the wiser part."

And when life's cares engulf me,  
And the light seems faint and dim,  
I pray that faith may bring me close  
As Mary was to Him.  
That Bethany today may be  
His home within my heart—  
That I'll see Him, hear Him, know Him,  
Never more from Him to part.

### THE UNAFRAID

The world is sorely frightened—  
It's stark afraid and blue,  
But bravely and in order  
The things of spring come through.

\* \* \*

Great lands are in a panic—  
They tremble at a shot,  
And by a voice are routed—  
The daffodils are not.

\* \* \*

Great rulers move with caution  
Or cringe in misery;  
They question time and season—  
Not so the dogwood tree.

\* \* \*

Dark chaos and disorder  
Mark all the works of men  
But pussy willows follow  
The old ways in the glen.

\* \* \*

Uncertainty of action  
Fills every State and clime  
But in the soft green meadow  
The bloodroot blooms on time.

\* \* \*

"There is no peace, no pattern,"  
Cries mankind in despair  
But look along the brookside—  
The Jack-in-Pulpit's there

\* \* \*

"All ways of life are shattered—  
There is a plan no more"—  
So say you, but the birches  
Gleam as they did before.

\* \* \*

All schedules now are hopeless,  
Ways of the past are done,  
Yet just as through the ages  
The buds burst in the sun.

\* \* \*

A planet has the jitters—  
No man seems unafraid  
But there's the same warm courage  
On hillside and in glade.

\* \* \*

"No more do things move smoothly,  
Confusion's in full swing,"  
Cry millions in deep anguish—  
They do not see the spring.

—H. I. Phillips



# International Sunday School Lessons



## BEVERAGE ALCOHOL AND THE HOME

May 21—Eph. 5:15-21; 6:1-4

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the spirit;

19 Speaking to yourselves in psalms and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

6:1 Children, obey your parents in the Lord: for this is right.

2 Honor thy father and mother; (which is the first commandment with promise;)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

**GOLDEN TEXT:** Drink no wine nor strong drink, thou, nor thy sons with thee.—Lev. 10:9.



In the third chapter of Proverbs, verses one to six and thirteen to seventeen, we read: "My son, forget not My law, but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths. Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchan-

dise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

From the *Watch Tower Reprints*, page 3665, we take the following excerpt:

"No true child of God could feel indifferent in respect to a matter of such vital importance to our race. Undoubtedly the drinking habit is the cause of much of the woe of the world, and hence whoever is on the Lord's side, however, is striving as one of the royal priesthood to remember the injunction, 'Be clean, ye that bear the vessels of the Lord's house,' must feel his responsibility to this question in respect to his own person and the example of his daily life upon others. Whoever realizes that the whole creation is groaning and travailing in pain together and longs for the time to come when he may, in association with his Redeemer, roll back from the world the weakness of heredity and bind Satan and stop the course of sin and temptation, such an one, truly, heartily and sympathetically entering into these hopes set before us in the Gospel, will surely be in sympathy with every reasonable and legitimate means used in opposition to the great drink evil, which, as a brood of fiery serpents, is biting the world of mankind and causing all kinds of trouble, mental moral and physical."

The Lord is seeking for the kingdom class persons of character, and has arranged that those who bear His message of grace in the present time and are accepted of Him through consecration shall sacrifice their own

wills, the will of the flesh, to do the Lord's will, and therefore to no longer surrender themselves to gluttony or drunkenness or fashionable folly. The Lord is seeking those who surrender themselves to Him to be taught in the school of Christ, to there learn the lessons of self-control, self-denial, patience, humility, meekness, and come to a proper appreciation of the various graces of the holy spirit, and so far as possible to live in harmony with their noble conceptions and desires. These are the ones whom the Lord is seeking for the kingdom, and we may be sure that He will accept no others. He will find a sufficient number of this kind to complete His predestination, and it is for us, if we have heard His voice and have been accepted of Him, to strive daily to be dead to the world and to all fleshly desires, that we may thus make our calling and election sure.

Temperance means more than abstaining from alcoholic beverages. The principle of temperance really means moderation in all things. Immoderation is in evidence on every hand today. "Be filled with the Spirit," enjoins the Apostle. (Eph. 5:18.) Those who are filled with God's holy power will have no desire to become immoderate in their habits; but whether they eat or drink, or whatsoever they do, they will do all to the glory of God.

### QUESTIONS:

What did Solomon say on the subject of temperance?

In its full, comprehensive meaning, what is temperance?

Quote Scripture texts showing the proper attitude of the Christian toward temperance.

How can we best avoid excesses and keep our characters balanced?

How will the evil of intemperance be handled in the Millennial age?

## PAUL THINKS IN WORLD TERMS

May 28—Rom. 1:1-17

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God,

2 (Which He had promised afore by His prophets in the holy Scriptures,)

3 Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for His name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise.

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

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

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

**GOLDEN TEXT: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. — Roman 1:16.**



HAT a loss it would have been to the entire church if Paul had not written the epistle to the Romans.

In this remarkable letter he shows how those who once knew God departed from their allegiance to Him and worshipped the things of their own creation. Then he contrasts the Law dispensation with the dispensation of grace, and points out that what the Law failed to do because of inherited blemishes, grace succeeded in accomplishing through the divine provision of justification by faith. Furthermore, he explains how God cut off the natural branches from the tree of divine promise, grafting on wild olive branches (the Gentiles) thus doing something that was contrary to nature; for good fruit was the result of this operation.

Paul tells us that he was called to be an apostle. He did not call himself, as various preachers have done, but God called him. There was no question whatever about the divine character of his call. And he tells the believers in Christ that they also are called—not to be apostles, but to be saints. And here is a call, also, that has come directly from the Lord; and we know that "Many are called but few are chosen." —Matt. 22:14.

In the Old Testament we find a kind of type or picture of this call, in the call and selection of Rebekah to become the bride of Isaac. We remember that Abraham sent Eliezer to Mesopotamia, to his own people to make the choice, and that this servant found Rebekah at a well and presented her with certain jewels. Then, having heard Isaac described, she was willing to set out on the long journey to meet him, and in due time these two were united in wedlock.

In this story of Isaac and Rebekah, Abraham pictures the heavenly Father. Isaac types our Lord Jesus, and Rebekah, the church, the prospective bride of Christ.

Eliezer is a type of the Holy Spirit, and the trinkets that were bestowed upon the young woman well illustrate the adornments of character that are developed in God's people by means of the truth.

Paul was not ashamed of the gospel of Christ, and we should not be ashamed of it today; for it is still the power of God unto salvation. To proclaim it on every possible occasion should be regarded as a great privilege. Ere long it will be preached to all the world, ushering in the age of peace, happiness and life.

### QUESTIONS:

What are some of the great things contained in the book of Romans?

Was the call to be an apostle different from the call to be a saint?

What constituted the call to become a saint?

How was the call of the Gospel Age pictured in Old Testament times?

Is the truth any different today from what it was in Paul's time?



## PAUL PLEADS: HIS OWN CASE

June 4—Acts 21:40; 22:1-4;  
24:14-16; 26:19-23

Acts 21:40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

22:1 Men, brethren, and fathers, hear ye my defence which I make unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

26:19 Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and

great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

**GOLDEN TEXT: I have lived before God in all good conscience until this day.—Acts 23:1.**



IT IS remarkable how much opposition Paul encountered in his work of preaching the simple gospel message of the saving grace of Jesus Christ. The religionists of that time hated anything that was not in agreement with their views. And it has been the same way ever since. In all probability, Satan has stirred up more hatred in the name of religion than in any other name. Although God's people have been the real peace-makers of the world—yes, and the only true peacemakers—they have ever been the center of strife, due to the bitter antagonism of the forces of evil, which have endeavored to crush them as well as the cause for which they have stood.

We read that "they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."—Acts 22: 22.

However, it came to pass that Paul had the privilege of witnessing before King Agrippa and before the Governor, Festus. His defence was a direct and simple one. He told a plain yet stirring story of his conversion from being an ardent Jew and a persecutor of the Christians to becoming a champion of the cause of Christianity. Such a story might have moved the hearts of the people to sympathy had their hearts been open to conviction and not filled with prejudice. But the way of the cross was a hard one for the Apostle even as it has been for all true believers—those who have fully surrendered

themselves to the power of the truth.

That Paul "was not disobedient unto the heavenly vision," meant everything to him; for that heavenly vision became an inspiring influence in his life. And so, likewise, today, the first thing that God grants to His people is a vision of the truth, and this must become a guiding star in their lives. Divine truth affords a revelation both of the character of God and of the great plan of God, and God is using it as a means of preparing His people for their future inheritance. In the future, indeed, these very exponents of the truth will be called upon to give the truth to the world, and during the present age they are learning valuable lessons needed to prepare them for their future work and office.

Paul laid no claim to oratory. His statement is that he witnessed to both small and great, "saying none other things than those which the prophets and Moses did say should come." Thus he faithfully transmitted the Word of God to those who had the hearing ear, and set a fine example of loyal ministry to us all.

### QUESTIONS:

Explain how Paul got into trouble with people.

What argument did Paul use in defending himself?

Why did the Apostle mention the resurrection of the dead?

How do we know that Paul's reasoning was very effective?

Tell some of the things that Moses and the prophets had said about Christ.

What is the greatest vision recorded in the Scriptures?

What is the value to God's people of the heavenly vision today?



## PAUL SOLVES CHURCH PROBLEMS

June 11—1 Cor. 1:1-3, 10, 11;  
4:14-21; Thes. 5:12-15

1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you.

4:14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness?

1 Thes. 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.

**GOLDEN TEXT: Let your manner of life be worthy of the gospel of Christ.—Phil. 1:27.**



OD'S people of the Gospel age are called to be saints. They are not called to be Roman Catholics, Greek Catholics, Presbyterians, Methodists, Baptists, or members of any other sect or denomination. The true disciples of Christ are those who follow their Master through "evil report and good report: as deceivers, and yet true; ... as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. 6:8-10.

The Apostle Paul was not in favor of divisions in the church. It was his thought that the tendency to cause divisions showed a spirit of carnality. No doubt he believed that if there were differences of opinion they might be expressed in a proper way without causing separation. This would be a test of the love of the brethren. If we love only those who agree with us in everything, we surely do not deserve much credit for that. Jesus even went so far as to say, "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."—Matt. 5:44.

In the main, God's people should all speak the same thing. They should all speak about the love of God, they should tell of the great plan of salvation that God has devised for the world. They should tell of the coming to

earth of the Son of God, of His death on Calvary, of His resurrection from the dead, of the call of the church, of justification by faith, of sanctification by the spirit of the truth, of the future glorification of the church, and of the Millennial kingdom for the world. They should also be clear on the subject of mortality and immortality, on the unscripturalness of the Trinity doctrine as so commonly taught, on the state of the dead, and should be aware of the fact that we are now living in the closing time of the Gospel age, when Christ is present, and when the last part of the Harvest work is taking place and when the elements are preparing for the world's great time of trouble that is to destroy the systems of the earth.

"Be at peace among yourselves," exhorted the Apostle. Verily, "The fruit of righteousness is sown in peace of them that make peace." (Jas. 3:18.) Then the Christian is to be "patient toward all men." He is not to be an agitator, a trouble-maker, but to copy the example of his Master, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." Then the whole matter of Christian living is summed up in the Golden Text, "Let your manner of life be worthy of the gospel of Christ."

### QUESTIONS:

How would you describe the character of a true Christian?

How could divisions in the church be avoided?

What did the Apostle mean by speaking the same thing?

What are some of the important things about which to speak?

How can we be peacemakers and yet contenders for the faith once delivered to the saints?

Who are the unruly ones? How should they be dealt with?

# CHILDREN'S HOUR



## Elijah the Prophet



HERE came a very wicked king to the throne of Israel," said Uncle Eb. "His name was Ahab. He was given to the worship of idols; and, of course you know that God had forbidden the Jews to have anything to do with idols. Well, Ahab built a temple to the false God, Baal. This was in Samaria. He also built a grove where they held religious rites in honor of Baal. The Bible says that he did more to provoke God to anger than all the kings of Israel that had been before him.

"Now Elijah the prophet went to see Ahab and told him that God would punish him for his wickedness. It was rather a dangerous matter to tell this to a king at that time, but Elijah braved the king's displeasure and did it. He said that there would be no rain in the land for three and a half years, and this indeed came to pass, and caused a great deal of loss to the country through the failure of crops and in other ways.

"Then God told Elijah to go out into the wilderness where he would be safe from Ahab. He was to go to the brook Cherith where he would find good drinking water, and where the ravens would provide him with food. So Elijah went out there and stayed for a while, but after a time the brook dried up, for, you see, there had been no rain throughout the land. Then God told the prophet to go to a place called Zarephath and there he would find a woman who would help him out. So, sure enough, there he found the woman, but she was in very poor circumstances herself, and it didn't seem as though she could help any one out. This poor woman had a son, and the two of them were starving. All they had was a little oil and a little meal, and they were going to use this up, and then they expected to die.

"Well, what do you suppose Elijah said to this woman? He told her to use the oil and the meal to make a cake for him, and that she would then find that she had enough to last her till rain came upon the earth. So this also took place just as the prophet had said.

"And it came to pass, after a time, that the son of the woman took sick, and his illness became so severe that he died. Then Elijah said to the woman, 'Give your son to me.' And she did so. The prophet thereupon carried the boy to an upper chamber of the house, and laid him upon his own bed up there. And he cried unto the Lord and said, 'O Lord my God, have you brought evil upon this poor woman with whom I sojourn, by slaying her son?' And he stretched himself upon the child three times, beseeching the Lord to restore him to life, and the Lord heard him, and revived the boy to life again, and Elijah took him down to his mother. And the woman said to him, 'By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.'

"Now after many days the word of the Lord came to Elijah, saying, 'Go, and show yourself unto Ahab, and I will send rain upon the earth.'

"Now when Ahab saw Elijah, he said, 'Are you the man who is troubling Israel?' and Elijah answered, 'I have not troubled Israel; but you and your father's house have done so because you have forsaken the commandments of the Lord and have followed Baal. Now therefore send, and gather all Israel to mount Carmel; and the four hundred and fifty prophets of Baal and the four hundred prophets of the groves.'

"So Ahab sent and gathered all these together to mount Carmel.

"And Elijah said to all the people, 'How long do you halt between two opinions? If the Lord is God, follow Him, and if Baal, then follow Him.' And the people did not answer him a word.

"And Elijah said, 'I only remain a prophet of the Lord whereas Baal's prophets are four hundred and fifty men. Now then let us have two bullocks, and let them choose one of these for themselves and cut it in pieces and lay it on wood, and put no fire under, and I will dress the other bullock and lay it on wood and put no fire under. Then all you people can call on the

name of your gods and I will call on the name of the Lord, and the God who answers by fire, let him be God.' And all the people answered and said, 'It is well spoken.'

"So the priests of Baal took the bullock that was meant for them and dressed it, and they called on the name of Baal from morning until noon, saying, 'O Baal, hear us!' But there was no voice nor any that answered at all.

"Then it came to pass that at noon Elijah mocked them, saying, 'Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked.' And still they cried aloud and cut themselves with knives supposedly to please their god.

"Then, in the afternoon Elijah said to the people, 'Come near unto me.' And all the people came near. And he repaired the altar of the Lord that had been broken down. And he built a trench about the altar such as would contain two measures of seed. And he put the wood in order and cut the bullock in pieces, and said, 'Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.' And he said, 'Do it the second time,' and they did it the second time. And he said, 'Do it the third time.' And they did it the third time. And the water ran round about the altar, and he filled the trench also with water.

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, 'Lord God of Abraham, Isaac and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.'

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, 'The Lord, He is the God; the Lord, He is the God.'

"And Elijah said unto them, 'Take the prophets of Baal; let not one of them escape.' And they took them, and Elijah brought them down to the brook Kishon, there they were put to death.

"And Elijah said to Ahab, 'Go up, eat and drink; for there is a sound of abundance of rain.' Then Elijah went up into the mountain, and he said to his servant, 'Go up now, and look toward the sea, and he went up, and looked, and said, 'There is nothing.' And he said to him, 'Go again seven times.' And at the seventh time he said, 'Behold,

there ariseth a little cloud out of the sea, like a man's hand.' And Elijah said, 'Go up and tell Ahab to prepare his chariot and come down that the rain may not stop him.' Then soon thereafter the heavens became black with clouds, and there was a great rain. And Ahab rode and went to the city of Jezreel. And Elijah ran before the chariot of Ahab to the entrance of Jezreel.

"Now Ahab told his wife, Jezebel, all that Elijah had done, and how he had slain all the prophets of Baal with the sword. And when Jezebel heard these things, she was filled with anger and sent word to Elijah telling that she would surely destroy him just as he had destroyed the prophets of Baal. Now when the prophet was thus threatened, he fled into the wilderness to save his life, and he sat down under a juniper tree and made request of the Lord that he might die. Then as he lay and slept under the tree, an angel came to him and touched him and said, 'Arise and eat.' And he looked and saw a cake that had been baked for him and also a cruise of water; and so, he arose and partook of the food and then lay down again. Once more the angel touched him, and he arose and ate again, and that food lasted him for forty days and nights, which surely was a long fast, indeed.

"And now Elijah went to Mount Horeb. Arrived at the mount, he found a cave and took up his abode there. And the word of the Lord came to him, and the Lord said, 'what are you doing here Elijah?' And the prophet replied, 'I have been very jealous for the Lord of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I, am left; and they seek my life, to take it away.'

"And the Lord said, 'Go forth, and stand on the mount.' And he did so, and the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And when Elijah heard it, he wrapped his face in his mantle, and went out, and stood at the entrance of the cave.

"Then the Lord told Elijah to anoint a new king over Israel, and another prophet, Elisha, to take his place. And he told Elijah that he had seven thousand men in Israel who had not bowed the knee to Baal. So you see Elijah was not the only one to obey the voice of the Lord, although all the while he had thought he was the only one in all Israel who had remained loyal to Him."

# Talking Things Over



## THE LOS ANGELES CONVENTION

PREPARATIONS are now well underway for the Third Annual General Convention of Bible Students in Los Angeles, California. This year, as formerly, the convention dates cover the 4th of July week-end period. July 4th falls on Tuesday, this time, so the convention will be four days instead of three, beginning on Saturday, and closing on Tuesday. The Los Angeles Ecclesia is earnestly seeking the Lord's blessing upon their arrangements for this gathering, and will appreciate it if the friends everywhere remember them in their prayers, that the divine will may indeed be done.

As world conditions become more distressing, giving abundant evidence that the "day approaches," it is appropriate that the brethren give added attention to the matter of meeting together; both locally, and at these general gatherings. It is hoped, therefore, that this year will see an even larger gathering of the consecrated in Los Angeles than heretofore.

Due to the World's fair in San Francisco, very reasonable railroad and bus rates are obtainable from anywhere in the United States or Canada, to California. It is hoped that this will make possible the attendance of some who otherwise would feel that they could not afford the trip. In this connection we might add that on the week-end following the Los Angeles gathering, there will be a convention sponsored by the brethren in San Francisco; and it is hoped that some who come from a distance will plan to be at both of these happy assemblies of the saints.

The Los Angeles brethren have decided that this year they will make the convention an occasion to give a wide public witness in the city and surrounding territory. For this purpose the Trinity Auditorium has been secured for the Sunday afternoon session, and plans are being made to give this meeting as wide publicity as possible. The Trinity Auditorium has a seating capacity of nearly two thousand, and has been used extensively by the brethren in former years for public witness work. It is hoped that its use in connection with the convention will be a means of helping to re-contact former interest, as well

as make possible an additional witness for the truth at this time when there are so many sad hearts that need comforting.

Additional information concerning the Los Angeles Convention will be published in the June issue of *The Dawn*. Those desiring to communicate with the Convention Committee may do so by writing to the Secretary, A. W. Abrahamsen, 8414 - 2nd Avenue, Inglewood, Calif.

## OTHER CONVENTIONS

When we start to talk about the forthcoming conventions which have been arranged for the summer season, we find that in substance practically the same things may be said about all of them as recounted above pertaining to the Los Angeles Convention. The brethren arranging for the various gatherings are doing so with a sincere desire to please the Lord, and to provide a spiritual feast for His people. They will all appreciate an interest in the prayers of the friends everywhere that they may have the divine guidance in the arrangements that are made.

In most instances, even in connection with the one-day gatherings of a more local character, efforts will be made to give a public witness for the truth, as was done at nearly all conventions in Brother Russell's day. While the brethren are assembled in Los Angeles, there will be another holy convocation of the friends meeting in Detroit, Michigan, also four days in length. As we indicated, all that has been said about Los Angeles, could in principle, also be said about the Detroit Convention.

And let us not forget the two general conventions to be held over the last week-end of May. One of these, a four-day gathering, will be in Chicago; the other, a two-day assembly, will be in Cincinnati. Details of both of these conventions will be found in the convention announcements of more than a dozen other gatherings. We suggest that these be noted carefully, and that those living within convenient distance of any of them, make every possible effort to attend. In this way we can all be a blessing to others, and in return receive rich blessings for ourselves.

## ADVERTISING CARDS AND WINDOW CARDS

AGAIN we wish to call attention to the fact that we are glad to furnish advertising matter for public meetings, Hymn Sheets for use at public meetings, and in other ways to assist the brethren in their efforts to spread the truth by this means. By experience it has been found that small cards serve well for house-to-house distribution. These cards are very similar to the Kingdom Cards. One side of the card is used for a displayed announcement of the meeting, while the other side presents a short message of truth, largely in question form; at the close of which, mention is made of the lecture announced on reverse side of the card, and also offering to send free literature to any who cannot attend the lecture. At present we are able to furnish these cards to advertise lectures on the following subjects:

- "God's Remedy For a World Gone Mad"
- "The World Crisis—Its Prophetic Outcome"
- "The End of the World"
- "Hope of Universal Peace"
- "The Coming World Dictator"
- "The Jew and the World Crisis"
- "Has Christianity Failed?"
- "Hope For the Unsaved Dead"
- "Coming Back From Hell Soon"

All of these subjects have proved their merit for attracting the public. New subjects will be added to the list from time to time; and we will be glad to receive suggestions as to appropriate topics. While we will undertake to furnish advertising matter on other topics, as we may receive requests for same, we can give better service if the brethren ordering advertising matter will select their topics from the above list; as we have the type matter and layouts all prepared for these subjects.

Window cards are, in many places, proving to be very effective in advertising meetings, especially when used in connection with the cards for house-to-house distribution. These we are also in a position to furnish. Window Cards should be placed in the store windows from four to five days to a week ahead of the meeting, and in ordering them plenty of time should be allowed. We will endeavor to fill all orders for advertising matter as promptly as we can, but the earlier the orders can be placed the better it is for all concerned.

Upon request we will also be glad to offer suggestions concerning newspaper advertising. It is discouraging to spend money to advertise a meeting and have few or no strangers attend. Many times these discouragements could be avoid-

ed by the proper methods of advertising. Let us not conclude that there is no one in our city or community that has an ear to hear the truth when our failure to get them out to a meeting may have been faulty advertising. As Bible Students we know that this is not the time for the conversion of the world. We do not expect crowds to accept the truth; and many times results of self-sacrificing efforts to make known the glad tidings may seem very meagre indeed. All of this we expect; yet this should not deter us from using as much wisdom as possible while pursuing our vocation as "fishers of men."

And while discussing the subject of public meetings, we wish to say that experience is proving that week-nights are as practical for this work as are Sundays. If a pilgrim visits you on a week night, it affords a good opportunity for a public meeting. And don't hold back from making the effort simply because you may not be able to hire the best auditorium in the city. A small hall will do, or even a private home. The people's minds are changing, and if you have not attempted a public meeting in recent years, you may be greatly encouraged at the results of an effort along this line today. Let us help you give a witness.

### REVELATION OF THE MESSIAH

We have recently received a very interesting communication from Brother Herbert Poole, of Powell River, B. C., in which he tells of interesting correspondence he is enjoying with prominent Jews in the Zionist Organization. One of the letters he has received is from an official of the Zionist Organization in Vancouver, B. C., and we quote the following extract from it. Referring to Herr Hitler's speech of January 30th last, this Jew writes:

"Nowhere does he mention that the Jews have brought the Word of God to humanity since the days of Abraham, Isaac and Jacob. Again I thank you for your friendship and sentiments, and I know that you and yours will share in our blessings in the days that are to come; for who knows but that the crisis of today is an indication that the revelation of our Messiah is near at hand to bring order out of chaos."

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### HYMNS OF DAWN

A reproduction of the original "Hymns of Millennial Dawn," which can be supplied in any quantity. Prices are as follows: Single copies, 85 cents, post-paid; 15 or more copies to one address, 75 cents each; 100 or more copies to one address, 64 cents each. Quantity prices are F. O. B. Brooklyn.

## SPEAKERS' APPOINTMENTS

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

\* \* \*

### BROTHER H. E. ANDERSON

New Haven, Conn., 19 Elm St., 3 P. M. .... May 7

### BROTHER S. J. ARNOLD

Cincinnati, Ohio (Convention\*) ..... May 27, 28

### BROTHER FRED BRIGHT

Allentown, Pa., 38 S. Fifth St., 3 P. M. .... May 7

Paterson, N. J., Y. M. C. A., 128 Ward St., 3 P. M. .... 14

New London, Conn., Y. M. C. A. .... 21

Allentown, Pa., 38 S. Fifth St., 3 P. M. .... 28

### BROTHER H. E. DIETRICH

Cincinnati, Ohio (Convention\*) ..... May 27, 28

### BROTHER DAVID DINWOODIE

Paterson, N. J., Y. M. C. A., 128 Ward 3 P. M. May 7

### BROTHER EDWARD FAY

New London, Conn., Y. M. C. A., 3 P. M. ... May 7

Philadelphia, Pa., 18 & Arch Sts., 3 P. M. .... 14

Norristown, Pa., Wildman's Hall, 8 P. M. .... 14

Paterson, N. J., Y. M. C. A. 128 Ward, 3 P. M. .... 21

Woodbury, N. J. .... 27

### BROTHER A. C. FREY

Philadelphia, Pa., 18 & Arch Sts., 3 P. M. .... May 28

### BROTHER CLARENCE GEORGE

Duquesne, Pa. .... May 7

### BROTHER W. J. HOLLISTER

New Haven, Conn., 19 Elm St., 3 P. M. .... May 21

### BROTHER A. P. JOHNSON

Cincinnati, Ohio (Convention\*) ..... May 27, 28

### BROTHER GEORGE S. KENDALL

Cincinnati, Ohio (Convention\*) ..... May 27, 28

### BROTHER F. B. LORENZ

Kaneohe, Hawaii .... May 7

Wahiawa, Hawaii .... 14

Waipahu, Hawaii .... 21

### BROTHER OSCAR MAGNUSON

Reading, Pa., Stauffer's Hall, 3 P. M. .... May 6, 7

Pittsburgh, Pa. (Convention\*) ..... 14

Woodbury, N. J. .... 20

Ithaca, N. Y. .... 28

### BROTHER GEORGE R. MAYNARD

Hawthorne, Calif. 13110 Doty St., 7:45 P. M. ... May 21

### BROTHER F. H. MUNDELL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. .... May 14

Paterson, N. J., Y. M. C. A., 128 Ward, 3 P. M. ... 28

### BROTHER M. C. MITCHELL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. .... May 7

Hartford, Conn. .... 21

New Haven, Conn., 19 Elm St., 3 P. M. .... 28

### BROTHER J. M. PATTERSON

Cincinnati, Ohio ..... May 16

Dayton, Ohio ..... 17

Wilmington, Del. .... 19

Brooklyn, N. Y., 109 Remsen St., 3 P. M. .... 21

Cleveland, Ohio ..... 31

Detroit, Mich. .... June 2

Chicago, Ill. .... 4

St. Joseph, Mo. .... 7

Topeka, Kansas ..... 8

### BROTHER EDWIN PROCTER

Utica, N. Y. .... 3

Syracuse, N. Y. .... 4

Rochester, N. Y. .... 5

Buffalo, N. Y. .... 7

Niagara Falls, N. Y. .... 8

Tonawanda, N. Y. .... 9

Elmira, N. Y. .... 10

Ithaca, N. Y. .... 11

Binghamton, N. Y. .... 12

Scranton, Pa. .... 13, 14

Wilkes-Barre, Pa. .... 15

Lehigh, Pa. .... 16

Mahanoy City, Pa. .... 17

Harrisburg, Pa. .... 18

Rheems, Pa. .... 19

Lebanon, Pa. .... 20

Lancaster, Pa., Y. M. C. A., 3 P. M. .... 21

Reading, Pa., 7:30 P. M. .... 21

Pottstown, Pa. .... 22

Norristown, Pa. .... 23

Philadelphia, Pa. .... 24

Chester, Pa. .... 25

Newark, Del. .... 26

Wilmington, Del., 404 W. 31 St., 8 P. M. .... 27

Baltimore, Md., 4 W. Eager St., 3 P. M. .... 28

Washington, D. C. .... 29

Connellsville, Pa. .... 30

Pittsburgh, Pa., 610 Arch St., 8 P. M. .... 31

Duquesne, Pa. .... June 1

Cleveland, Ohio ..... 2

Jackson, Mich. (Convention\*) ..... 3, 4

### BROTHER E. WALTERS

Lebanon, Pa. (Convention\*) ..... May 7

### BROTHER H. V. WARREN

Mentone, Calif., 1352 Olivine St., 2:30 P. M. ... May 14

Santa Ana, Calif., 417 S. Bristol, 10:30 A. M. .... 21

### BROTHER G. M. WILSON

Pittsburgh, Pa., 610 Arch St., 7:45 P. M. .... May 7

Cincinnati, Ohio (Convention\*) ..... 27, 28

### BROTHER W. N. WOODWORTH

Saginaw, Mich., Masonic Temple, 7:30 P. M. ... May 1

Bay City, Mich., Trinity Parish House, 7:30 P. M. ... 2

Flint, Mich., Dresden Hotel Auditorium, 7:30 P. M. ... 3

Third and Saginaw Sts.

Port Huron, Mich., I. O. O. F. Hall, 7:30 P. M. .... 4

716 Lapeer Ave.

Toledo, O., Y. W. C. A., Jefferson Av., & 11, 8 P. M.. 5  
 Lebanon, Pa. (Convention\*) ..... 7  
 Baldwin, L. I., Girls' Scout House, 8:15 P. M. .... 8  
 Paterson, N. J., Y. M. C. A., 128 Ward St., 8 P. M.. 9  
 Pittsburgh, Pa. (Convention\*) ..... 14  
 Baldwin, L. I., 31 Julia Ave., 8:15 P. M. .... 15  
 Paterson, N. J., Y. M. C. A., 128 Ward St., 8 P. M.. 16  
 Allentown, Pa. (Convention\*) ..... 21  
 Baldwin, L. I., 31 Julia Ave., 8:15 P. M. .... 22  
 Paterson, N. J., Y. M. C. A., 128 Ward St., 8 P. M.. 23  
 Cincinnati, Ohio (Convention\*) ..... 27, 28  
 Chicago, Ill. (Convention\*) ..... 29, 30

**BROTHER C. W. ZAHNOW**

Newark, Ohio (Convention\*) ..... May 1, 2  
 Zanesville, Ohio ..... 3, 4  
 Crooksville, Ohio ..... 5, 6, 7

Glouster, O., High School Auditorium, 7 P. M.... 8  
 Buchtel, O., High School Auditorium, 7:30 P. M.... 9  
 Nelsonville, O., Nelsonville High School, 7:30 P. M.. 11  
 Portsmouth, Ohio ..... 12  
 Dayton, Ohio ..... 14, 15  
 Piqua, O., ..... 16, 17  
 Richmond, Ind. .... 18, 19  
 Muncie, Ind. .... 20  
 Indianapolis, Ind. .... 21  
 Lebanon, Ind. .... 22  
 Cyclone, Ind ..... 23  
 Kokomo, Ind. .... 24  
 Peru, Ind. .... 25  
 Chicago, Ill. (Convention\*) ..... 27-30

\*(See Announcements on inside front cover page)

**TRUTH LITERATURE APPROPRIATE TO THE TIMES**

In the busy world of today few are willing, until their interest is aroused, to undertake the reading of lengthy discussions of the truth. It is for this reason that the series of vest-pocket booklets introduce The Divine Plan of the Ages as the text book from which to learn the details of God's loving purpose. The effectiveness of this method of introducing the First Volume is evidenced by the increasing number of requests that are being received for it.

If you have not yet used the vest-pocket booklets in your witness work, we suggest that you get a supply and give this inexpensive method a trial. We believe you will be encouraged by the results. The following booklets are now available:

**"God and Reason"**—A brief, uniquely stated outline of God's plan, together with a discussion of prophecies pertaining to the last days. 128 pages, 5 cents each in any quantity.

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**"The Truth About Hell"**—A slightly condensed edition of Brother Russell's booklet on the hell question, 64 pages, 5 cents each in any quantity.

**"The Coming World Dictator"**—An outline of the Kingdom hope as the remedy for present world distress. 32 pages, 2 cents each in any quantity. May be had with local address imprint when ordered in lots of 100 or more.

**EVOLUTIONISTS AT THE CROSSROADS**

This is an outstanding work on the subject of evolution, showing how utterly it is out of harmony with both science and the Bible. 20 cents each. In lots of 10 or more, 10 cents each.

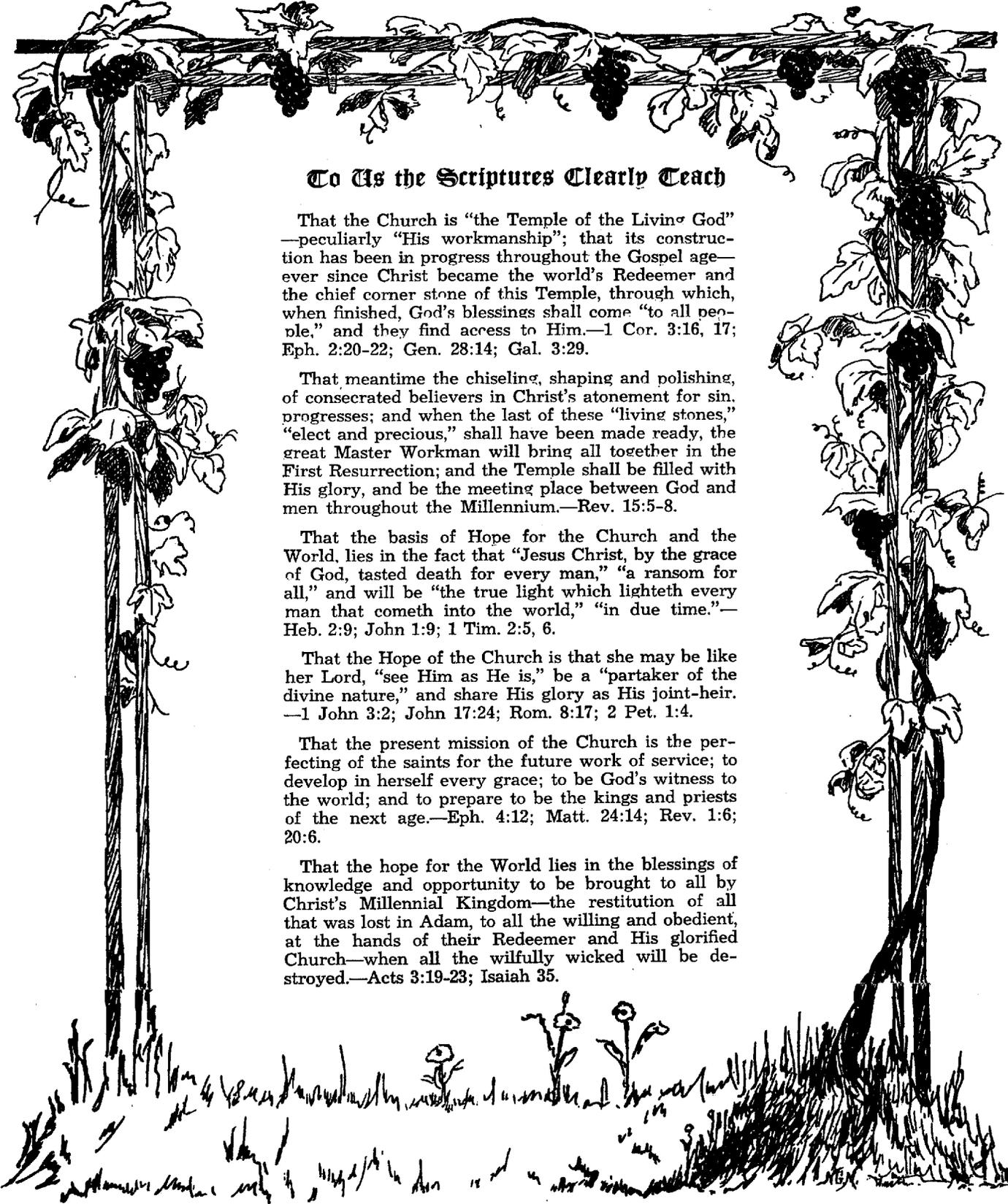
**KINGDOM CARDS**

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

**DIVINE PLAN CHARTS**

We are pleased to announce that Divine Plan charts are now available for all who may desire them. These charts are exact duplicates of the small chart appearing in the "The Divine Plan of the Ages." The lines and lettering are heavily drawn making them easy to read at a distance. The charts are 42 inches in length, which is a very suitable size for home or small auditorium. They are blueprinted on heavy, durable cloth—a kind of canvass texture—and can be either folded or rolled. The price is \$2.75 each, postpaid to any address. No reduction for quantities.

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



## 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.