



*THE RAGING NATIONS
IN SEASON AND OUT OF SEASON
RIGHTLY DIVIDING THE WORD OF TRUTH*

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Baltimore, Md., WCBM, 1400 kc., 9:15 A. M.	Phoenix, Ariz., KOY, 550 kc., 10 A. M.
Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.	Pittsburgh, Pa., KQV, 1410 kc., 9:15 A. M.
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.	Price, Utah, KEUB, 1450 kc., 10:15 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.	Provo, Utah, 1240 kc., 10:15 A. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.	Seattle, Wash., KJR, 1000 kc., 8 A. M.
Dayton, Ohio, WHIO, 1290 kc., 11:30 A. M.	St. John's Newfoundland, VOXM, 5:00 P. M.
Denver, Colo., KFEL, 950 kc., 8:30 A. M.	St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.	St. Petersburg, Fla., WSUN, 9 A. M.
Dublin, Texas, KFPL, 1340 kc., 9 A. M.	The Dalles, Ore., KODL, 1230 kc., 9:30 A. M.
Joplin, Mo., WMBH, 1450 kc., 8:15 A. M.	Vancouver, B. C., Canada, CKMO, 5:45 P. M.
Kalamazoo, Mich., WKZO, 590 kc., 7:45 A. M.	Wichita, Kans., KFBI, 1070 kc., 9:15 A. M.
Los Angeles, Calif., KFWB, 980 kc., 6:15 P. M.	
Louisville, Ky., WGRC, 1370 kc., 9:A. M.	
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.	
Minneapolis, Minn., WNTC, 1280 kc., 9:15 A. M.	
New York, N. Y., WMCA, 570 kc., 9:30 A. M.	
Ogden, Utah, KLO, 1430 kc., 10:15 A. M.	
Oklahoma City, Okla., KOMA, 1520 kc., 4:15 P. M.	
Philadelphia, Pa., WIP, 610 kc., 9:30 A. M.	

POLISH RADIO PROGRAMS

Akron, Ohio, WADC, 1350 kc., 7:45 A. M.
Chicago, Ill., WCBD, 1110 kc., 8:45 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc., 8:45 A. M.
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We are happy to announce that the Republication Edition of Studies in the Scriptures is now complete, and all pre-sale orders will be filled as rapidly as they can be packed and shipped.

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umes. It is bound in excellent black cloth and edges are red, making the books most attractive. It is our hope that all truth lovers will want a set of these beautiful new volumes. Promptness in sending in your order will be appreciated. The price is \$5.00, postpaid to any address in the United States or Canada.

THE DAWN

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BROOKLYN, N. Y.

The DAWN

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NEXT MONTH

REPORT OF GENERAL CONVENTION

Because of the wide-spread interest in the General Convention to be held at Chautauqua, Ohio, August 4-10, we believe the brethren will be pleased if The Dawn publishes an extended report of it. Accordingly we are planning to devote the entire Christian Life Department to this purpose, and possibly more. An effort will be made to glean from the discourses thoughts which will be specially helpful. These, plus the items of interest from day to day, will be welded into a story of the convention, and presented in the September issue.

It is likely that the friends will desire extra copies of this coming convention issue. Those who do, please advise us prior to the 20th of August, so we may know how many extra ones to print. Extra copies will be available at the regular subscription price of twelve for one dollar.

HELL BOOKLET OUT OF STOCK

The booklet, "The Truth About Hell," is temporarily out of stock. We suggest that for the time being friends desiring these use instead the booklet, "Hope Beyond the Grave." This booklet presents a comprehensive treatise of the hell subject, as well as other topics related to death and the hereafter.

"Hope Beyond the Grave" is priced the same as the hell booklet, namely, five cents a copy.

NEWS and VIEWS

FROM CHAOS TO PEACE

AS THE daily news events of the world unfold there is revealed an ever increasing chaos and madness. Even the supposed battle lines of Democracy vs. Dictatorship, and Religion vs. Irreligion, have now given way under the strain of supposed necessity, so that former enemies who faced each other across these lines, have now joined hands in a determined effort to crush their common foe, which is the Nazi regime of Germany. What they will do, and how they will all get along together, if and when this objective is obtained, nobody knows; although doubtless many of the great and would-be great ones of the world are doing considerable thinking about it.

While the late Neville Chamberlain was still the head of the British government he stated that it was useless for that government to then set forth its peace plans, for the reason that no one could then know who would be friends and who would be enemies when the war closed. This statement has already assumed the shape of a true prophecy. At the time it was made, France and Great Britain were allies, now they are enemies. At that time the whole democratic world was morally and otherwise supporting struggling Finland, and singing the praises of the noble Finns as they did their bit to stand off the ruthlessness of Dictator Stalin. Now the Finns are the enemies of the democracies because they continue to fight the same dictatorship.

The Communist government of Russia, since its inception, has taken an uncompromising stand against religion, and has destroyed the Greek Catholic Church in that country. For years the churches of all denominations have considered Communism as the number one enemy of religion. Now, however, if we can believe reports, disrobed and exiled priests of the former Greek Catholic Church in Russia, are praying for the success of the Red Army against the aggressor, Germany. And so it goes. Friends of today, become enemies of tomorrow, and vice versa.

From the standpoint of the true principles of righteousness, this could not happen. Christian principles are not based upon expediency and necessity, but upon justice and righteousness, and true, unselfish love. But the nations of earth

are not governed by these principles, and never have been. Selfishness—self-interest—is the guiding star of all national and international politics. This is openly admitted, even in the United States. Here we are plainly told by high officials that our interest in helping Great Britain win the war, is not love for Great Britain, but the protection of ourselves.

This is one of the main reasons why the Messianic Kingdom will be the only solution for the world's troubles. Fallen human selfishness is not a "modern invention." It's as old as the race itself. It began to operate in the lives of our first parents, and from then until now, with few exceptions, it has been the pattern in harmony with which men and women have shaped their lives. This has been true with individuals and with nations. The only difference between the present and former times is that now modern science has implemented human selfishness with more efficient methods of aggression and slaughter.

Were it not for the imminence of Christ's Kingdom it might well be discovered—too late—that modern science and invention have furnished the means by which human selfishness would bring about the complete destruction of the human race. Indeed, Jesus said of this time that unless those days be shortened, no flesh would be saved. He gives us the assurance, however, that the days of trouble are to be shortened. This will be brought about by divine intervention in the affairs of a mad world. God's timing is perfect, and soon the world will know that Christ has become the greatest of all interventionists.

The world struggle of the nations has recently taken some very interesting turns. One of these has brought Jerusalem and the Holy Land prominently into the news. This is interesting to students of prophecy as the Bible indicates that it will be in Palestine that the first miraculous manifestations of Christ's Kingdom will be seen. Some two months or so ago it looked as though Palestine was about to be overrun by the world's most bitter Jew haters. Had this occurred at the time it seemed inevitable, it would have indicated that the final phase of Armageddon was near.

But a sudden turn of events brought the British into Syria, where they can better serve temporarily as a protection for the Holy Land; while

the Nazis turned their main attention toward Russia. Just now, therefore, the main theatre of war has shifted from those countries made famous by the Bible. But this shift is only temporary, because the Bible indicates that the final scenes of Armageddon will be enacted right in Palestine. The Bible also makes it clear that armies from the "north" will take part in this final skirmish, so it might well be that Germany's march into Russia is to have an important bearing on what the Bible describes as Jacob's trouble.

It is unwise to attempt a detailed explanation of prophecies before they are fulfilled, but we feel that the present aspects of the international struggle warrant students of the Bible in noting carefully some of the main prophecies pertaining to the closing features of the great "time of trouble." The prophecy of Ezekiel 38 and 39, for example, tells of the forces of "Gog" and his allies coming down from the north and attempting to destroy Israel. This prophecy indicates that it will be in the midst of this assault that God will demonstrate His protecting care over His ancient people. Concerning this the Lord says: "And I will plead against him with pestilence and with blood; and I will rain upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify Myself, and sanctify Myself, and I will be known in the eyes of many nations; and they shall know that I am the Lord."—Ezek. 38: 22, 23.

Before this prophecy is fulfilled there must first be a further gathering of the warring armies in and around Palestine. Concerning this the Lord says, "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle."—Zech. 14: 2, 3.

From the foregoing it is evident that the Jews, regathered in Palestine, are yet to experience a severe time of trouble. Apparently things will look pretty dark for them before the Lord intervenes on their behalf. The Jews themselves, perhaps doubting the Lord's power to save them, or wondering if the Lord is on their side, will do what they can towards self-protection, even to the extent of raising an army. This is indicated in Zechariah 14: 13, 14, which reads, "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his

neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance."

Just how the details of this final battle will develop, the Lord has not indicated. Today, however, the conditions and the spirit of the the world are just right for such a climactic ending of the struggle. There is the Fascist-Nazi group of powers in Europe who are avowed haters of the Jews, and whose aim is to exterminate them. Already the Jews within their borders are rapidly being herded into Ghettos, or else banished entirely. When the strategical necessities of warring nations bring the Holy Land into the center of the struggle, the nations who hated the Jews at home, will continue to hate them there.

Furthermore, as Palestine is the homeland of the hated Jews, and the country in which God has promised to bless them everlastingly, it is obvious, we think, that the anti-Jewish nations will there seek to show further their defiance of this little nation, and their defiance also of the God who has made such rich promises to them. "Jacob's trouble," then, will be the logical outcome of a campaign already under way, and the result of an anti-Jewish spirit now manifesting itself in many parts of the earth.

The Lord has already permitted this spirit to bring much suffering to the Jews, and is not yet ready to act for them. When the time comes for Him to intervene it will be apparent that the victory He achieves has not come through the power of allied arms, nor because the Jews themselves have triumphed over their enemies. In the final analysis Palestine is not to be returned to the Jews by any combination of the kingdoms of this world, but by the power of God Himself. When the Jews are rescued from their enemies, it will be God who will get the glory.

The nations today may formulate whatever peace plans they wish, but in the end they will be forced to accept the Lord's plans. Those plans call for the Holy Land as the geographical headquarters of God's new world of tomorrow. There will be no changing of this divine purpose. God will demonstrate His power and authority by defeating the armies that come up against His suffering people. This demonstration will result in a terrible destruction and scattering of Israel's enemies. Then it will be made clear to the remnant of them what they must do in order to receive the blessings beginning to be dispensed to the Jews. Concerning this the prophet says:

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep

the feast of the tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them there shall be no rain."—Zech. 14: 16, 17.

It is not to be expected, of course, that the Lord will dispense His Kingdom blessings at the hands of unbelieving Jews, either from Jerusalem, or anywhere else. It will be by divine intervention on their behalf, however, that their eyes will be opened to recognize Jesus as their true Messiah. One of the miracles then to take place will be the resurrection of the Ancient Worthies—Abraham, Isaac, Jacob, and all the prophets. These will be the human channels through which Kingdom laws and blessings will reach Israel and all nations. Through this arrangement God will "save the tents of Judah first."

There are prophecies relating to the "New Jerusalem" which will be fulfilled in and through the spiritual phase of the Kingdom. These are not to be confused with what God has promised to do for natural Israel in the land promised to their fathers. As Jerusalem was the ancient capital of this land, God used it in prophecy as a fitting symbol of Christ and His church exalted to Kingdom glory as the spiritual rulers of His new world; taking the place of Satan and the fallen angles, the new spiritual rulers of "this present evil world."

As already suggested, there is much yet to be accomplished before the final climax of the "time of trouble" is reached by divine intervention in the Holy Land. It seems clear that the northern nations, which, through their armies, make the fateful assault on Palestine, will be utterly godless, and that their aggression will be partly in defiance of the God of the Hebrews. This being true, the religious issue among the nations north of Palestine will have to become more clear-cut before it can be definitely known just what combination of nations will participate.

It has long been thought that the north country referred to in these prophecies, is Russia. Communist Russia has been notoriously opposed to the worship of God. On the other hand, that government has not been particularly opposed to the Jews as a people. Nazi Germany has been bitterly persecuting the Jews, but has not been so openly irreligious as Russia has been. Now these two powerful nations are locked in a life and death struggle with each other. What will be the result of this? Will Germany conquer, add to her ideology the atheism of Russia, and then embark on an all-out campaign against religion, including the Jewish? Or will Russia win, and later become anti-Jewish as well as anti-religious?

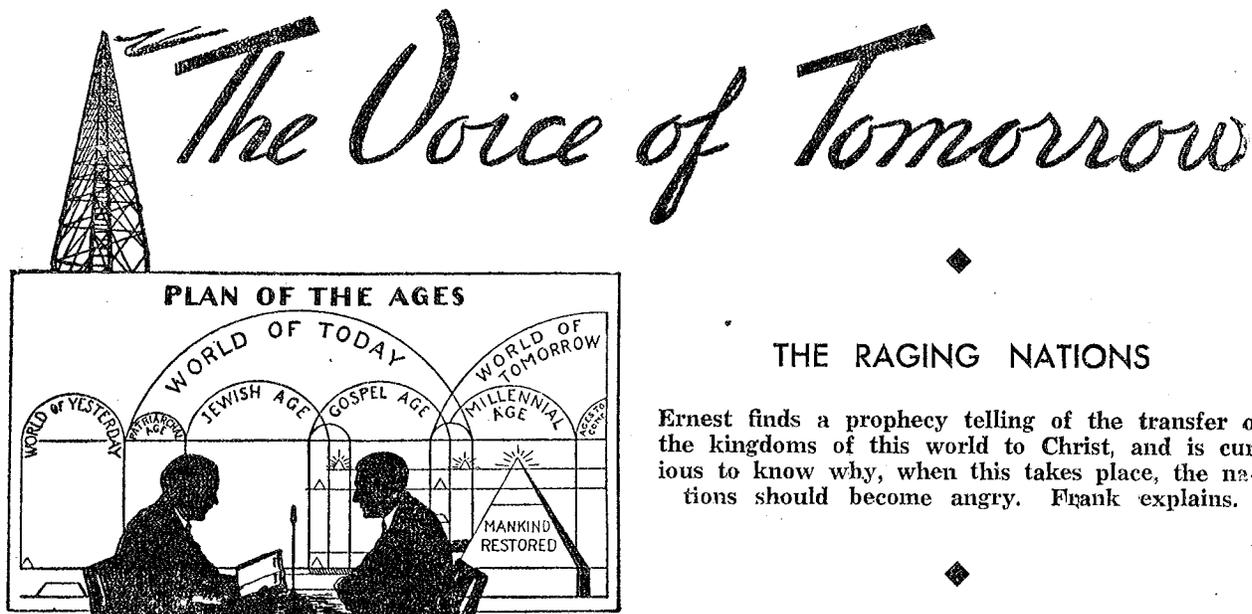
Whichever way it comes out, it seems fairly evident that the present struggle in Russia has a bearing on the personnel of the armies that are later to come down from the "North" against Jerusalem.

Perhaps Germany is even now definitely anti-religious. *The Christian Science Monitor*, under date of July 10, carried a lengthy article in which "facts" were cited in an attempt to prove that the Nazi Government actually has no more use for religion than Communist Russia. It cites a case of Nazi youth who recently marched into Prague churches, singing, "We do not want to be Christians because Jesus was a Jew." The confusion concerning the religious status of Nazi Germany is well summed up in this *Monitor* article by the statement: "Strange to say, although in Germany all religions are persecuted, the word religion plays a considerable part in Nazi propaganda outside the Reich—particularly in the United States."

It seems evident that the public is at the mercy of propagandists on both sides of this controversy, and that only time itself will reveal the truth of what is really taking place religiously in Germany. The real facts have an important bearing upon the fulfilment of more than one of the Bible's prophecies, but as yet these facts are not clearly discernible. It is claimed by some that Herr Hitler has a secret agreement with the Pope to restore the Catholic Church to power in Europe after the war. Just how a secret agreement could be so generally known and freely published, does not appear. And if Hitler has made certain promises, we have no assurance he will fulfil them—he hasn't a specially good record for keeping promises.

On the other hand, judging from the somersaults already taken in international affairs, it would be quite possible for both pagan Germany and atheist Russia, with hypocritical piety, to come out as the sacred sponsors of the church. As we said at the beginning, expediency and necessity is governing the decisions of the world's rulers—not principles—hence anything can happen.

We now know for certain that soon a new world government will be established in Palestine, under the control of Jesus, the Prince of Peace; and that out from that Government will radiate the true religion of God's love, as manifested in the gift of His beloved Son to be man's Redeemer. Through the medium of this pure message, all will ultimately call upon the name of the Lord to serve Him with one consent. Then there will be a blessed and lasting peace everywhere.



THE RAGING NATIONS

Ernest finds a prophecy telling of the transfer of the kingdoms of this world to Christ, and is curious to know why, when this takes place, the nations should become angry. Frank explains.

ERNEST:

Frank, I have found a text here in the 11th chapter of Revelation (verse 15) which says that the "Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." Is this the same Kingdom that's to be established in answer to the Christian's prayer, "Thy Kingdom come, Thy will be done in earth, as it is in heaven"?

FRANK:

Yes. It is also the same Kingdom described in the second chapter of Daniel's prophecy as eventually filling the whole earth. And in Daniel's prophecy also, it is revealed that this divine Kingdom is established in connection with the overthrow of the kingdoms of this world, just as it's pointed out in the passage you have read from the 11th chapter of Revelation.

ERNEST:

I can see that clearly enough, but what I don't understand is the further statement here in this chapter, which is, that when the divine Kingdom is established, the nations of earth become angry, and that God's wrath is upon them. If the setting up of Christ's Kingdom is to result in God's will being done in the earth, why should it be said that the nations become angry? Is it a part of God's will that the nations be angry under the ministration of Christ's Kingdom? I thought that Christ's Kingdom is to bring peace and happiness to the nations. Do you see my difficulty?

FRANK:

Yes, I do, but it's an apparent difficulty rather than a real one. The best answer to your question is the one which the Bible

furnishes in the 2nd Psalm. It might be well to read a few verses of that Psalm just to refresh our memories. I see you are turning to it, so I'll listen while you read:

ERNEST:

Shall I begin with the first verse?

FRANK:

Yes, if you please.

ERNEST:

Very well, it reads: "Why do the nations rage"—

FRANK:

You'll notice the prophecy is speaking of angry nations—

ERNEST:

Yes, and the next verse says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed"—

FRANK:

I'd like you to pause just for a moment to notice that word "Anointed." The word Christ in the New Testament means anointed, hence the passage you read from the book of Revelation about the Kingdom of God and of His Christ, could just as well say the Kingdom of God and of His Anointed.

ERNEST:

Well, that's something worth knowing; and I notice here in the prophecy of the 2nd Psalm that it says, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed." Is this in any way associated

with what the Revelator says concerning these nations becoming angry?

FRANK:

Yes, and it explains why the nations become angry when Christ, the Anointed of God, takes unto Himself His great power to reign. It shows, you see, that the kingdoms of this world are opposed to the establishment of Christ's Kingdom, and that they angrily resist it.

ERNEST:

But according to the 4th verse of this 2nd Psalm the Lord merely laughs at them and at their efforts to resist His will. And in the 5th verse it says, "Then shall He speak unto them in His wrath, and vex them in His sore displeasure." While I'm at it, I think I'll read the next few verses, then we'll have the whole story. I'll continue with the 6th verse: "Yet have I set My King upon My holy hill of Zion. . . . Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Well, according to this, there won't be much left of the kingdoms of this world when the Lord gets through with them. But tell me, what does it all mean, anyway?

FRANK:

The meaning of the prophecy is very apparent. Jesus, of course, is the One primarily referred to as the Lord's Anointed. This prophecy is quoted in the 4th chapter of Acts, and there we learn from the apostle, that the opposition of Gentile governments against the Christ, began with the crucifixion of Jesus. In that instance worldly opposition to earth's new King seemed to triumph, in that the rulers were permitted to put Him to death. But this was only a seeming triumph, because three days later He was raised from the dead by a miracle, and declared that all power had been given to Him both in heaven and in earth.

ERNEST:

But Frank, the resurrected Jesus didn't begin dashing the nations to pieces back there did He?

FRANK:

No, for the reason that a further preparatory work for the Kingdom was to be accomplished.

ERNEST:

And what was that?

FRANK:

Turn to the 2d chapter of Revelation, verses 26 and 27, and you will find the answer.

ERNEST:

You know, Frank, I like to get real Scriptural answers, then I know they're right. Now, let's see, Chapter 2—and here's the 26th and 27th verses. They read, "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Why, this almost sounds like a quotation from the 2nd Psalm, where the promise is made to Jesus that He would be given power over the nations to rule them with a rod of iron, and to break them in pieces like a potter's vessel.

FRANK:

It is a quotation from the 2nd Psalm, and by it Jesus is promising His faithful followers that they are to share with Him in the work of His Kingdom. Notice what Jesus says: "Even as I received of My Father." Jesus had received this promise from His Father, and is here explaining that He intends to share it with His church.

ERNEST:

How then, does that explain why the nations were not dashed to pieces soon after Jesus was raised from the dead?

FRANK:

Because it shows that first His church, His joint-heirs, must be selected and gathered from the world to work with Him in the Kingdom project. It is similar to when a President is elected. As you know, a certain time elapses between the election and the time when the new President actually is in office and begins his administration. During this time he selects his cabinet members, and otherwise prepares for the forthcoming work of administering the nation's affairs.

ERNEST:

But Frank, it has been a long time since Jesus was raised from the dead. Has it required all that time for the selection of His cabinet members?

FRANK:

The Scriptures show that this amount of time had been set aside in which to accomplish this part of the divine plan for the salvation of the world. Christ's cabinet members, His church, have been selected from all nations, and during many generations. In this way they will represent a fairly complete cross section of humanity, hence will be in a position to deal with mankind intelligently and sympathetically during the thousand years of the Messianic Kingdom.

ERNEST:

Very well, but what about those who have died? That is, the ones which you say were

selected from previous generations? How can they take part in the Kingdom work?

FRANK:

These are to be raised from the dead, the same as Jesus was raised from the dead. The Scriptures speak of them as having part in Christ's resurrection. This is called the "first resurrection," and is one of the great miracles which occurs at this end of the age, even as the resurrection of Jesus was the outstanding miracle at the beginning of the age.

ERNEST:

Is it your thought, then, that the kingdoms of this world will endeavor to prevent the establishment of Christ's Kingdom, even as they opposed Jesus Himself at the beginning of the age?

FRANK:

That's the Scriptural thought, not mine. Selfish, worldly kingdoms have always been in opposition to the true teachings of Christ, and the high standards of righteousness set forth by Him.

ERNEST:

Would you say that the angry condition of the nations today is fulfilling the prophecies relating to the international opposition to Christ's Kingdom?

FRANK:

Yes, at least partly so. There are time prophecies in the Bible which indicate that the transfer of earth's sovereignty to Christ, the rightful King in the world of tomorrow, would be due to begin in the year 1914. It is a well recognized fact now that the old world, as our fathers knew it, began to end at that time. It is also a well known fact that some sort of a new world order is the inevitable outcome of the present debacle of human selfishness. From a strictly human viewpoint and without the prophecies of the Bible to guide us, I think we could all wish that the democracies should be the ones to dictate the policies of the new order. But the Lord has something even better than this in store for the people, and that is the answer to the Christian's prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

ERNEST:

In what sense, however, is the present struggle of the nations in opposition to Christ's Kingdom?

FRANK:

Because the policy of human selfishness has always been to resist change. As the end of the age approached, the Lord caused a great increase of knowledge to flood the earth. This knowledge tended to expose superstitions, and the false claims of Euro-

pean nations to rule by divine right. The desire for freedom and economic security was aroused and found a measure of expression through the democracies. Human selfishness has sabotaged the legitimate desires and progress of the people, and has left the world in a state of chaos. The Scriptural expression, "kingdoms of this world," applies particularly to those kingdoms of Europe which were the outgrowth of the old Roman Empire. When the nations became angry in 1914, these were the first to begin to crumble, like a "potter's vessel." The great struggle of the nations ever since has been to maintain the status quo of the pre-1914 order of things. All hope for that is now gone, but still the nations do not recognize the imminence of Christ's Kingdom. The best peace plans of the most righteous of the nations fall far short of the equitable laws which Christ will impose upon all.

ERNEST:

Going back to my first question, then, is it the Scriptural thought that the anger of the nations against Christ's Kingdom is merely temporary, lasting only until they recognize the blessings God's new world of tomorrow has in store for them?

FRANK:

That's the thought exactly. It is during the transition period, from the old to the new, that the nations are angry. The Prophet Haggai refers to this same time as one of shaking, but says that following the shaking, "The desire of all nations shall come." Ernest, what is the desire of all nations?

ERNEST:

Well, barring the distorted ambitions of the dictators, I should say that the desire of the people in general is for freedom, security, peace, and happiness. I think we would all like to do away with the necessity of air-raid shelters.

FRANK:

That's true, and it is these blessings that Christ's Kingdom will soon bring to the world. And better still, that same Kingdom will bring health and everlasting life to the people. Yes, because Jesus paid the penalty for man's sin, all the dead are to be raised. The nations will be angry no longer when all these blessings are received.

GOD AND REASON

A more detailed discussion of the foregoing subject is contained in the 128-page booklet, "God and Reason." This booklet has helped many in their study of the Bible and it will help you. It outlines briefly the plan of God and shows from the Scriptures what the outline of present world distress will be. First copy is free, additional copies five cents each, in any quantity.

The Dawn 136 Fulton Street Brooklyn, N. Y.

The Christian Wife

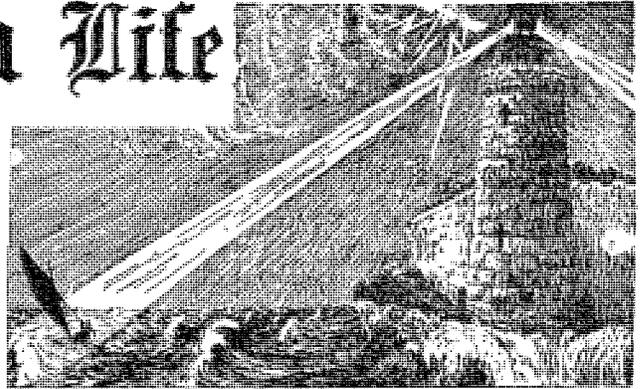
In Season and Out of Season

"Preach the Word; be instant in season, out of season."—2 Timothy 4: 2.

GOD'S will for all footstep followers of the Master is that they lay down their lives in His service and in the service of the truth. Such sacrificial service will also be on behalf of the "brethren" because in our service of the truth we are building up one another in our most holy faith. This phase of the divine will for the Christian should not be considered incidental. It is something which is directly commanded through the Word, and whatever comes to us as a direct command from God should not be considered as of secondary importance. This divine commission is binding upon us at all times, "in season, out of season." We should be willing and ready to preach the Word irrespective of whether or not the time, place and circumstances may be convenient to us.

In order to impress upon our minds the importance of His will in this connection, the Heavenly Father has used various expressions and illustrations. Christians are said to be "the light of the world." They are also referred to as "the salt of the earth." The apostle, in speaking of the relationship of Christians to their God calls them ambassadors. They are also called ministers and servants. All of these expressions suggest to our minds the thought of activity in making known the truth of God's Word in passing on to others that with which the Lord has so richly blessed us.

However, we would make a great mistake if we took for granted that these commands and exhortations to be faithful as witnesses of Jesus and the Word of God constitute all of the divine will for us. God wants us not only to lay down our lives in His service, but also to make that sacrifice in harmony with the rules and regulations which He has given us in His Word. If we fail to properly heed these, we will be like those of whom the Master speaks when He says that some would come to Him claiming that they had done many wonderful works in His name, but that He would not recognize them nor their work. Jesus, in this connection, makes it plain that because these did not serve in harmony with the divine will they were in reality workers of iniquity.



PROPERLY EQUIPPED FOR SERVICE

In order to be an acceptable ambassador of the Lord, there are certain qualifications which the Christian must meet. He must, for example, have repented of his sin, and have accepted Jesus as his Redeemer and Savior. Then he must present himself in full consecration to the Lord, to do His will. This means that he has renounced his own will, and in thus doing, has become a member of the body of Christ, accepting Jesus as his Head. After taking these steps, and being reconciled to God through Christ, the follower of the Master must then make every effort to bring his daily thoughts and words and deeds into harmony with the high standards of righteousness set forth in the divine Word. This standard of righteousness is so high that it includes even the love of our enemies and a desire and effort to do them good.

The Apostle Paul, in 2nd Corinthians 6:4-18, outlines many of the important points of Christian practice essential to our being approved ambassadors of the Lord. He says that we should endeavor in all things to approve ourselves as the ministers of God, which means according to the Greek, to constitute or establish ourselves as His servants. (See Diaglott and Dr. Strong.) Then he proceeds to outline some of these "all things." Among them are patience, pureness, knowledge, long-suffering, kindness, being filled with the Holy Spirit, having on the armor of righteousness, humility, which will enable us to serve faithfully even though unknown, and which will keep us balanced even though well-known.

He also speaks of the importance of love, which as we know, is the sum of all the Christian graces. He warns us against being unequally yoked together with unbelievers. He stresses the importance of being kept free from the worship of false gods. All of these points the Apostle shows to be important in order that our ministry be not blamed. In other words, these high standards of righteousness, these fruits and graces of

the Spirit which constitute our armor of righteousness, love unfeigned for the brethren, for the world, and even for our enemies, are the qualifications for our service. These alone, however do not constitute a complete service of God.

PREACH THE WORD

Among the qualifications for service mentioned by the apostle is that of "knowledge." This, of course, means a knowledge of the truth, and through the truth, a knowledge of God. This emphasizes that if our ministry of the truth is to be pleasing to the Lord it must be in harmony with knowledge. Knowledge in connection with our ministry is fundamentally important because if our knowledge of the Word is incorrect, what we preach will be out of harmony with God and out of harmony with His plans. This would mean that while we might be laying down our lives in a ministry, performing a service, it would not be a ministry of the divine Word. It would not be preaching the Word of truth, but would be preaching the theories and guesses of men.

The Apostle Paul in Philippians 2:16, speaks of holding forth the Word of Life. This suggests that if we are truly preaching the Word, we are holding forth a hope of life to those who hear. To properly present a message of this kind implies the necessity of explaining all the great fundamentals of the divine plan—the creation; the fall of man into sin and death; the redemptive work that is accomplished through the death and resurrection of Jesus; the hope of the high calling of this age, and the hope of restitution in the next age. All of these features of the divine plan are involved in the hope of life set forth in the Gospel. These are the great truths which it is the privilege of the consecrated to proclaim, and as they hold forth this Word of Life, they are doing that which is clearly the divine will for them as expressed in the Word.

The dispensational features of the Gospel also have a bearing upon an acceptable ministry. It is our privilege now, not only to proclaim a hope of future life through the "times of restitution of all things," but also to assure the listeners that this hope is soon to be realized. The people today are realizing more and more that human wisdom is utterly unable to find a solution for the world's problems, hence there is a growing desire to know if there is a God who is interested in human affairs, and who proposes to help the human race out of its dilemma. It is at this time, therefore, that we have the privilege to obey the commission of Isaiah 61:1-3, by comforting those who mourn.

Proclaiming the "day of vengeance" now, and comforting "all who mourn," is very much

"in season." It may be, and is, a difficult time for us to "preach the Word," but this does not mean that we should not make the effort. It means simply that we should make a greater effort in order to overcome the difficulties that stand in the way. The divine will in connection with bearing witness to the truth should never be determined upon the basis of how difficult or costly it may be for us, the Lord's ambassadors. If we let our light shine only when it is convenient or easy for us to do so the probabilities are that we will not let it shine at all.

The apostle says that we should hold forth the Word of life "amidst a crooked and perverse nation." (Phil. 2:15.) Here is an important point which we should not overlook. Human wisdom would be inclined to reason that today the people have become so perverse and wicked that it is no use to let our light shine. But this is not the way the apostle reasoned. It is perverseness and wickedness on the part of the people generally that make the witness work important. In this respect, the conditions are much the same now as they were in Noah's day, yet he continued to be a "preacher of righteousness." When sin no longer exists in the world, the witness work will be unnecessary. Then no one will need to say to his neighbor, "Know the Lord: for they shall all know Me, from the least of them unto the greatest of them saith the Lord."—Jer. 31:34.

It is true that we should not expect to convert the world at the present time; this is to be accomplished through a future work of service. But, our advance knowledge of the apparently meagre results of present witness work should not deter us from an "all-out" effort to let our light shine. Our experience has shown that one here and there has been blessed by the rays of light which have shone out as a result of our sacrifices, and which process we have every reason to believe, will continue unto the very end of the church's experiences this side the veil. We may not learn about them, and we may not know the extent to which the truth which we have proclaimed, or helped to proclaim, has reached down into the hearts and lives of the one here and there, but this should not matter to us. Our sacrifices should not be made with the object of seeing great results, or of receiving present rewards therefrom. They should be made upon the basis of faith, and because we know it is the Lord's will.

Our fallen flesh, which shrinks from sacrifice, is constantly seeking excuses for not letting our light shine. Just as Satan quoted Scriptures to Jesus in an effort to tempt Him to leave the pathway of sacrifice, so Scriptures are quoted to us now and for the same purpose. One is that we

should not "cast our pearls before swine, lest they . . . turn again and rend us." (Matt. 7:6.) This Scripture is sometimes used to prove that because the world is so wicked, so swine-like, we should not preach the truth, as it will not be appreciated, and will probably lead to persecution.

On the face of it this seems like a Scriptural argument, but actually it is not. It is very subtle. Jesus never held back from preaching the truth in order to avoid persecution. The darkness hateth the light, and will persecute the light-bearers. We should ever remember this, and expect it. Indeed, it is upon the basis of faithfulness in bearing witness to the truth, that we have the privilege of suffering with Christ. This is our partnership in the sacrificial work of the Master. "In the world ye shall have tribulation," Jesus said, "but be of good cheer; I have overcome the world." (John 16:33.) If we are not faithful ambassadors, we will not have tribulation in the world, because the worldly will be unable to recognize that we are any different from them.

To cast our pearls before swine is evidently quite a different matter from simply letting our light shine out in a darkened world. We should not attempt to force the truth upon those who do not care to hear it, nor spend time and effort trying to interest individuals who are in violent opposition to the message. We are simply to "sow beside all waters," and when we note a response on the part of one here and one there, are to make further sacrifices in order to help them to know the way of the Lord more perfectly.

HOW WE MAY SERVE

It is a matter of concern to many of the consecrated as to just how they may serve the interests of the truth. Ways and means of letting the light shine are much more numerous and varied now than they were in the days of the early church. Back in those apostolic times most of the friends were limited to whatever personal contacts they could make. This, after all, is a very important means of letting our light shine. We should not, of course, make ourselves a nuisance to those with whom we mingle in connection with the routine affairs of life, yet we should be on the alert to speak a word about the truth on every suitable occasion. We should not hold back from letting our light shine among friends and relatives for fear they may misunderstand us, or because, as a consequence, they might think less of us. Our reputation is one of the things involved in our sacrifice.

It is interesting to note how the apostles and others in the early church, sought out suitable opportunities to preach the truth. In this connection the experiences of Paul and Silas at Philippi

are encouraging. They were in Philippi because they had responded to a call to "come over to Macedonia and help us." They responded to this providence of the Lord, and spent the first week-end in Macedonia, at Philippi. They didn't wait around for some one to come to them, but rather, sought out the most likely place for the message to receive a sympathetic hearing, which was outside the city, by a river, "where prayer was wont to be made."

Here they preached the Gospel, and here those who became the nucleus of the Church at Philippi, including Lydia, of Thyatira, the seller of purple, responded, and were baptized. Years afterward the apostle looked back to this "first day," and thanked God for the fellowship of the brethren who heard the message gladly at that time, and continued faithful in the narrow way. (Phil. 1:3.) There was no fanfare nor demonstrations of great works in connection with what happened on this "first day" at Philippi. It was simply that Paul and Silas sought out an opportunity of service and used it and the Lord richly blessed their efforts.

Another apostolic illustration of how an opportunity for witnessing may be recognized and used is that of Paul's experience at Mars' Hill. The apostle was in Athens, waiting for Silas and Timotheus to catch up with him, but, nevertheless, was on the alert for an opportunity to let his light shine. He noted the idolatry of the city, and his "spirit was stirred in him." Here we see that it was the need of the people for the Gospel that stirred the apostle to action. He didn't expect to convert the Athenians, but he was filled with the desire to help them, if he could.

This is the true Christian spirit. Jesus did not expect to convert the Jewish nation, yet He said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" (Matt. 23:37.) The "would not" attitude of the world today should not discourage us from making a supreme sacrifice of all that we have and are in order to help them to whatever extent we can. It was this spirit of helpfulness on the part of Paul that prompted him to "dispute . . . in the synagogues with the Jews, and with the devout persons, and in the market daily with them that met with him."—Acts 17:17.

This led to an invitation from "certain philosophers of the Epicureans, and of the Stoicks," and others, for the apostle to speak on Mars' Hill, where a greater number and especially the philosophers, might have an opportunity to hear what he had to say. Did Paul make any converts as a result of the faithful use of this opportunity?

The record is that "some mocked, and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him, and believed." (Acts 17:32-34.) But in spite of the fact that he was mocked and there were but meagre results from his efforts, Paul doubtless would have gladly done the same thing over again. It is the same today. There are times and places where some will respond to the message, while at other times and in other places, there may be little or no response. But in any case, we should continue on with our work of sacrifice.

MODERN METHODS OF SERVICE

Personal witness work is still important and effective, probably more so than almost any other means at our disposal. It is, however, limited in the number of people it reaches. Today, this personal method of letting our light shine can be greatly augmented by the use of the printed message. There are many times in our daily comings and goings that a card or tract can be left behind for others to read, when we might not have an opportunity of giving an oral witness. The printed page also can be used to good effect to supplement the spoken word.

For those who have time and strength, the printed message in card or tract form can be distributed from house to house. Many of the brethren keep a few pieces of literature in their pockets or handbags, and leave one here, one there, on the car seat, in the station waiting room, etc., or give one to each of the various retail merchants with whom they deal. Most of the brethren could make good use of this form of service. Many today are rejoicing in the truth because some consecrated saint of God left a card or a tract in a conspicuous place where it was found and read by them.

Then there are the more general and cooperative efforts to make known the glad tidings, such as public meetings, radio work, etc. These, too, are efforts in which all may have a share in one way or another. Those who are members of an ecclesia have the opportunity of faithfully cooperating in the efforts sponsored by the ecclesia. And what blessings result to each individual who faithfully does his part in these cooperative efforts. It is a human weakness to let others shoulder responsibility which we should assume ourselves. But this should not be so among the consecrated people of God.

One of the Scriptural illustrations of light-bearing is that of Gideon's little company of three hundred, who broke their earthen vessels to let the light shine out. It was an ancient custom that only the captains of an army carried a light at night. This is why the Midianites, seeing three

hundred lights flickering over the hillside, believed them to be the lights of the captains over so numerically superior an army that they became terror-stricken at the thought of engaging them in conflict, and in the terror of that night mistook their own for the enemy and slaughtered one another indiscriminately.

There is a good lesson here for us. It is that each one of the consecrated should, in a sense, be a leader. That is to say, we should all sense our responsibility, and be on the alert to use whatever opportunities may be at hand, without necessarily waiting for some one to urge or coax us. It sometimes happens that the responsibilities of an entire ecclesia are carried by just a few brethren, possibly only one or two. If these are not present many necessary things are not properly taken care of.

Sometimes, even the financial needs of an ecclesia are made up by one or two brethren. It is not because others can't help, nor because they don't want to help. It is simply that, by nature, some are not on the alert to see and assume responsibility. We go to meetings, week by week, we attend conventions, we rejoice in the public witnesses arranged by the class, we are happy that our ecclesia is putting on a weekly radio witness, but it is easy to forget that all these things cost money and of necessity, require general and specific cooperation.

The fact that these various ecclesia activities are carried on even though we may not realize our own individual responsibility in connection therewith, does not release us from such responsibility. If all of us do what we can, even though it be but very little, it will surely mean that more can be done; and above all, it will increase our blessings. The Lord commended the widow for the "mite" she put into the treasury of the temple, not because she had done all she could. No matter how small our all may be, it is just as important in the Lord's sight as though it were a thousand times larger. Whether small or large, the Lord doesn't need our gifts. He has given us the privilege of sacrifice, because it is thereby that we prove our faithfulness to Him.

FREEDOM IN SACRIFICE

As Christians we are under a law of liberty. We are not told that we have to do this much, or that much, or anything at all. We are at liberty to put out tracts or not to put them out. We are at liberty to help with ecclesia expenses, or not to help with them, as we please. The Jews were not under such a law of liberty. Under their law they were obligated to give a tenth of all their income to the Lord. If they didn't do it, divine blessings were withheld from them.

Christians, however, are not *commanded* to give a tenth, but they are *invited* to give all. The extent to which, and manner in which, we respond to this invitation, is left with us. In our consecration we agreed to do God's will, as that will is outlined for us in the Word. If our consecration was not sincere and whole-hearted, we will interpret the Word in a manner to justify our holding back that which belongs to the Lord. If we meant it when we said to the Lord, "I give to Thee mine all," then we will be on the alert to see, and zealous to use, every opportunity that comes our way for using our time, talents, and means in His service.

* In nominal church circles, where the truth and the spirit of the truth is not known, all sorts of methods are devised in order to get the people to support the church. No doubt systematic arrangements for giving are efficient. But the zeal of the fully consecrated, truth-enlightened saints of God, should accomplish much more, and at the same time leave the brethren free. If our consecration is deep enough, and real enough to give us a proper sense of our responsibility, we will do all we can, along every line, all the time. The spirit of the truly consecrated is not that of letting the other brother bear the burden alone. Each one should be a Gideonite, and let his own light shine, in every way possible.

FREEDOM IN COOPERATION

In saying that each of the consecrated should be a leader, like the Gideonites of old, it is not with the thought that each of us should go a different way, or not cooperate with others. The Gideonites were not free to do this. They were under the strict command of Gideon, and had no liberty outside of his commands. So today, we are under the direct command of the Lord, and have no liberty of action outside of His commands. Those who did not wish to go all the way with Gideon were given the opportunity to turn back. That is the freedom we have now—the freedom to turn back from completing our sacrifice. "But we are not of them who draw back," says the apostle.—Heb. 10:38, 39.

We are to be individualists only in the sense of realizing our own responsibilities, and of being zealously on the alert to faithfully use every opportunity we can find to sacrifice our all in the service of God. However we are all brethren in Christ, members of His body, hence our activities must be governed by that which is for the best interests of the body as a whole. For this reason, there is a Scripturally outlined order for the church, and, as individuals, we should find our liberty within the framework of this arrangement. This often means the subordination of our personal preferences to the expressed wishes of

the ecclesia. Blessed are we if we can learn thus to cooperate with God's people, even though, at times, it may mean the humbling of ourselves before them.

Thus, though it may be that the time and manner of service offered may be "out of season" for us if it is "in season" for the ecclesia, we should gladly, and humbly cooperate along whatever line we may have an opportunity so to do. If the opportunity be that of tract distribution, we will use it. If it be in follow-up work, we will gladly do that, too. If it be to serve as elder or deacon, we'll accept that service in humility before God. If it should be a financial service we can render, then we should do what we can no matter how small, or large, the amount may be. We will enter enthusiastically into all these privileges, knowing that we are doing so as members of a world-wide church upon which rests the divine commission to preach the word, and thus to be the "light of the world."

Perhaps we are isolated, hence not members of an ecclesia. In which case there is all the greater need to sense our individual responsibility before God. Where a few can meet and work together they help to keep each other encouraged. Several coals of fire, when together, will continue to burn, but if separated, will die out the more quickly. So, as individual "coals," isolated from others, we will need, through faith and prayer, to keep alive spiritually in spite of the handicap of isolation. There is no better help along this line than to keep actively interested in bearing witness to the truth.

Even though we may spend a lifetime trying, and fail to interest any of our friends or neighbors in the truth, the fact that we keep on trying, means that the glorious message is kept alive in our own hearts, which is the really important thing. Every time we tell the "old, old story" it becomes "more wonderfully sweet."

The divine commission to preach the Word is given to all the consecrated. What is accomplished by our preaching is under the direction of the Lord. The Scriptures show that the Gospel-preaching work of the entire age, finally results in the bride making herself ready to be united in marriage with the Lamb. All our sacrifices along this line, therefore, are really on behalf of the brethren, and not for the converting of the world. The world receives a witness, yes, but the brethren are reached and built up in our most holy faith. It was through the self-sacrificing efforts of others that we were reached, and now, we too, should lay down our lives for the brethren—some of whom are already with us, while there are others yet to be reached. Let us then be faithful, even unto death.

Patience the Evidence of Love

"And may the Lord guide your hearts into the love of God and into the patience of Christ."

2 Thessalonians 3:5. (Weymouth.)

AS PURE light is made up of seven cardinal colors—violet, indigo, blue, green, yellow, orange, red—so pure love (Greek, *agape*) is made up of nine elements. If any one of the cardinal colors is missing from the spectrum of which pure light is made, we do not have pure, white light. And if any of the nine elements of which pure love is composed is missing, we do not have pure love.

Prof. Young defines *agape* love as the highest kind of love. He says that it is not based upon sentiment, nor feeling, nor emotion, but is a principle that finds its greatest expression in God. Jesus referred to this principle when He said, "He [God] maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And then Jesus admonishes His disciples, saying, "Be ye therefore perfect, even as your Father in heaven is perfect."—Matthew 5:45, 48.

In 1st Corinthians, 13th chapter, verses 4-7, Paul gives us a remarkable spectrum of love, as follows:

- 1 Patience—Love suffereth long.
- 2 Kindness—Love is kind.
- 3 Generosity—Love envieth not.
- 4 Humility—Love vaunteth not itself.
- 5 Courtesy—Love doth not behave itself unseemly.
- 6 Unselfishness—Love does not seek its own.
- 7 Good Temper—Love is not easily provoked.
- 8 Guilelessness—Love thinketh no evil.
- 9 Sincerity—Love rejoiceth in the truth.

As an evidence of how patience shows perfect love, note the following Scriptures:

"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope."—Rom. 5:3, 4.

"Follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. 6:11.

"Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience."—2 Timothy 3:10.

"Speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, charity, in patience."—Titus 2:1, 2.

"The trying of your faith worketh patience. But let patience have her perfect work, that ye

may be perfect and entire, wanting nothing."—James 1:3, 4.

"Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness."—2 Peter 1:5, 6.

PATIENCE DEFINED

There are two Greek words in the new Testament that are translated patience. One of these words means longsuffering, forbearance; the other, constancy, or cheerful endurance. It is this latter word that is used in our text and from which we have made quotations. Longsuffering is an *element* of pure love, but the patience of our text is *pure love in operation*. Longsuffering is often confused with patience. Longsuffering is suggestive of meek, uncomplaining endurance, with humble resignation. But patience is more positive; it is a trait which indicates strength and self-discipline. It cannot be found in immature or inexperienced Christians, but only in such as have been subjected to trials, or afflictions, pain or loss. It always shines brightest when manifested under the glowing heat of severe afflictions. This trait takes a most prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary, and the steps would soon falter along the narrow way in which the church is called to walk.

One might be longsuffering under adverse conditions that, were it possible, he would change. He who shows constancy and cheerful endurance, shows perfect love in operation. One might be longsuffering under conditions which cannot be changed. Not so with constancy, which shows a development of heart and character that manifests itself in an endurance of wrong or affliction with contentment; with full acquiescence to divine wisdom and love, and rejoices that such is the way that God has chosen. Such an one says, "I would have chosen differently, but I am glad that God has made the choice for me. May His will be done." Those who thus can place themselves in the hands of divine providence, truly find that all things are working together for their good.

An unbelieving heart was the cause of many of the sins to which Israel was apostate, and it worked their ruin. It is also the cause of the fall of many in spiritual Israel. It is in reality, a lack of confidence in God. This want of confidence in God caused the first sin. Eve believed Satan rather than God. He persuaded her that God was keeping the best thing from her, and so

sowed distrust in her heart. Satan is ever seeking to sow distrust of God in our hearts by causing us to feel that the trials necessary for our development as Christians, are evidences of His displeasure, and that we will never be able to make our calling and election sure.

Our Lord used this word patience twice. In Luke 8:15, He says, "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." In this parable of the sower, our Lord is showing that not only must the seed fall on good ground, but that it needs the storms and clouds, as well as the sun, in order that it may bring forth fruit. If we accept the storms and clouds with cheerfulness, they help us to bring forth fruit with patience.

Again, Luke 21:19, says: "In your patience possess ye your souls." Here our Lord is telling of the hardships that would come upon Israel at the destruction of the Jewish polity. They would be persecuted because of their faith; they would be thrown into prison; disowned by their parents; and would suffer all manner of indignities; but if they would endure bravely these persecutions and accept them with meekness and cheerfulness, they would possess their souls.

THE PATIENCE OF CHRIST

Our text mentions the love of God and the "patience of Christ." We notice with what cheerfulness our Lord bore every trial that God permitted Him to suffer. When the scribes and Pharisees tried to entrap Him with words, or laid a snare by which they could catch Him, in all these things He showed a cheerful spirit. While the Scriptures show that He was "a man of sorrows" in that He bore our griefs, and while there is a "godly sorrow" which is important to us, it is notable that Jesus was entirely self-possessed, or should we say, God-possessed, at all times. The Jews saw no need for Christ thus to suffer and die, and esteemed this a weakness and an evidence of God's disfavor. "Yet WE did esteem Him stricken, smitten of God, and afflicted." (Isa. 53:4.) One of the familiar phrases on His lips was: "Be of good cheer!" This was one of the outstanding characteristics of the Master's life. He met every trial with courage and good cheer. Well may the apostle admonish us to be guided into "the patience [cheerfulness] of Christ." Consider the words of Jesus spoken to His disciples:

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."—John 15:17.

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:22.

"And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled [made full] in themselves."—John 17:13.

Soon or later misfortune may overtake us and a great sorrow come in our lives. No Christian escapes trials or sorrows. Are our joys at the mercy of things that may happen to us? Have we a source of joy and pleasure that misfortune cannot take away from us? Jesus had! Consider the patience [constancy] of Christ. Note how as recorded in Matthew 5:3-12, many of the things that we would count as adversities He counted as blessings. Paul had this same idea when he wrote, "We glory in tribulations." We, too, must possess this patience of the Anointed One, for it is one of the evidences of perfect love.

One of the outstanding features of the Master's active ministry was the deep source of His life with God. And from this deep source flowed the virtues of patience, constancy, and cheerful endurance that were not dependent on men nor circumstances. There were circumstances in His life that seemed to be at the mercy of men and environment, but these did not disturb His trust in God. In the severest hours of trial this virtue of patience was manifested, and the Master could say—even through tears—"Not My will, but Thine, be done."—Luke 22:42.

PATIENCE AS THE FINAL TEST

No doubt there are circumstances in the life of every Christian that seem unjust; and try as we may, it is difficult to understand them. Oftentimes, when we have served God, seemingly with His blessing, the opportunities for service are suddenly denied us, and, apparently, we are forgotten by God. Try as we may, we can find no reason for this, and like Israel was tempted, we may be tempted with an "evil heart of unbelief," that is, a lack of confidence in God. Can we not see that by submitting cheerfully to this condition we are showing the patience of Christ?

Paul had a similar experience at the close of his life. Shut up in a Roman dungeon he was denied all privileges of service to the friends, and fellowship with them: But did this make him despondent? Ah no! Instead he wrote a letter of comfort and hope to Timothy and said, "I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—2 Tim. 4:6-8. It was in harmony with this thought, that the apostle, in his last message to Timothy, expressed himself in these words: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36.)

Thus it is established that patience is one of the evidences of perfect love. It is perfect and enduring love in operation.

The apostle says further, that having overcome the easily besetting sin, or lack of confidence in God, "Let us run with patience the race that is set before us." He said that "Jesus endured the cross, despising the shame," and we know that He did it with cheerfulness. Further, we note the words of James (1:2-4), "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This, dear ones, is love that has been proven.

The Christian life in some respects is like the building of a bridge. Everything that goes into a bridge is first tested for its tensile strength, and when the bridge is finished it has a final test to see if it will come up to the requirements that are expected of it. So the apostle reminds us that "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:13.) The message to the Philadelphian church seems to indicate that one of the final tests is patience, for the Lord says, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. 3:10.

In view of these truths, as they have been presented by our Lord and His apostles, let us review the past experiences of our lives which have been hard for us to bear, and see if we have been showing the patience of our Lord, as we should. We know that whom the Lord loveth He chasteneth, and that if we do not have chastenings, it is a sign that our Father does not love us. Why then, should we not rejoice in these experiences? How much our Lord's words and experiences mean to us! If we are enduring our trials in an impatient, dissatisfied, and unhappy frame of mind, is this not a clear indication that we have not the patience of our Lord, who said, "I delight to do Thy will, O My God"?—Psa. 40:8.

Did the Lord enjoy the sufferings that He was called upon to endure? No, because it is written, "He was heard in that He feared." (Heb. 5:7.) And yet, because it was a part of His disciplining, He accepted trials with cheerfulness. To bear one or two trials uncomplainingly would not prove that we had the patience of our Lord; but if we continue in this attitude, though the trials are ever increasing, it will prove it.

How often we display a lack of faith in God. The spies that Israel sent ahead of them reported that the inhabitants of the land were so large that the Israelites were but as grasshoppers compared to them, and they doubted God's ability to give them the land. Our God is as large as our faith, and when we learn this, then we can know for certainty that He is arranging all things for our best interests, and we can with cheerful endurance bear the things He permits to come into our lives. Seeing that we are living in the midst of perilous times, in which all things that can be shaken will be shaken, let us heed the word of the Lord, "In your cheerful endurance possess ye your souls."

Brother Russell has written: "Let us remember the importance of patient endurance that we may not only cultivate the Christian graces and practice them, but that we many take joyfully the trials, persecutions, or difficulties which our Lord may see proper to come upon us for the development of that character which He explains is of paramount importance, and without which perfect love cannot be attained or maintained."

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Rightly Dividing the Word of Truth

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Timothy 2:15.

ONE manner in which Christians should endeavor to rightly divide the Word of truth is in connection with the time element of the divine plan. The importance of this lies in the fact that what is true of one age, is not necessarily true of another. The failure to rightly divide the Word of truth might mean the entertaining of unjustifiable hopes and engaging in unauthorized service for the Lord. Paul's advice to Timothy contained in our text, was evidently designed to protect him from falling a victim to the erroneous doctrines held by some in the early church. In verse 18 of the same chapter we read, for example, of some who had become confused to the extent of believing that the resurrection of the dead had already taken place. These, apparently, had also convinced others of this erroneous view.

The apostle knew that those who rightly divided the Word of truth would know that, while the resurrection of the dead is the hope of the church, it had not taken place at that time. This would, in turn, have a direct bearing upon the work which God was then accomplishing.

The doctrines of the Bible are intended as a guide to Christian conduct. These doctrines are related to the times and seasons of the divine plan. Hence, not only does a knowledge of these times and seasons serve as a protection from false doctrines, but also indicates God's will concerning *our activity*—that is, what particular work the Heavenly Father is pleased to have us do. The high standards of righteousness set forth in God's Word are always the same. Dispensational truth does not change these. Christian conduct and character should, therefore, be governed at all times by God's standards of holiness.

Personal holiness, however, is not all there is to doing God's will, especially as it is enjoined upon the followers of the Master. Christian character is the background and basis for Christian service. It is that which qualifies us through Christ to enter upon a Christian career. It is in respect to the Christian's career that an understanding of dispensational truths of the Bible are so fundamentally important. The activities of the church, although always harmonious, have varied from time to time, and those who have been alert in their efforts to rightly divide the Word of truth have been aware of the changes. Thus these have walked in the light, and their service has been acceptable to the Lord.

The ministry of Jesus is a splendid example of how rightly dividing the Word of truth enables one to know the Father's will relative to activity in service. In Matthew 4:12, 17, we read, "Now when Jesus had heard that John was cast into prison, He departed into Galilee. From that time Jesus began to preach, and to say, Repent: for the Kingdom of heaven is at hand." From this language it is obvious that John's imprisonment confirmed the Master in the conclusion that the time had come for Him to preach this particular message that the Kingdom of heaven was at hand.

One might well ask, why did not Jesus preach the Kingdom message before this time. He had been anointed to preach at the time of His baptism, so why should He delay this particular phase of the message until He had heard that John had been cast into prison? Obviously, the only answer is, that Jesus, by rightly dividing the Word of truth, knew the Father's will, which disclosed that His public ministry pertaining to the eminence of the Kingdom of heaven, was not to begin until John was imprisoned. A number of Old Testament prophecies foretold that the ministry of John the Baptist was designed as a preparatory work to precede the ministry of the Master. (Mal. 3:1; Isa. 40:3.) Hence, until John's activities were measurably complete, our Lord knew it was not the Father's will for His public ministry to begin.

Another, and even more outstanding example of how Jesus rightly divided the Word of truth, and thereby was guided in the doing of the Father's will, is brought to our attention in Matt. 10:5-7. This passage records the incident when Jesus sent the disciples out into the service. It reads, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand." Not only was this a commission of service, but it also limited that service. These ambassadors of Jesus were to go only to the Jewish people. Why? Three and a half years later, this same Gospel did go to the Gentiles. In fact, subsequent years saw the Gospel preached and preserved in the main by the Gentiles to whom Jesus refused it during the time of His earthly ministry.

The apparent inharmony of this changing situation as to the status of the Gentiles with relationship to the Gospel, is understandable only as we rightly divide the Word of truth. This is what the Master had done. Jesus, no doubt, was ac-

acquainted with the prophecy of Daniel relating to a period of special favor determined upon the nation of Israel. Briefly stated, this period is designated as one of seventy symbolic weeks, which was actually 490 literal years. (See *Studies in the Scriptures*, Vol. 2, Study 3.) Jesus' ministry began just seven years before the full end of this special favor to Israel, and because He was fully acquainted with this dispensational truth, He knew it would not be pleasing to His Heavenly Father to have the message go out promiscuously to the non-Jewish races of His day. For this reason His instructions to His disciples were very specific.

It is evident from this that had Jesus taken the attitude that dispensational truth was not important, His instructions to His disciples would have been in error, and He, as well as those misguided by Him, would have engaged in a service not in harmony with the Heavenly Father's wishes. This period of special favor to Israel ended approximately three and one-half years after the Master's death. Then, in the divine providence, the apostles were informed through Peter of the dispensational change, and, as a consequence, the gospel was extended to the Gentiles. Eventually the proclamation of the message was carried on almost exclusively among the Gentiles.

DISPENSATIONAL TRUTH SHOULD GUIDE US

Just as it was important for Jesus to be acquainted with the times and the seasons of the Father's plan that He might be able to do His will acceptably, so it is also important now to rightly divide the Word of truth, that thereby we may be familiar with what God would have accomplished in the earth today. Thus it is that in our service for God we are able to cooperate intelligently and in a way that is pleasing to Him. Consecration to do the Father's will therefore, implies a diligent study of God's will on the part of the consecrated in order to be assured of exactly what the Divine will may be. It is not enough that the Christian lay down his life in service. If that service is to be acceptable to God, it must be in harmony with God's will as He reveals it through His Word, and as it applies to the times in which we are living.

The meticulous care manifested by Jesus in seeing to it that the disciples did not work contrary to the Father's will, suggests the precision with which God desires all of His people to observe the times and seasons of His plan, and to thus have their consecrated lives governed thereby. From the standpoint of human reasoning, one might very well ask what possible harm could come as a result of telling the glorious message of the Kingdom to the Gentiles, irrespective

of whether or not the seventy weeks of special favor to the Jews had ended. But, human reasoning is futile in face of clear Scriptural instructions. St. Paul advises that we should use the sword of the Spirit to strike down these human reasonings which exalt themselves above the knowledge of Christ.—2 Cor. 10: 4, 5.

It is well to note that when the proper time did come for the Gospel to go to the Gentiles, the Apostle Peter was informed of it by a vision. When this definite information reached the apostle, it would have been just as displeasing to God had he gone contrary thereto, as it would have been had he insisted upon preaching to the Gentiles at the time when Jesus said that they were to be ignored. Just as in the material realm there is a proper time for sowing and another time for reaping, so in the outworking of the divine plan, it is being carried forward in an orderly way to completion, and those of us who are consecrated to do the Lord's will, and thus are cooperating with Him in what He is doing, should give all diligence to rightly divide the Word of truth in order that we may be workmen that need not be ashamed.

In observing the example set before us in the life of Jesus, we can see that the Heavenly Father does have well-defined times and seasons, and that He desires His servants to be acquainted with and to work in harmony with them. We also see that God does not leave us in darkness as to His work, because to do so would render it impossible to perform His will acceptably. When we realize the importance of dispensational truth as it relates to Christian activity, it is not difficult to understand why some of the precious truths belonging to this end of the age have been so viciously attacked by the adversary.

Satan's efforts to stumble Jesus were along the line of suggesting to Him a way of doing things which, although seeming to arrive at the same end, were in reality contrary to the course that God had outlined for Him. The dispensational truths belonging to Jesus' time were designed to chart a course for Him, and the same is true of the dispensational truths which belong to our time. Knowing that Satan's efforts all during the age have been to becloud the Christian's mind relative to the divine will for him, it is not surprising that the confusion of today manifested in the minds of some suggests that the same wily foe who succeeded in convincing some at the beginning of the Gospel dispensation that the resurrection had taken place and the Lord's reign had already begun, is continuing now to becloud the issues of the truth, for the purpose of turning aside those who are desirous of pleasing God.

THE HARVEST WORK

Without question, the parable of the wheat and the tares (Matt. 13:24-30; 36-43) indicates that there would be a season at the end of the age when the nature of God's work would change; and there would be a reaping, or gathering of the true wheat class, the church. The wheat and tares parable shows beyond question that there would be a work affecting the Lord's people here on earth at the end of the age called a harvest work.

Some, thinking that this parable is intended to point out the reward of the wheat class as each one completes his earthly course, and that this has been going on throughout the entire age, fail to be guided by the dispensational truth which the parable really teaches. The Apostle Paul did not expect to be rewarded at death. In writing to Timothy, he says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (2 Tim. 4:8.) The parable definitely shows that the two classes represented by the tares and the wheat were to grow together without being disturbed until the harvest. Jesus' explanation of the parable states definitely that the harvest to which He refers is not the end of each Christian's earthly experience, but the *end of the age*.

Tares are an imitation of wheat, hence the evident lesson of the parable is that God's true people, represented by the wheat, would intermingle with many who, while outwardly appearing as wheat, are, in reality, tares, or counterfeit wheat.

Another important lesson of the parable is conveyed in Jesus' definition of who are represented by the wheat. He speaks of these as the "children of the kingdom." This means that the wheat class are those who are begotten and inspired by the glorious kingdom hope. It suggests that throughout the entire age there have been a few here and there who have, in a measure, been able, amid all the confusion with which they were surrounded, to hold on to the truths of the kingdom which were originally taught by Jesus and the apostles.

The tares, on the other hand, are said by Jesus to represent the children of the wicked one. This does not mean that the tares have necessarily been evil, immoral people. It simply means that they have been a class who have been misled and influenced in their religious activity and outlook by doctrines of the adversary. Among these doctrines have been the eternal torture theory, and other heathen concepts of Christianity. These tares have been imbued with a false idea of the kingdom, in that throughout much of the age they have held the view that the Kingdom of

Christ was operating through the church-state system which they, contrary to divine instructions, had instituted.

The parable shows not only that the wheat, the true children of the kingdom, would be separated from the tares at the end of the age, but it shows also that the tare element would be bound in bundles and burned. The fact that today we see the counterfeit kingdom systems of the earth being destroyed in the fire of the great time of trouble, is good reason why we should be especially on the alert to note what the Lord has been doing, or rather, having His people do, in connection with the separating of the wheat from the tares. This again should be with the view of determining as definitely as possible just what the Lord's will is for us. If we are imbued with the hopes of the kingdom, and for this reason are properly looked upon by the Lord as the children of the kingdom, then the lesson of the parable of the wheat and the tares is a very important one to investigate at the present time in order that its dispensational lessons may be clearly understood.

SEPARATION ELSEWHERE SHOWN

In Revelation 18 we are furnished with another symbolic description of conditions in the church at the end of the age. The entire nominal church, or nominal christendom, is here referred to symbolically as Babylon. The Lord's people, as individuals, are invited to separate themselves from this Babylonian system, with the explanation given that Babylon has become "the hold of every foul spirit, and the cage of every unclean and hateful bird." While different symbolisms are used in this prophetic description of the nominal church at the end of the age, than that of the wheat and tares parable, yet, the lesson is very similar in that it shows that there was to be a *separation* of the true from the false.

In the wheat and tare parable the tares are shown to be bound in bundles and destroyed, while in the picture of Revelation 18, those who do not leave Babylon are said to partake of her sins and to receive of her plagues. As we read through the chapter we see that the plagues which come upon Babylon result in her complete overthrow and destruction. This is another remarkable correspondency between the two pictures as to the separating work and the ultimate destruction of the counterfeit or false systems of religion.

In the prophecy of Revelation 18, in which the Lord's true people are invited to separate themselves from Babylon, we are told that a voice is heard extending the invitation to "come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Obviously this voice is not one which is audible

from the sky. It is unquestionably a message which reaches Babylon by means of messengers of the Lord's appointment. In other words, there seems little doubt but what this call to come out of Babylon at the end of the age is extended through a message of truth pertaining to the real condition of Babylon and the importance of the Lord's people separating themselves from her.

In the prophecy of Matthew 24 pertaining to the end of the age, one of the things therein mentioned is that at that time the Lord would send forth His angels to gather His people from the four corners of the earth. Here again we have a picture of a harvest work being carried on. Manifestly all three of these prophecies—the wheat and tares parable, the Lord's prophecy of Matthew 24, and the prophecy of Revelation 18—apply to the same time and to the same work. They all point forward to the fact of a separation that was to take place at the end of the age, and also, that this separation was to be accomplished by means of messengers who would proclaim truth which would, at that time, be "meat in due season."

WE ARE NOW IN THE END OF THE AGE

There are probably few students of the Bible today but who agree that we are living in the end of the age. Agreeing to this, it is then necessary to look over the field to see if, in this general period of the end of the age, a message has gone forth inviting the Lord's true people to separate themselves from the God-dishonoring systems which have masqueraded in the name of Christ, and which have claimed to be Christ's Kingdom. We find that just such a message has been given and that the separating work has been accomplished.

The present truth movement which began in the early seventies of the last century started out with the circulation of 1,400,000 copies of the booklet, "Food for Thinking Christians." This message of truth was distributed to ministers and church workers throughout the entire country. But it was not received gladly at the time, either by ministers or by church people generally. Instead, Christendom refused the glorious message of truth and began to resist it. In the years that followed, however, individuals received the message and, as a result, found it necessary to sever their connections with these hard and fast sectarian groups, or bundles of tares. In other words, it is a self-evident fact beyond all dispute that such a work of separation has taken place as divinely forecast and intended. The message of present truth as it has been proclaimed since the early seventies and on down to the present time, has always had associated with it, directly or indirectly, information concerning the condition of

nominal Christendom, and why the true followers of the Master should separate themselves therefrom.

That this work of harvest is one that was intended to be accomplished largely by proclamation of the truth in the hands of the Lord's people is clearly illustrated by the typical harvest which took place at the end of the Jewish age. The Jewish Age harvest, to be sure, was not a separation of wheat and tares, but a separation of the wheat from the chaff. The claims of the Jewish people to be the Kingdom of God was not a false claim. Therefore the wheat and tares illustration would not fit. The particular point, however, to be noted in this connection is that the separation of the Lord's true people from the great mass of the Jewish nation at that time, was accomplished by the proclamation of a message of truth.

Jesus said to His disciples that they were to look upon the fields which were already ripe unto the harvest, and that they were to pray that the Lord would send forth more reapers into this field. Perhaps the question may arise as to whether it is logical to think of wheat as harvesting wheat. However, the Lord's use of language indicates that this is proper. The disciples were among the true wheat class at the end of the Jewish age, and they were sent forth, in turn, to reap, in the harvest work of that time, the additional wheat.

Similarly a great harvest work has proceeded at the end of this age. There has been an outstanding proclamation of Kingdom truth during the last half century and more. In the Lord's providence, that message has been proclaimed all over Christendom, and even in heathendom, so widespread has been its influence. It was so pronounced and so well recognized by the leaders of religious thought the world over, that the mere mention of "Millennial Dawn" was enough to call forth heated expressions of bitterness in many of the churches of Christendom. By this proclamation of the truth, the wheat class were reached and refreshed. And as each one heard and responded in heart and mind he added his voice to the glad refrain.

There have been individual believers in the hope of the Millennial Kingdom throughout the entire Gospel age, but not since the apostles fell asleep in death, until the beginning of the harvest in the early seventies, did God permit the Kingdom message to go out in such volume and effectiveness as it has during this period. The effect has been to cause the children of the Kingdom to stand out as a separate group from the great mass of those who believe that the church-state systems of the world constitute the true Kingdom of Christ.

HARVEST STILL PROGRESSING

Since the death of the one whom the Lord used so largely in connection with the proclamation of the harvest truth, there has been a temporary partial scattering of the Kingdom class in so far as a cooperative ministry of the truth is concerned. But this in no way nullifies the reality of the harvest work which has been accomplished. It is merely a further testing and refining of the Lord's people preparatory to their shining forth as the sun in the Kingdom of their Father. Some have said that what we claim to have been the harvest work was not really so, else it would have endured. It has endured! While it is not now being conducted on so widespread a scale it is, nevertheless, proceeding by God's help, to a complete consummation. In fact, from the divine standpoint, that is just what we should expect—the decreasing of the true wheat this side the veil, and the increasing of those beyond, and consequently, the nearer and closer the realization of our hopes in the early establishment of His Kingdom upon earth. We venture to say that not one in a thousand who accepted the harvest message has ever reaccepted the theory that churchianity represents Christ's Kingdom on earth. As well may we say that the harvest of the Jewish age, which was carried on by Jesus and the apostles, was a failure, or futile, simply because when the apostles died, the outward church arrangements founded by them disintegrated.

The point we should never lose sight of is that it was not God's purpose to organize His people into a world-wide and unshakable unit this side of the veil. The harvest work was not intended to accomplish this for them.

The Kingdom truths promulgated by Jesus and the apostles have lived in the hearts of a few individuals during the entire age. These truths were revived and broadcast to all the world during the Gospel age harvest, with the additional information that the King is again present. As the truth there planted in the hearts of God's people laid the foundation of the Gospel age work, so the truth of this harvest lays the foundation for the Millennial age work. Jesus explains that the culmination of the wheat harvest, described as the barn condition, will be realized when the church shines forth like the sun in the Kingdom of the Father.

To further clinch the conclusion that we are in the end of the age, and therefore have witnessed the harvest work in progress, is the fact that we now see the beginning of the burning of the tares. The great fire which was to destroy false churchianity, and therefore false Christendom, is already burning. Millions of tares have

already lost their identity as tares, and now appear as mere worldlings which they really were, with no profession of Christianity of any kind. Facts as they are now discernible in this connection furnish positive evidence that we have reached the end of the age and are therefore witnessing this phase of the harvest work.

CHIEF REAPER PRESENT

In connection with each of the prophecies pertaining to the harvest work at the end of the age, there is brought to our attention the fact that then the Chief Reaper of the harvest would be present. The wheat and tares parable shows Jesus as the Chief Reaper instructing the reapers concerning the work of harvest. In the prophecy of Revelation 18, the presence of Christ is indicated in the statement that an Angel is seen coming down from heaven. The prophecy of Matthew 24, not only portrays the conditions at the end of the age, but also clearly reveals that these same signs are also indications of *the presence of Christ*. In Revelation 14, verses 13 to 15, we are told that the Chief Reaper is present, who is "One like unto the Son of Man," and that he has a golden crown on His head and a sharp sickle in His hand, and that the time has come to reap.

Thus we see that all of these prophecies pertaining to the harvest and to the presence of the Chief Reaper during the harvest, are harmonious and present to us the same general truth. Inasmuch as the evidence with which we are now surrounded is so positive that the end of the age has indeed been reached, that the message has gone forth, and that now the tares are being destroyed preparatory to the wheat class shining forth as the sun in the Kingdom of the Father, how can there be any doubt at the present time as to the position of the Lord's true people with regard to His will and work.

The practical application of this harvest truth to our endeavors to rightly divide God's Word in order that we may cooperate intelligently with Him, is important. It means that we will recognize the responsibility we now have to present, not only the devotional truths pertaining to our loyalty of heart and mind to God, but, also, that our message will contain those elements of Kingdom truths and prophecies which will make it especially applicable now. The Lord wants us to join in the work of the reapers. This means that He wants us to proclaim that message of truth which will do a separating work between the tares and the wheat. Failure clearly to recognize this dispensational truth, means a failure to appreciate fully the Lord's will concerning us in these days of preparation, and such failure surely cannot merit His approval.

When we recognize the importance of the harvest message of truth which includes the fact of the presence of the Chief Reaper, Christ, it is not difficult to see why the doctrine of Christ's presence has been attacked so widely. Now that the prophecies pertaining to the end of the age are being so clearly and wonderfully fulfilled to all whose eyes and ears of faith have been opened, let us lay fresh hold upon *the reality* of these dispensational truths and fully appreciate the fact that through them God has given us specific instructions pertaining to our activity, and that by adherence to these instructions we can show ourselves approved unto Him.

Failing to recognize the presence of the Lord and the work of the harvest that has been progressing to its consummation, the tendency may be to fellowship more or less with that which the Lord has definitely identified as unclean. We may be tempted to discount the evil effect of the blasphemous doctrines of Babylon, such as the eternal torture theory and others, and say to ourselves that as long as those who hold those doctrines are able to sing hymns with us and talk about Jesus—although they do not understand the philosophy of the ransom—we will continue to encourage their friendship and fellowship. After having seen the blasphemies of Babylon, such a course would, undoubtedly, be displeasing to the Lord, because of a failure to rightly divide the Word of Truth.

Even though we may be firmly established in the dispensational truths now due, and by which the Lord is guiding us in our service of Him, there is still the necessity of watchfulness lest the adversary lead us astray along other lines. He may, for example, get us to believe that while we are indeed living in the end of the age, in the time of the harvest, yet that the harvest closed many years ago and that now there is nothing to be done except to "stand and wait." On the other hand, Satan may succeed in getting us to believe that the harvest being over, the Lord wishes us now to be active merely in proclaiming a message of truth to the world. Let us be on guard along these seductive and subtle lines.

The Lord makes it clear in His Word that he desires us to proclaim the whole Kingdom truth until the nighttime of trouble settles down upon the world, when activity along this line will no longer be possible. In our endeavors to rightly divide the Word of Truth, it becomes evident that following the glorification of the church, and also following a brief period of darkness in which no message of truth of any kind will be permitted, there will come an opportunity for a wide circulation of the truth as indicated in the message of Revelation 19: "Let us be glad and rejoice, . . .

for the marriage of the Lamb is come, and His wife hath made herself ready."

This is a message that will have incorporated in it, not only restitution hopes for the world, but the definite information that the church of the Gospel age has been completed and united with the Lamb in glory. This message, therefore, will be one which will be proclaimed either by the great company class, or by those who will be of the restitution class—possibly by both. However, only future developments can make this clear.

Meanwhile, we have not yet reached the dark night of trouble which closes the church's privileges of proclaiming the truth; therefore, there is no evidence that the Lord wishes us to make any change in the message. It is still His will that we make known the entire plan of the ages, including the hope of the high calling of the church. Let us be faithful, therefore, in making use of all the opportunities that are still ours. Let us endeavor to faithfully continue our study of the Word that we may be blessed of the Lord in rightly dividing it and thereby knowing His will for us. And, when definitely learning the divine will, let us realize a full sense of the responsibility which it imposes upon us to lay down our lives in service and sacrifice as did our Captain and Redeemer, Christ Jesus, making known the glad tidings of His coming glorious Kingdom to be established in all the earth. Hallelujah for such a message as this!

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International Sunday School Lessons



PAUL PREACHES FAITH IN CHRIST

August 3—Rom. 3:21-31; 5: 1, 2.

GOLDEN TEXT: "As it is written, the righteous shall live by faith."
—Rom. 1:17.

THE apostle is addressing believers at Rome, some of whom were probably converts from amongst the Gentiles, while undoubtedly a considerable portion were converts from Judaism. This is implied by the fact that the apostle so particularly explains the law, not as to Gentiles having no knowledge of the law, but as to Jews having full knowledge of it.

The epistle is a very comprehensive statement of the entire plan of God. The apostle begins in the first chapter by showing that God was not responsible for the prevalent degradation, ignorance, sin, etc., throughout the world, and concludes with the crushing of Satan under the feet of the saints during the Millennial reign of the Christ.—Rom. 16:20.

He explains that at one time God gave to mankind in general certain knowledge and blessings, but that "when they knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." He explains that thus gradually men came down to idolatry and bestiality, dishonoring and degrading themselves, and "perverting the truth of God into a lie"; "for which cause God gave them up to vile affections and a reprobate mind, to do those things which were not proper." Thus they became filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, dispute, deceit, malignity, etc. Thus he accounts for the various degrees of degradation and superstition prevalent throughout the world.—Chapter 1:21, 22, 25, 26, 28, 29.

The apostle's argument is that none being righteous, none could be acquitted or approved before

God, whether they had the law or did not have it, because none would be able to keep that law perfectly. Thus he proved that the Jews as well as the Gentiles, up to the time of Christ, were all under sin, all under condemnation, and that none of them had any claim upon eternal life, according to divine arrangements thus far made. For, "by the deeds of the law there shall no flesh be justified in His sight."—Chapter 2:17; 3:9, 10, 19, 20.

Appealing to those who had formerly been Jews, and who had been inclined to boast of themselves as God's favored people, and inclined to think that in some sense of the word they were still more favored of God than those formerly Gentiles, the apostle says, "Where is [the room for] boasting then?" And he answers, "It is excluded." There is no room for boasting; the Jew and the Gentile having come into Christ are on a common level—both have been justified by faith in Christ; neither was benefited nor injured by his previous experience, whether under the law or without the law, if now by God's grace they had received adoption into His family through Christ.

Boasting on the part of those who previously had been Jews would certainly be excluded, for they had not been able to perform the works which their Law Covenant had demanded, and now being exempted of God, under the law of faith, it would hinder them from any boasting as respects the law of works. "Therefore we conclude that a man is justified by faith, without [necessity for] the deeds of [works demanded by] the law."

As Abraham was justified, and received into favor with God, because of his exercise of faith, so, says the apostle, it is with us: "Being justified by faith we have peace with God through our Lord Jesus Christ." And how and why through our Lord? Because, says Paul, "He was delivered for our offenses [bearing the condemnation which those offenses implied and in-

involved—the very offenses or weaknesses of the flesh which hindered Jews from keeping the perfect law at Sinai, and being justified under it by works of obedience to it]."—Chapters 4:25; 5:1.

This justification which we receive through faith in Christ, becomes to us the basis of our new hope—of becoming His disciples, and if faithful, finally joint-heirs with Him in the Kingdom. This the apostle expresses in the words, "By whom also [additional to justification and its peace] we have access by faith into this grace [the privilege of adoption into God's family] wherein we stand, and rejoice in the hope of the glory of God [in the hope of sharing God's glory and Kingdom with our Lord and Head]."

Our Golden Text refers to Habakkuk 2, where the statement is made, "The just shall live by faith." Evidently this thought strongly impressed Paul, for he mentions it three times—in his letters to the Romans, the Galatians and the Hebrews. Real faith in the Lord implies not only justification and acceptance of the gift of righteousness through Christ's sacrifice, but the acceptance of all the instructions of the Lord's Word and loyal obedience to them. It is in accordance with this that the apostle says, "He that doeth the will of God, abideth [or liveth] forever." Questions:

Was the Church at Rome made up of Jewish or Gentile Christians, or both? Give reasons.

Were the Jews who became Christians hindered by their former experiences under the Law?

Why is faith so important an element in connection with the Christian's justification?

JAMES TEACHES CONSISTENT CHRISTIAN LIVING

August 10—James 1:17-22; 2:14-17; 4:13-17; 5:12.

GOLDEN TEXT: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."
—James 1:27.

THE church of the Gospel age is Scripturally termed the "church of the Firstborn," and in the first portion of our lesson today is

spoken of as a firstfruits unto God of His creatures. (Heb. 12:23; Jas. 1:18). The two thoughts are in full accord; firstborn ones imply later born ones, firstfruits imply later fruits. Thus does the Lord draw our attention to the fact that, while His plan has had its most gracious beginning with the elect of this Gospel age, His favor will not end with these, but ultimately will proceed to all the families of the earth, in accordance with His great oath-bound Covenant with Abraham, "In thy seed shall all the families of the earth be blessed." The firstborns constitute a seed class. Christ is the Head or first of this firstborn company. But it will not be complete until the last member of the body of Christ shall have been passed over from the earthly to the heavenly life and nature.

The beginning and development of the new nature is likened by the apostle to the beginning and development of human life. As in the one case there is a begetting and then a birth, so also in the other. The saints are said to be begotten of God through the Word of truth. (1 Pet. 1:3; 1 John 5:18; James 1:18.) That is, they receive the first impulse of the divine life from God through His Word. When they hear the call, "Present your bodies a living sacrifice, holy [ransomed, justified—and therefore] acceptable unto God, which is your reasonable service" (Rom. 12:1), in that very act the spiritual life is begun. Such find themselves at once thinking and acting as the new (transformed) mind prompts, even to the crucifixion of the human desires. From the moment of consecration these are considered by God as "new creatures."

Thus to these embryo "new creatures" old things (human desires, hopes, plans, etc., pass away, and all things become new.

The embryo "new creature" continues to grow and develop, as the old human nature, with its hopes, aims, desires, etc., is crucified. These two processes progress simultaneously from the time consecration begins until the death of the human and the birth of the spiritual results. As the Spirit of God continues to unfold, through His Word, more and more of His plans, He thus quickens our mortal bodies (Rom. 8:11), enabling them to render Him service. But

in due time we will have new bodies—spiritual, heavenly, adapted in all respects to the new, divine mind.

The apostle follows with the argument that since the brethren are new creatures in Christ, have been begotten and their new life started by the Word of God, it would be inappropriate thereafter to follow their own ideas, or to express their own thoughts, except as these are in accord with the Lord's Word. He says, "Wherefore"—how obvious and important is the apostle's observation that—"the wrath of man worketh not the righteousness of God." (James 1:19, 20.) And since we as new creatures are wholly devoted to the accomplishment of the righteousness of God, both in ourselves and in others, let us resolve to follow this exhortation of the Apostle James, to be alert, attentive students of the Lord's Word, seeking in every experience of our life to be guided not by our own or the ideas of other human beings, but only by the Word of God. Thus we shall place ourselves in line with the prayer of our Master who said, "Sanctify them through Thy truth, Thy Word is truth."

Our Golden Text presents a similar thought to that of the Apostle Paul in Ephesians 5:27. Both apostles would impress upon us the importance of keeping ourselves unspotted from the world.

In Psalms 45, the church, as the King's daughter, is represented as presented at the marriage in a clean linen robe, richly embroidered—the embroidery, we believe, representing the development of character on the part of all the faithful. The robe would represent the imputed righteousness of Christ, we understand, and is the basis of any good works which we can perform, and even then, before we can accomplish anything, we must have and must follow the pattern given us by our Lord. This garment, must be spotless, clean and white—"without spot, or wrinkle, or any such thing." (Eph. 5:27.) If we would be accepted as a member of His bride, we must "be diligent that we may be found of Him in peace, without spot and blameless."—2 Peter 3:14.

Questions:

What is implied in the expressions "firstborn" and "firstfruit"?

To what does the apostle liken the

beginning and development of the Christian life?

Should Christians, as "new creatures," attempt to follow their own ideas and plans? If not, why not?

PETER ENCOURAGES SUFFERING CHRISTIANS

August 17—1 Pet. 4:12-19; 5:6-11

GOLDEN TEXT: "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." — Pet. 4:16.

IN this epistle the Apostle Peter has much to say about faith, and of trials and suffering in the development and strengthening of Christian character. In the first chapter he addresses those who have obtained like precious faith, and exhorts, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

Faith has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract; the latter is its concrete form. It is in this latter, fullest sense we read that, "With the heart man believeth unto righteousness." (Rom. 10:10.) Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is "impossible to please God."—Hebrews 11:6.

An intellectual grasp of the fundamental principles of divine truth is necessary as the foundation of faith. Trust and reliance to the extent of His promises upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of His children, make up the superstructure of our faith. The trial of our faith to which the Lord and the apostle refer is therefore a trial, not only of our intellectual recognition of divine truth, but also of our heart reliance upon God. In both respects every true child of God will find his faith severely tried, and, as a soldier of Christ, let him not fail to be armed for the conflict.

If an attack is made upon the intellectual foundation of our faith we should see to it that we have a "Thus saith the Lord," for every item of our belief. Let the Word of God settle every question, and let no human philosophy, however

ingenious, lead us into the labyrinth of error; for if the foundations of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity and temptation beat against it. Doubt and fear will cause it to tremble, and when it is thus weakened the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

Let us, therefore, look well to the foundations of our faith—study the doctrine and get a clear intellectual conception of every element of divine truth the inspired Word presents to the people of God. Let us become rooted in the faith, the doctrines of God, and hold fast. They are the divine credentials; and let us give earnest heed to them, lest at any time we should let them slip.—Heb. 2:1.

We need also to look well to the superstructure of heart reliance, which is really in greater danger from storms and floods than are the foundations, being even more constantly exposed. The Apostle Peter tells us that a tried, proved faith—a faith that has stood the tests of fiery ordeal and come off victorious—is very precious in the sight of God.

The apostle exhorts, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy." It is worthy of notice here that special reference is made, not to the tests of intellectual belief brought about by the presentation of false doctrine, but to reproaches and persecutions for Christ's sake, either for adherence to His doctrines or conformity to His righteousness. The apostle adds: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." He warns us to take heed that we suffer not as evil doers. "Yet," He says, "If any man suffer as a Christian [that is, either for Christian principles or Christian doctrine], let him not be ashamed, but let him glorify God on this behalf."

Questions:

Why is the trial of Christian faith much more precious than gold?

Along what two lines particularly does the adversary attack the Christian's faith? How should we be prepared to resist these attacks?

Is there any suffering in which the Christian should not rejoice?

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT

August 24—Hebrews 9:11-22

GOLDEN TEXT: "Having been made perfect, He became unto all them that obey Him the author of eternal salvation."—Heb. 5:9.

THE apostle in this epistle was addressing Christian Hebrews, of whom many, after coming into Christ and accepting Him as the Redeemer, felt that somehow they must still maintain their relationship to the Law Covenant and its ordinances. In his endeavor to make this matter plain (Heb. 9:13, 14) St. Paul points out that before the Law Covenant went into effect, it was necessary that blood should be shed; saying, "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Here is a contrast between the institution of the law dispensation and covenant, and the institution of the New Covenant.

The first effect of this better blood which is to seal the New Covenant is to cleanse our consciences from dead works. The apostle does not here refer to it as having been for all Israel. It was for those Jews who had become Christians, who had been bound by the law previously, that they might see that now the true sacrifice had come; that this was sufficient to satisfy all the claims of justice and put away from their minds all consciousness of sin, and to assure them that all their sins were thus covered and that they might now render acceptable service to the living God.

He continues saying, "And for this cause [that is, because His blood was sufficient to cancel all sin] He is the Mediator of the New Testament." He has not only purged us from a consciousness of sin, that we may serve God and become members of the body of

Christ and accept Him as our Advocate and trust in His finished work on our behalf, but He has by the same sacrifice made such an arrangement with God and with Justice as will constitute Him the Mediator of the New Covenant for all Israel. The apostle is not here saying that the New Covenant is operative now, nor that we are under this Covenant. Quite to the contrary; he is speaking of the Jewish nation, as we shall see.

The remainder of the 15th verse declares, "By means of death for the redemption of transgressions which were under the first testament [or Law Covenant], they which are called might receive the promise of eternal inheritance." We do not understand that the ones here mentioned as called are those who receive the high calling to joint-heirship with the Master, and the spiritual seed of Abraham, but rather that the apostle is here referring to the Jewish nation which was also called—or all members of that nation who would come into accord with the divine arrangement.

The same apostle (Rom. 11:27) says, "For the gifts and calling of God are not to be repented of." That is to say, God having called the Jewish nation to be His peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. Every covenant, every promise that God has ever made and everything that He has ever done, He has foreknown its full import and its results, and He has done nothing hastily. Israel, therefore, is a nation which He has foreknown or "called" to be the one He will use in connection with His work of blessing all the families of the earth; as the apostle says, "For this is My covenant with them when I shall take away their sins."—Rom. 11:27.

God is now gathering out only a special few from the Jews and a special few from all nations to constitute the spiritual Israel, to whom are granted the opportunity to constitute with Jesus their Head the Prophet, Priest and King—the Deliverer. This will be the fulfillment of the promise that "the Deliverer shall come forth out of Zion and shall turn away

ungodliness from Jacob," for this is God's covenant with them, with the seed of Jacob; as we read (Jer. 31:31), "After those days, saith the Lord, I will make a new covenant with the house of Israel and the house of Judah." The foregoing is confirmed when we consider the fact that the Gospel church were not all under the first testament or first covenant, but only the Jewish nation.

Since the Mediatorial work of the Millennial Kingdom is to be accomplished through natural Israel, and since all the families of the earth are to be blessed through them, it follows that nothing can be done until Israel shall have been recovered from their present outcast condition. Then the blessing of the Lord will go forth and His Mediatorial work will be accomplished through natural Israel.

Before applying His blood, the blood of the New Testament, for the world or for Israel, Jesus applied it first for the church, and thus made it possible for them to offer an acceptable sacrifice, to follow in His footsteps, to be dead with Him, to suffer with Him. The sufferings of Christ began with the Head and have continued all the way down in all the members of His body; and as soon as these sufferings shall have been finished, the Christ will be crowned with glory, honor and immortality beyond the veil. Then will come the opportunity for all the families of the earth to receive the promised blessing of reconciliation to God and full restoration to human perfection, in accordance with the New Covenant.

Questions:

Is the apostle's discussion of the New Covenant in the book of Hebrews intended to show that it is now in force, and that the church is now being developed under it?

What is the relationship of the church to the New Covenant?

With whom will the New Covenant be made?

JOHN URGES CHRISTIAN LOVE

August 31—1 John 3:13-18; 4:7-21

GOLDEN TEXT: "Let us not love in word, neither with the tongue; but in deed and truth."—1 John 3:18.

THE first section of our lesson opens by saying, "Marvel not, my brethren, if the world hate you." No doubt the Apostle John

had in mind the words which he records in the Gospel of John, chapter 15, verse 18, where our Lord says, "If the world hate you, ye know that it hated Me before it hated you." Looking at Jesus' experiences, we see that He was hated by the most prominent, the most influential among the people. The scribes specially hated Him; the Pharisees, the chief priests and the Sadducees also hated Him. In time their hatred extended to and was shared by the common people.

Few prominent persons pose as being wicked, hence there is a general disposition on the part of all to justify themselves (politically and religiously), by the claim that they are moved by noble sentiments, as either the supporters or originators of high standards. But we see the hypocrisy which has been manifest by the lives and procedure of those who have hated the Lord's people without a cause. When, therefore, the truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the apostles went from one place to another it was said of them, "These that have turned the world upside down have come hither also."—Acts 17:6.

The thoughts of Jesus are so deep and touch so upon the heart that everything not fully in accord with them appears worthless, in comparison. Hence, many of those who are teachers of religion find themselves impelled to hate and envy, to try to crush, to blacken and defame, that which is true. But these teachers have thus been tested and proved and found wanting. To the Lord their hypocrisy has been manifested, whether others were deceived by it or not. And it is still true to-day as it was in our Lord's time, that "the darkness hateth the light."

In consequence of this conflict between light and darkness, our Lord suffered at the hands of those who professed to be children of the light, the children of God; and who had, at least, a little light. Our Lord was not maltreated by either the Roman Governor nor the Roman soldiers of their own volition; for they were so totally blind as not to be thus affected by the light which He displayed. His persecutors were those who had

some light, but who hated the brilliancy of the great light shining upon them from the Master.

When the Lord's followers take a firm stand for the truth and for righteousness as did their Leader, the results are the same. Satan is their implacable enemy; he will see to it that they suffer, that there will be opposition, not only by himself, but by the world, which is largely under the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for the Master's sake. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great Adversary in overcoming them.

Our lesson then turns to another side of the Christian's experience, the love which exists between the members of the body of Christ. Sharing the opposition of the Adversary and the disesteem of the world, and sharing the love and favor of the Heavenly Father and our Lord, these are specially drawn to one another, and in their common faith and relationship to the Father and their Heavenly Bridegroom, they have a marvelous basis for loving fellowship.

As we learn to love one another the love of God is perfected in us—the true, unselfish love which the Lord commands. The Lord said that we should love one another as He has loved us—to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all the brethren all of the time.

No one can be of the "elect" class unless this love is in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention, before he can be accepted as a member of the Kingdom.

Questions:

Why was Jesus hated by the scribes and Pharisees?

Should Christians expect to be hated for the same reason?

What should the Christian's attitude be toward his enemies?

DIVINE PLAN BEREAN LESSONS

THE BINDING OF THE STRONG MAN

(Lesson 28)

Text Book: First Volume of Scripture Studies, Page 67, paragraph three, to Page 69, paragraph one.

Key Sentence: "Thus we are taught that Satan must first be bound, restrained and deposed, before Christ's reign of righteousness and peace can be established."

Main Text: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."—Rev. 11:15.

What will be the outcome of the three worlds mentioned in the Bible? From the standpoint of peace and blessing, the first world under the rulership of the angels was a failure. Likewise the second under the usurped rulership of Satan also proved a failure. The third world, however, will be a success. Then "the ransomed of the Lord [all mankind] shall return [from the grave], and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

The second period is called "this present evil world." Does this mean that there is nothing good in it? No, it means that at this time evil predominates. What does Malachi (3:15) say about the conditions in this world? "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." The Psalmist in Psalm 94:3, 4, inquires, "Lord, how long shall the wicked triumph, . . . and all the workers of iniquity boast themselves?"

In 2 Peter 3:13, we read, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Does this mean that there will be no evil in the next world? No, it means that evil will not predominate. Will the blotting out of evil be gradual or sudden during the Millennium? It will be gradual.

Quote some Scriptures which tell us of the removal of evil and the bringing in of righteousness. Psalms 72:7, "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." Isa. 1:19, "If ye be willing and obedient, ye shall eat the good of the land." These Scriptures show the earthly prosperity which restitution will bring to the world of mankind in the Millennium. Those who are "willing and obedient" will be the sheep class to whom the Lord will say "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."—Matt. 25:34.

Why is it that the third world will be so different from the second world? Because there will be a different ruler. At the present time, Satan is the "prince of this world," according to Jesus in John 14:30.

Is the rule of Satan favorable to those who would live godly? No, indeed!—Jesus says that Satan "hath

nothing in Me." Nothing concerning Jesus interested him and therefore he is an active opponent of any one advocating the doctrines and spirit of Jesus. We are also told in 2 Timothy 3:12 that "all that will live godly in Christ Jesus shall suffer persecution."

Does Jesus put Himself on record as not being the ruler of the "present evil world"? Yes, in John 18:36 He states, "My Kingdom is not of this world: if My Kingdom were of this world then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence [not set up at the present time]."

When will God's Kingdom control the earth? In the third world—"the world to come." It is for this reason that Jesus taught us to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

In Ephesians 2:2, we are informed that Satan now "worketh in the children of disobedience." What does this mean? Satan has continually taken advantage of man's weaknesses, made good to appear evil, and evil to appear good. He has misrepresented God's character and plans and blinded men to the truth. Thus he works in the hearts of the children of disobedience.

Why is it that Satan's empire has not been overthrown by God long before this? First, to permit the birth of a sufficient number of the human family to fill or populate the whole earth, when it shall be brought to the perfection of Eden in the Millennium. During this time, the world is gaining an experience with evil. The lessons now learned coupled with their experiences in the Millennium will be helpful to mankind in their day of judgment. Second, the Lord has delayed bringing in the blessings of His Kingdom, in order that during this Gospel age He might gather out from amongst mankind, whom He has redeemed, a "little flock," an "elect" class. He is seeking "a Royal Priesthood," to be associated with Himself in that Millennial Kingdom: not to have part with the world in restitution to earthly conditions, but to a still higher favor, to be like their Lord—"partakers of the divine nature."—2 Peter 1:14.

Explain Mark 3:27, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." The "strong man" here referred to is Satan, who is the powerful "prince of this world"—his dominion or house. He will surely hold his dominion and pursue his own policy as long as possible, and will diligently resist every binding influence which threatens the loss of his power. The more the "light" shines at the present time, the more active is the adversary to preserve his power; but God's assurance is that Christ, as the strong Messenger, will now quickly bind Satan's power and release humanity from his dominion. (Rev. 20:1, 2.) Then Revelation 11:15 will be fulfilled, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

"THE THIRD HEAVENS"

(Lesson 29)

Text Book: Studies in the Scriptures, Volume One, page 69, paragraph one to page 70, paragraph two.

Key Sentence: "The present heavens (powers of spiritual control) must give place to the 'new heavens'—Christ's spiritual control."

Main Text: "I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people."—Isaiah 51:16.

TURNING to Revelation 21:1, we read, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Does this text mean that the literal heavens and the literal earth will pass away? No, we have a plain text that tells us the literal earth will not be destroyed. It is found in Ecclesiastes 1:4, and reads, "The earth abideth forever." Note also Ezekiel 37:25, describing the "whole house of Israel" in the Millennium: "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My servant David shall be their prince for ever." They could not dwell in this land forever unless the earth abides forever.

Is there a separate heavens and a separate earth for each one of the three "worlds"? Yes. Describe the "heavens and earth" of the first world. The "heavens" then were the angels. They were the spiritual or highest controlling powers. The earth symbolized the human government and social arrangements which existed then.

How about the second "heavens and earth" mentioned in 2 Peter 3:7? The heavens in this case are Satan and his angels, operating principally through the medium of false religion. The earth represents the entire social fabric. What does the "fire" represent which will do away with this present heavens and earth? It pictures the confusion, trouble and dissolution incident to the time of trouble with which this age will end. Fire in this text represents trouble which has gotten beyond control.

How is this pictured in Malachi 4:1? "For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The burning as an oven, forcibly depicts the violence and fierceness of the trouble as it is fanned by the winds of strife, hatred and selfishness.

What is meant by the word "against," in 2 Peter 3:7, when it tells us that the heavens and earth which are now are kept in store, reserved unto fire,

"against" the day of judgment? This fire will be just before the world's judgment as individuals. It will end the second world as a retributive judgment.

What causes this fire of trouble? The strife and friction are caused by increasing knowledge combined with selfishness. As we look across the ocean to the present European War, we see how all the modern inventions of our day are being used to destroy and kill. If there were love and justice in the hearts of all, these inventions would not be so used.

We have seen that the second heavens and earth has been one in which wickedness prevailed. How about the third heavens and earth? Peter tells us in 2 Peter 3:13, "Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

What will be the "new earth"? Society reorganized in harmony with the laws of God's Kingdom in the Millennium. This has been aptly described by the poet, as follows:

"Waiting for the restitution,
Promised in the holy Word;
When our race, redeemed and risen,
Know and love their Saviour Lord.
When each man shall love his fellow,
Justice give to each and all;
Dwell in love and dwell in Jesus,
Who redeemed them from the fall."

Who will be the new "heavens"? Jesus Christ. In Acts 17:31, this is implied: "God hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." The church will also be associated with Jesus as a part of the "third heavens." 1 Corinthians 6:2: "Do ye not know that the saints shall judge the world?" It is interesting in this connection to note Isaiah 51:16: "I have put My words in thy mouth [given you an understanding of My plans and character and made you My witnesses], and I have covered thee in the shadow of Mine hand, [thrown around you My protecting care and providences], that I may plant the heavens, [establish the new heavens], and lay the foundations of the earth [the new earth], and say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom, the new heavens and earth], Thou art My people." This text shows that the Christ—Head and body, will be the "new heavens," whose rule of righteousness will be the "foundation of the earth."

Why is the new heavens referred to in 2 Corinthians 12:2-4, as the "third heavens"? Because it is the heavens for the third world—the "world to come." In what way was Paul caught away to the "third heavens"? He was mentally carried down the stream of time and given a very realistic vision of conditions as they will be in the Millennium. What is the difference between what Paul saw in this vision and what John saw in vision on the Isle of Patmos? Paul was given a vision of the realities. John was given a vision of symbols of the same realities.

PATRIARCHS

(Lesson 30)

Text Book: First Volume of Scripture Studies, Page 70, paragraph two to Page 71 bottom of page.

Key Sentence: "The first age in the 'world that now' is we call the Patriarchal Age, or dispensation, because, during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored."

Main Text: "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him."—Isa. 59:16.

Reference to our text shows that the last two of the three worlds discussed in our previous lesson, are subdivided into various ages, as follows:

World that now is—Patriarchal, Jewish, Gospel.

World to come—Millennial, Ages to come.

Why is it that the first great epoch or world was not so subdivided? Because God did not change His dealings with men during that period. How did He deal with mankind? He left them to take their own course to a large extent, except that He permitted the angels to see what they could do to help them in the right course. God had created man with His law written in his nature. His conscience was his guide. But the further mankind departed from God, the less accurate became the guide, just as a compass can become less accurate if brought closer to some other magnetized metal.

What lesson did Adam's race learn from the first dispensation? Only a few so far have learned much from that first world, but when they reach the Millennium and look back over the experiences of the human race for the past six thousand years, man will then realize his folly in that first world and the wisdom of God in commanding absolute obedience. Another lesson that the first world teaches is that without God's help the human race cannot recover themselves from the "miry clay" of sin but will sink into deeper degradation and misery. This same thought is implied by the prophet Isaiah when he said, God "saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him, and His righteousness, it sustained Him."—Isa. 59:16.

What is meant by the expression "that which is lost," in Matthew 18:11, where Jesus tells us, "For the Son of man is come to save that which was lost"? The human perfection lost in Eden, the human dominion and the rights and privileges of man, including his privilege of fellowship with God and everlasting life, are all included in "that which was lost."

Why is the second world divided into ages? Because each age is a step forward in God's plan for the overthrow of evil. What is the relation of these steps to one another? Each step is higher than the one preceding it and brings God's plan nearer to its ultimate objective.

Why is it that the Bible tells us so much about the first age of the third world but does not give us any particulars regarding the subsequent ages? Be-

cause the Bible treats mainly of man's recovery from sin in the Millennium.

Why is the first age in "this present evil world" (Gal. 1:4) called the Patriarchal age? Because during that period God dealt only with a few individuals. The remainder of mankind were ignored. Who were these favored individuals? Noah, Abraham, Isaac and Jacob. Each of these in turn was dealt with by God. Why are they referred to as patriarchs? What does the word patriarch mean? The word is apparently intended to be equivalent to the phrase the "head" or "prince of a tribe." The word translated patriarchs in the Bible comes from two Greek words; **patria** which means family, or kindred; and **archo** which means first or chief in political rank or power. In Webster's dictionary the word "patriarch" is defined as "the founder or head of a family." Strong's concordance defines the word as meaning progenitor.

On page 221 in our text book, when telling what patriarchs God dealt with in this Patriarchal age, it says, "Such patriarchs as Abraham, Isaac and Jacob." Would this mean that the author did not consider Noah, Melchisedec and Job who also lived in this particular age as being patriarchs? No, it would not. See page 71 in the text book in the lesson we are now studying and you will find this statement by the author, "Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob."

Why is it that on the large chart of the ages at the beginning of our text book (and in some editions at the end of the text book), when drawing the semi-circle which represents the Patriarchal age, the first part of the semi-circle is shown with a double line, whereas on page 70 in a chart picturing this same Patriarchal age, the first part of the semi-circle is shown with a single line? Some reasoning from a misunderstanding of the statement in our text book on page 221 referred to above—"such patriarchs as Abraham, Isaac and Jacob" insist that there are two beginnings of the Patriarchal Age—one at the flood and one at the time of Abraham. But when we turn to page 71 and note the statement "the patriarchs Noah, Abraham, Isaac and Jacob," we see the Patriarchal age had only one beginning, and that at the flood. The double line was merely to make the flood date line stand out very prominently as the beginning not only of an age but also of a world. Who are mentioned by name in the Bible as being patriarchs? David, Acts 2:29; Abraham, Heb. 7:4; and the twelve sons of Jacob, Acts 7:8 and 9.

WHAT GOD IS NOW DOING

Those who are wondering why God doesn't now do something about present world distress will find the booklet, "Christ Has Returned," very enlightening. It points out the prophetic relationship of Christ's Second Coming to events now transpiring, and shows that divine intervention in world affairs is even now beginning to be manifested. Send for one or more copies. They are priced at 5 cents each, in any quantity.

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

Talking Things Over

AN INTERESTING OBSERVATION

THE "Good Hopes" report appearing on the next page, will, be believe, be very encouraging to the friends. It covers the first six months of this year, and it is during this time that the radio witness work has been gradually increasing. The amount of radio "Good Hopes" here reported, however, does not include that spent directly by local ecclesias for the hiring of radio stations in their respective territories. The report covers only radio funds received and spent by The Dawn, or by individuals who have hired stations in the name of The Dawn and sent the paid contracts to us. There is, of course, no definite way of checking results of radio witness work, nevertheless, it is encouraging to consider what the expenditure of the amount reported has accomplished in terms of truth broadcasts, and the making of transcribed programs.

Back in the "good old days," before the radio was known, one of the most used methods of spreading the glad tidings was the public meeting. It was thrilling to sit in one of those large meetings and realize that so many were having an opportunity to hear the Kingdom message. These meetings did not by any means always result in new people accepting the truth, but the Lord blessed them, nevertheless, and He is still blessing this method of service.

But few of the friends realize the amount of money it was necessary to spend in those days in order to secure an audience of one or more thousand people at a public meeting. This amount varied, of course, but often from one to five thousand dollars were spent for a single public meeting addressed by Brother Russell. This was a great deal for one witness in a single city, but there were enough friends who were glad to do it, and the sacrifice was well worth while.

Today these expensive public meetings are beyond the financial reach of the brethren, but the Lord has made it possible for the people to be reached in other ways, one of which is the radio. The total amount involved in the "Good Hopes" report of expenditures for radio work for the six months is not more than has often been spent in the past for a single public meeting, yet there have been as many people reached as would be possible in a large number of such meetings.

There is no absolutely accurate way of determining how many people listen to a program over the radio, but scientific surveys which have been made by those qualified to do it, indicate that any single program in an average community, reaches a number running well up into the thousands. On the average, no doubt, each truth broadcast is heard by many more than formerly attended the large public meetings. This being true, it is interesting to note what has been done through the sacrifices of a few of the Lord's people during this trying time in the world's history.

The radio expenditure shown on the next page, paid in full for 143 individual broadcasts, and in part for 81 additional broadcasts. It also paid for the making and shipping of nearly 500 transcribed Voice of Tomorrow programs, as The Dawn has furnished the transcriptions for all of the stations broadcasting this series. The furnishing of all these transcriptions would not have been financially possible except that the brethren have secured the necessary equipment to do their own recording.

This was a considerable undertaking, but the brethren who have it in charge are now producing good recordings, and at a cost of about one-quarter what it would be if done commercially. A recording studio has been equipped in the home of Brother and Sister Kolliman, Wilmington, Delaware, and it is from there that the transcriptions are shipped out, as needed, to the stations throughout the country.

We have in the past published many letters from interested listeners, and will continue to do this from time to time, for the encouragement of the friends. One point we haven't mentioned as yet, however, is the fact that almost without exception, managers of radio stations being used are well pleased, and they have all been glad to renew their contracts upon the expiration of the first thirteen broadcasts. One manager told the brother with whom he was dealing that they had never had a religious program that brought such a large response by mail over an extended period of time. The truth has been told in these programs without compromise, yet without condemnation to others. There are indications that the good-will of the radio stations now being built may lead to a still wider witness of the Kingdom message later on.

GOOD HOPES REPORT

(Period Beginning January 1, Ending June 30, 1941)

GENERAL FUND						
FG-2608--FG-2830		\$223.39	2-238	25.00	2-349	10.00
6-2610	10.00	5.00	2-240	5.00	2-350	6.50
6-2611	10.00	16.70	2-241	50.00	2-356	10.00
6-2614	10.00	5.00	2-247	25.00	2-357	5.00
6-2619	5.00	10.00	2-249	45.50	2-359	10.00
6-2624	5.00	5.00	2-251	10.00	2-361	50.00
6-2625	50.00	5.00	2-254	15.00	2-362	25.00
6-2628	250.00	12.00	2-255	30.00	2-364	5.00
6-2636	5.00	25.00	2-256	5.00	2-365	10.00
6-2641	5.00	5.00	2-258	5.00	2-368	5.00
6-2642	25.00	5.00	2-259	5.00	2-371	10.00
6-2643	25.00	5.00	2-260	5.00	2-372	100.00
6-2645	5.00	9.50	2-261	9.00	2-374	15.00
6-2646	5.00	9.50	2-262	5.00	2-375	47.50
6-2649	5.00	40.00	2-263	110.50	2-378	5.45
6-2650	10.00	60.00	2-264	123.50	2-379	5.00
6-2651	15.00	5.00	2-265	234.00	2-381	82.00
6-2653	5.00	5.00	2-266	624.00	2-384	5.00
6-2655	10.00	100.00	2-267	10.00	2-385	20.00
6-2656	25.00	1000.00	2-268	10.00	2-387	5.00
6-2657	5.00	10.00	2-269	5.00	2-388	10.00
6-2659	10.00	5.00	2-271	10.00	2-389	5.00
6-2662	25.00	24.00	2-274	5.00	2-391	5.00
6-2664	5.00	5.00	2-277	8.10	2-393	5.00
6-2666	5.00	5.00	2-278	39.00	2-395	10.00
6-2670	5.00	100.00	2-282	5.00	2-396	47.00
6-2672	10.00	5.00	2-285	5.00	2-397	25.00
6-2673	10.00	5.00	2-286	25.00	2-398	10.00
6-2674	5.00	10.00	2-287	5.00	2-402	15.00
6-2678	10.00	10.00	2-289	5.00	2-403	7.65
6-2681	20.00	50.00	2-290	5.00	2-404	5.00
6-2683	25.00	11.00	2-301	5.00	2-406	200.00
6-2684	99.00	5.00	2-303	12.00	2-408	19.25
6-2687	10.00	5.00	2-306	43.00	2-415	5.00
6-2688	6.00	25.00	2-308	100.00	2-420	10.00
6-2690	100.00	25.00	2-309	5.00	2-421	10.00
6-2692	10.00	5.00	2-311	5.00	2-422	17.00
6-2694	7.00	5.00	2-312	5.00	2-428	20.00
6-2695	9.00	10.00	2-314	15.00	2-429	15.00
6-2697	15.00	5.00	2-317	5.00	2-432	5.00
6-2698	5.00	5.00	2-320	5.00	2-435	5.00
6-2699	8.00	35.00	2-321	20.00	2-436	10.00
6-2702	5.00	50.00	2-323	5.00	2-437	20.00
6-2705	5.50	8.00	2-326	5.00	2-439	5.00
6-2707	20.00	100.00	2-327	10.00	2-443	15.00
6-2708	5.00	8.00	2-328	5.00	2-444	20.00
6-2709	10.00	8.00	2-332	5.00	2-448	5.00
6-2711	5.00	10.00	2-333	5.00	2-449	13.25
6-2712	5.00	5.00	2-334	20.00	2-450	10.00
6-2713	6.50	Bal. Jan. 1 1287.73	2-335	20.00	Bal. Jan. 1, 217.35	
6-2714	5.00	5.00	2-336	5.00	From G. F. 400.00	
6-2716	290.00	Total \$4,738.82	2-338	299.17	Total	\$5,529.20
6-2718	48.00	Trans. 3,150.00	2-342	25.00	Charge,	5,209.02
6-2727	5.00	2-344	100.00	5.00	Balance	\$320.18
6-2728	10.00	Balance \$1,588.82	2-346	5.00		

RADIO FUND			
B2-136--B2-447		\$280.28	
2-134	20.00	10.00	
2-135	5.00	5.00	
2-137	5.00	23.00	
2-138	5.00	50.00	
2-139	5.00	10.00	
2-140	5.00	15.00	
2-141	300.00	5.00	
2-144	5.00	5.25	
2-148	10.00	40.00	
2-149	5.75	10.00	
2-150	25.00	10.00	
2-152	28.00	10.00	
2-153	32.00	5.00	
2-155	10.00	10.00	
2-156	5.00	10.00	
2-157	11.00	10.00	
2-158	5.00	30.00	
2-160	49.20	100.00	
2-161	5.00	5.00	
2-165	5.00	15.00	
2-167	5.00	5.00	
2-168	10.00	5.00	
2-169	50.00	5.00	
2-170	15.00	5.00	
2-171	5.00	15.00	
2-174	200.00	83.00	
2-175	5.00	20.00	
2-176	10.00	5.00	
2-180	10.00	5.00	
2-182	5.00	37.00	
2-183	5.00	5.00	

TRAVELING SPEAKERS FUND			
C3-1771--C3-1878		\$99.75	
3-1787	10.50	5.00	
3-1788	5.00	5.00	
3-1789	6.00	5.00	
3-1792	5.00	5.00	
3-1798	8.00	7.50	
3-1799	5.00	5.00	
3-1801	5.00	5.00	
3-1802	5.00	5.00	
3-1809	5.00	6.00	
3-1811	12.00	5.00	
3-1812	5.00	10.00	
3-1814	10.00	5.00	
3-1815	5.00	5.00	
3-1816	10.00	5.00	
3-1817	5.00	15.00	
3-1818	5.00	10.00	
3-1819	15.00	5.00	
3-1823	10.00	5.00	
3-1824	5.00	5.00	
3-1825	5.00	5.00	
3-1826	8.00	5.00	
3-1828	5.00	5.00	
3-1829	5.00	5.00	
3-1830	5.00	5.00	
3-1833	5.00	5.00	
3-1834	17.00	5.00	
3-1835	5.00	5.00	
Number of class meetings served, 411;			
total attendance, 11,533			
Number of public meetings served, 67;			
total attendance, 4,257.			

FREE LITERATURE FUND

A1-870--A1-939		\$54.93
1-873	5.00	1-925 5.00
1-880	5.00	1-926 5.00
1-882	50.00	1-928 5.00
1-890	5.00	1-931 6.00
1-899	10.00	1-934 5.00
1-900	5.00	1-938 12.00
1-903	5.00	Bal. Jan. 1, 469.19
1-910	5.00	Trans. 2000.00
1-913	5.00	Total
1-916	5.00	\$2,672.12
1-922	10.00	

Total free booklets charged against, 10,879, costing \$366.17.

Tracts, Kingdom Cards, etc., figured in equivalent of tract pages, 2,886,075; printing and shipping cost, \$2,112.19

Total charge	\$2,478.36
Balance	\$193.76

SPECIAL FUND

S6-2639	\$12.00	S6-2737	15.50
S6-2676	12.50	S6-2777	12.50
S6-2704	12.50	S6-2806	13.00

The above amounts were contributed for a special purpose and have been expended in harmony with the wishes of the contributor.

FREE SUBSCRIPTION FUND

5-198	\$ 8.00
Balance January 1	299.74
Transferred from General Fund	500.00
Total	\$807.74

Number of 3-months subscriptions charged, 1335, at 25 cents each: \$333.75; annuals, 205, at \$1.00 each, \$205.00

Total charge	\$538.75
Balance	\$268.99

THE JUDGMENT DAY

THE Scriptures make it plain that the world's future judgment day will be one of blessing and joy. You will enjoy reading the booklet dealing with this much misunderstood subject. It answers such questions as:

What is meant by the opening of the books on the judgment day?

What will be the future state of those who die in ignorance of Christ?

What will become of the wicked who died before the first advent of Jesus?

Where will the judgment work be conducted?

These and other interesting questions are Scripturally answered in the booklet entitled, "The Judgment Day." First copy free; additional copies one cent.

THE DAWN

136 Fulton Street, Brooklyn, N. Y.

LOS ANGELES CONVENTION REPORT

THE LOS ANGELES CONVENTION, held July 4-6, was one of those blessed spiritual feasts which will long remain a source of encouragement to all who attended. The attendance was somewhat larger this year than on former occasions. About four hundred of the consecrated attended most of the sessions, and the attendance at the public meeting was swelled by the presence of three hundred strangers. These listened attentively to a discussion of the subject, "God's Remedy for a World Gone Mad." We should all experience a deep sense of joy in realizing that amidst all the chaos and suffering today, the Lord has been pleased to reveal to us what the final outcome will be. And how happy we are to know God's solution for the world's problems is to be such a glorious one! How honored we all are to have the opportunity to tell others of this blessed hope of the Kingdom now so near!

The spirit that permeated the convention was truly one of love—love for the brethren, as well as an unselfish desire to pass on to others the joys and blessings that have come to us. The convention was indeed a "feast," but in partaking of it the brethren realized that the divine purpose in giving them the truth was not merely that they should feast upon it themselves, but that in turn they should use it for the blessing of others. This thought was beautifully enlarged upon by Brother Russell Pollock while conducting the convention question meeting.

Brother Pollock explained that every consecrated Christian should possess two garments—a feasting garment, and a service garment. At a convention, he said, we mostly wear the feasting garment. It is a blessed privilege and a great joy to wear the feasting garment, but if we wear it all the time, and do nothing with the truth but feast upon it, we will sooner or later become spiritually sick. This spiritual sickness may manifest itself in various ways. We may lose our taste for the pure truth and begin to feed upon error of one kind or another. We may become egotistical in our spiritual outlook, assuming a "holier than thou" attitude. Or, we may develop a sort of sleeping sickness in which our spiritual life will lapse for a time, or perhaps permanently. So it's well, Brother Pollock continued, for every Christian to have and use a change of apparel. We need to put on the feasting garment and feed upon the truth, and then we need to put on the service garment and take spiritual exercise by using opportunities for helping others, especially the household of faith.

One of the inspiring features of the Los Angeles Convention was the more than usual number of brethren who attended from east of the Rocky Mountains. For these and for friends who met them en route and when they arrived in Los Angeles, the convention really began before the scheduled opening session. Many were the happy greetings at the Union Railway Station, and at the Bus stations the night before the convention officially opened, when East met West. Old acquaintances were renewed, and new acquaintances were made, as brethren from New York, New Jersey, Illinois, Indiana, Pennsyl-

vania and Texas, with a hearty "God bless you," clasped hands with their brethren on the West Coast.

En route some of the friends, especially those from Chicago and New York, had the privilege of contacting brethren who were not able to attend the convention. Among the short visits thus enjoyed were those at Omaha, Nebr.; Denver, Colo.; Salt Lake City, Provo, and Ogden, Utah. At Ogden, Utah, the brethren gathered for all-day meetings on June the 29th. In the afternoon there was a public witness at Ogden, and the talk given at this meeting was broadcast over five stations in Utah.

Seattle, Wash., and Portland, Ore., were also well represented at the Los Angeles Convention this year. It was a rich blessing to the convention to receive a telegram of greetings from Brother and Sister W. A. Baker, of Portland, Ore. Brother Baker will be remembered by many of the brethren throughout the country as he served in the pilgrim work during the time when Brother Russell was with us.

The opening discourse was delivered by Brother Earl Fowler, elder of the Los Angeles Ecclesia. The closing discourse was given by Brother George Ripper, also an elder of the Los Angeles Ecclesia. Both of these brethren stressed the importance of the unity of the spirit, based upon the truth and its service. All the talks were well in harmony with these thoughts. There was indeed unity of thought and purpose at the Los Angeles Convention; yet the speakers showed no inclination to sidestep the vital issues of the truth. A number of them, in fact, discoursed upon what some may consider controversial topics, yet there was no controversy at the convention, for all were in harmony.

The baptismal service was one of the inspiring sessions of the convention. It was held in the First Baptist Church. Eight brethren symbolized their consecration to be dead with Christ. The service was conducted by Brother Oscar Magnuson.

The Los Angeles brethren are to be congratulated on the selection of the convention auditorium. It is known as the Unitarian Community Center. In addition to the beautiful and comfortable, air-cooled auditorium, there were complete kitchen and dining-room facilities. The sisters of the Los Angeles Ecclesia made good use of these, providing free lunches each day for all who wished them. The majority did partake of these wholesome lunches. This arrangement provided added opportunities for fellowship.

In reality, all who attend a convention help to make it a blessing. All should attend with the thought of giving as well as of receiving. This was truly so at Los Angeles. As one brother put it, "I want to thank all the brethren for coming, for if no one had come there wouldn't have been a convention." How true that is. It is only nominal churchianity that attempts to divide its members into clergy and laity—servants, and those served. Among the truly consecrated, all are servants, according to their various abilities and opportunities. Where few or many meet together in the Lord's name, and in this spirit of helpfulness to each other, the Lord is sure to meet with them and impart His blessing. It was so at Los Angeles, and that's why it was such a grand convention.

DETROIT CONVENTION REPORT

NOTES on the Detroit Convention, held July 4-6, are not available, so our report is necessarily limited to what we have been able to glean from some of those who attended. These tell of rich blessings having been received. Much we have said about the Los Angeles Convention would also be true of the Detroit gathering, principally the fact of so much evidence of the Lord's presence and blessing. How futile indeed would be our coming together if the Lord did not meet with us and impart His blessing.

The attendance was in the vicinity of three hundred. The public meeting was addressed by Brother George Kendall. There was an inspiring immersion at which six symbolized their consecration to be dead with Christ. Some of these, we understand, were brought into the fellowship of the friends by means of the radio work. The fact that these dear ones had progressed to the point of consecration indicates that the interest from the radio work has been well followed up, which is important. May the dear Lord bless His people in Detroit, and cause His face to shine upon them.

COMING CONVENTIONS

THE GENERAL CONVENTION CHAUTAUQUA, OHIO, AUGUST 4-10

Readers are referred to previous issues of The Dawn for details concerning the General Convention to be held at Chautauqua, Ohio, August 4-10. In addition to information already furnished, we are now able to publish the list of speakers to serve at this gathering. We present them in the order they appear on the program, as follows:

Brothers W. N. Poe; P. A. Gates; Arthur Newell; C. C. Peoples; S. C. DeGroot; W. J. Hollister; Ray Krupa; A. Miskavitz; L. Poskonka; Fred Bright; A. C. Frey; Edwin Procter; H. E. Deitrich; Leon H. Norby; W. T. Baker; H. K. Blinn; W. A. Buhl; E. G. Wylam; A. Obenland; Peter Kolliman; D. J. Morehouse; S. J. Arnold; H. W. Deming; L. F. Zink; J. H. L. Trautfelter; W. I. Wells; Oscar Magnuson; C. A. Sundbom; Irving Foss; C. W. Zahnow; W. N. Woodworth; George Kendall; G. M. Wilson; and A. L. Muir.

COMING LABOR DAY CONVENTIONS

BROOKLYN, N. Y., August 30-September 1. All sessions of this convention will be held in the regular meeting place of the ecclesia, namely, the Church auditorium at 109 Remsen Street, which is at the corner of Henry Street. This address is convenient to the Boro Hall stations of all the Greater New York subway lines. Those coming by automobile will use either the Brooklyn, or Manhattan Bridges. For accommodations and other information, address the secretary, Mr. William Josiah, 117-34 123rd St., South Ozone Park, L. I., N. Y.

A very interesting program is being prepared for the Brooklyn Convention this year, which, in addition to the usual encouraging discourses, will have a number of sessions in which the friends generally can take part. These will consist of testimony meetings, experience meetings, etc. One session will be devoted to the discussion of ways and means of efficiently following up the radio work. There will also be a baptismal service, and a public meeting.

The program is not yet complete, but it can be said now that, D. V., the following speakers from outside the city will be present and serve: Brothers Peter Kolliman; A. L. Muir; A. Obenland; W. N.

Poe; J. H. L. Trautfelter; and G. M. Wilson. Others, no doubt, will be added before the program is complete.

SEATTLE, WASH., August 29-September 1. All sessions to be held in the Polish Hall, 1714 18th Ave. It should be noted that the convention will be four days in length. For information concerning accommodations, programs, etc., address the secretary, Mrs. A. Swanson, 1548 West 61st Street, Seattle.

The entire building in which Polish Hall is located will be at the disposal of the convention, and plans are being made to serve meals in the dining-hall. The brethren in the Northwest are working and praying for this gathering, confident that the dear Lord will fulfil His promise to those who forsake not the assembling of themselves together. In a letter they say: "A cordial invitation is extended to all the brethren to come and enjoy the blessing of the Lord with us."

To date it is possible to announce the following brethren as promising to be present and serve: W. A. Baker; Robert Nash; Edwin Procter; C. P. Bridges; J. H. Moore; T. A. Smith; and W. N. Woodworth.

SAGINAW, MICH., August 30-September 1. All sessions of this gathering will be held in the Saginaw Women's Clubhouse, 311 North Jefferson Street. While we are unable to announce the details of the arrangements for this convention as yet, we are confident that a rich blessing is in store for all who find it possible to attend. The Lord has surely met with and blessed His people in Saginaw on previous occasions, and with His blessing upon the forthcoming gathering, it is sure to result in a spiritual uplift to those attending.

LITHUANIAN CONVENTION, CHICAGO, ILL.

Aug. 30, 31, Sept. 1

The Lithuanian Ecclesia in Chicago are desirous to inform all the Lithuanian speaking friends of their General Convention, which will be held August 30, 31 to September 1, inclusive. All sessions will be held in Lithuanian Auditorium, 3133 So. Halstead Street. For further information please address F. D. Yakas, 6429 So. Damen Ave., Chicago, Ill.

Speakers for Class Meetings

(For Convention Speakers See Convention Announcements)

BROTHER W. T. BAKER

Zanesville, Ohio	August 3
Cleveland, Ohio	11
Syracuse, N. Y.	12
Boston, Mass.	13
Lynn, Mass.	14
North Brookfield, Mass.	15
Paterson, N. J.	17

BROTHER T. E. BARKER

Lynn, Mass.	August 3
Boston, Mass.	10
Providence, R. I.	17
Worcester, Mass.	24

BROTHER C. P. BRIDGES

Taft, Calif.	August 17
Tulare, Calif.	18
Fresno, Calif.	19
Stockton, Calif.	20
Sacramento, Calif.	21
San Francisco, Calif.	22
Oakland, Calif.	23
Oakland, Calif.	24

BROTHER W. A. BUHL

New London, Conn.	August 17
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BROTHER N. T. CONSTANT

New Haven, Conn.	August 17
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BROTHER J. Y. MACAULAY

Wilkes Barre, Pa.	August 16
Scranton, Pa.	17
Shamokin, Pa.	18
Mahanoy City, Pa.	19
Hazleton, Pa.	20
Lehighton, Pa.	21
Reading, Pa.	22
Lebanon, Pa.	24
Lancaster, Pa.	25
Norristown, Pa.	26
Allentown, Pa.	27

BROTHER E. R. MACJILTON

East Liverpool, Ohio	August 10
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BROTHER EDWARD MAURER

Duquesne, Pa.	August 3
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BROTHER A. L. MUIR

Donelson, Tenn.	August 1
New Albany, Ind.	2
Piqua, Ohio	11
Dayton, Ohio	12
Cincinnati, Ohio	13
Portsmouth, Ohio	14
Columbus, Ohio	15
Newark, Ohio	16, 17
Zanesville, Ohio	18
Crooksville, Ohio	19, 20
Eysville, Ohio	21
Coshocton, Ohio	22
Pittsburgh, Pa.	23, 24
Duquesne, Pa.	25
Connellsville, Pa.	26
Baltimore, Md.	27
Wilmington, Del.	28

BROTHER ROBERT E. NASH

San Francisco, Calif. P. M.	August 24
Vancouver, B. C., P. M.	September, 2, 3
Portland, Oregon	7
Stockton, Calif.	10

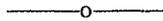
BROTHER EDWIN PROCTER

Indianapolis, Ind.	August 11
Mattoon, Ill.	12
St. Louis, Mo.	13, 14
Kansas City, Mo.	15
St. Joseph, Mo.	16, 17
Topeka, Kans.	18
Ogden, Utah	20, 21
Boise, Idaho	22, 23
Lewiston, Idaho	24, 25
Spokane, Wash.	26, 27

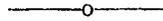
BROTHER C. A. SUNDBOM

Rutherford, N. J., 112 Mountain Way, 8:30 P. M., August 1	
Brooklyn, N. Y., 109 Remsen Street, 3 P. M.	3
Lebanon, Pa.	4
Crooksville, Ohio	5

SILOAM, TEXAS, August 8-10. Meetings will be held in Siloam Schoolhouse, four miles east of Gustine, sixteen miles east of Comanche, on Highway 36. Highway 67 out of Dallas goes to Comanche. A cordial invitation is extended to all who can attend.

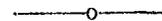


LINCOLN UNIVERSITY, PA., August 17. This is the annual convention held at the farm of Brother M. L. Ritchie. Local friends will know how to reach the farm, but any desiring further information can obtain it, by writing to Brother M. L. Ritchie, Lincoln University, Pa. A cordial invitation is extended to all. Speakers will be: Brothers Fred Bright; J. H. L. Trautfelter; and George M. Wilson.

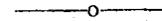


OWEN, WISC., August 24. Marvin's Fox Farm, Route 29, near Owen. Convention opens 10:30 A. M., and will close with a lecture for the public at 3:30 P. M. Luncheon will be served in the grove, and the brethren extend a cordial invitation to all who can to fellowship with them at this time.

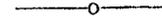
TOPEKA, KANS., September 14. Y. M. C. A., 9th and Quincy Streets, beginning at 9:30 A. M. A cordial invitation is extended to all. Speakers: Brothers J. M. Patterson; A. Newell; and J. A. Meggison.



ST. LOUIS, MO., October 11, 12. The Annual Convention of the St. Louis Bible Students Ecclesia is to be held at the regular hall, the International Institute Building, 514 Culver Way, St. Louis, Mo., on these dates. A cordial welcome is extended to all the friends. (Heb. 10:21-25.) Opening service at 1:30 P. M., Saturday, October 11. Take Olive, University, Clayton or Delmar car lines to 4000 West, or drive out Olive Street, following car tracks. For further information write the class secretary, J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Mo.



PITTSBURGH, PA., October 17-19. Keep the date open. Details later.



CHICAGO, ILL., New Years Convention. Details later.



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.

