



THE STRAIT GATE AND NARROW WAY
THE PERFECT WILL OF GOD
THE VOICE OF GOD

The Completing Link

WHEN we pray, "Give us this day our daily bread," we may often fail to consider the manner in which that prayer will be answered. To the Israelites in the wilderness God rained down manna from heaven, and of course, He has the power to do that now if that were His plan, but it is not. God supplies the literal bread needs of His people by means of many co-operating persons and agencies. There are the sowers and reapers of the grain; its transportation to the mill where it is ground into flour; the distribution of the flour to the bakery or the home where the bread is made, and finally the making and delivery of the bread to the table where it is available for eating. If one of these co-operative agencies should fail there would be no delivery of bread.

God also employs co-operative agencies in furnishing His people with spiritual food. Prophets, apostles, pastors, teachers, and evangelists, are among these. He wants us to build one another up in our "most holy faith," and in this each individual member of the "body" has a share. Just as the "increase of knowledge" has changed some of the methods by which literal bread reaches us, so also it has changed some of the methods by which the Lord feeds His people with the truth; and by this change the opportunities of all the consecrated are enlarged.

Today the printed page is an important means by which the Lord serves spiritual food to His people. How much would any of us know about the divine

plan of the ages were it not for the printed page? But, unlike the manna of old, the printed message of truth does not drop down from heaven direct to those who need it. Like the literal bread, it reaches us by means of many co-operating agencies. The message is first prepared, then linotyped, proofread, paged, printed, folded, wrapped, and mailed. In the case of *The Dawn*, this is all done by consecrated hands, and in order that the spiritual nourishment of the truth may be more readily available to all of us.

But this co-operative, sacrificial effort falls short of its objective unless *The Dawn* actually reaches those who would be blessed by it. And here's where we all fit into the picture. Are we satisfied that *The Dawn* is a valuable spiritual aid to those who are seeking the way of divine truth? If so, then we may become the completing link in a co-operative chain whereby its spiritually-stimulating and upbuilding message of truth is made to reach others who need it. Perhaps you may be co-operating in the answer to a prayer of some yearning heart to know the way of truth more perfectly, simply by sending them a gift subscription of *The Dawn*. Surely all of us know of some one—neighbor, relative, or friend—for whom we could subscribe.—G. M. Wilson.

As a reminder, we might say that the subscription price is, for one year, one dollar; six months, fifty cents; three months, twenty-five cents; free to the "Lord's Poor."

Voice of Tomorrow Radio Programs

EVERY SUNDAY AT THE HOUR LISTED

Baltimore, Md., WCBM, 1400 kc., 9:15 A. M.
Berkeley, Calif., KRE, 1400 kc., 9:05 A. M.
Boston, Mass., WHDH, 850 kc., 8:30 A. M.
Chicago, Ill., WJJD, 1160 kc., 9:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc., 10:15 A. M.
Columbus, Ohio, WHKC, 640 kc., 9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc., 12:30 P. M.
Denver, Colo., KFEL, 950 kc., 8:30 A. M.
Detroit, Mich., WJBK, 1490 kc., 8:30 A. M.
Joplin, Mo., WMBH, 1450 kc., 8:15 A. M.
Kalamazoo, Mich., WKZO, 590 kc., 7:45 A. M.
Los Angeles, Calif., KFVB, 980 kc., 4:30 P. M.
Louisville, Ky., WGRC, 1370 kc., 9: A. M.
Memphis, Tenn., WREC, 600 kc., 8:30 A. M.
New Orleans, La., WSMB, 1350 kc., 9:30 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.
Phoenix, Ariz., KPHO, 1230 kc., 9:45 A. M.
Pittsburgh, Pa., KQV, 1410 kc., 9:15 A. M.
Price, Utah, KEUB, 1450 kc., 10:15 A. M.
Provo, Utah, 1240 kc., 10:15 A. M.
San Antonio, Texas, WOAI, 1200 kc., 8:30 A. M.
Seattle, Wash., KJR, 1000 kc., 8:45 A. M.
St. John's Newfoundland, VOXM, 5:00 P. M.
St. Louis, Mo., KXOK, 630 kc., 10:00 A. M.
Vancouver, B. C., Canada, CKMO, 5:45 P. M.

POLISH RADIO PROGRAMS

Detroit, Mich., WJBK, 1490 kc., 8:45 A. M.
Jersey City, N. J., WHOM, 1480 kc., 12:30 P. M.

The DAWN

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GOD'S WONDERFUL BOOK

The Bible speaks of books that are "sealed," books that are opened, and of a book that was held in the right hand of the One who sat upon the throne. Jesus, in His consecration, agreed to do all that was written of Him in the book. What are these books, and what is their significance to us today? These questions are discussed in this article.

KEPT IN PERFECT PEACE

An inspirational article based on Isaiah 26:3, designed to help the consecrated put their trust more fully in the Lord by exercising a stronger faith in His promises to care for all their need, and to make all things work together for their highest good. The example of Jesus will be noted particularly in this meditation.

NEWS and VIEWS

THE VOICE OF GOD— PAST AND PRESENT

THE exact pattern of things to come in the ever-changing scenes of battle, as more and more of the world becomes involved in the life-and-death struggle of what men have called civilization, is difficult to determine. The Scriptures are clear concerning the ultimate outcome, which is the establishment of the Messianic Kingdom. The Scriptures also make it clear that God is speaking to the warring nations through the *distresses* in which they are all involved. The nations do not yet hear the "voice," but those who are taking heed to the "sure word of prophecy" do hear it, and rejoice that the time will come when the Lord, in His own way, will compel the nations to cease their strife and acknowledge Him as the real Ruler of earth—"Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Psalms 46:10.

Within the last month the world picture has become increasingly dark. The conservative rulers of Great Britain winked at the rearmament program of Nazi Germany in the belief that an armed Germany would serve to protect them against the spread of Communism from Russia. It was a staggering shock, therefore, to the British government when Germany and Russia, in 1939, signed a non-aggression pact. Since then, however, there has been much wishful thinking on the part of the democracies, that Russia would soon break with Germany, to help save the world from Nazi dictatorship, and join hands with the fighting democracies.

But the developments of the last month have shattered these hopes, and there is now evidence that instead of Nazi Germany saving the world from Communism, her rulers are themselves veering to the "left," and together with Russia will attempt by military might to bring the whole world under the control of their moneyless and Godless new order. This helps to increase the conviction of far-seeing statesmen that there is now little hope of restoring the world to the status quo of the "good old days." On this point the Premier of Australia, visiting in America, is reported as saying that irrespective of the general outcome of the war, one thing is sure, namely,

that class distinction of rich and poor will cease. In evidence of this, he cited the fact that already in the countries at war the taxes being imposed to carry on the fight amounted to a virtual confiscation of wealth.

It would almost seem, then, that the present struggle of the nations for supremacy is mostly for the purpose of being in a position at the end of the war to dominate the new order which they all seem to think is inevitable. What none of the nations know as yet, is that while the Lord is permitting them to destroy the old order, Christ will be the Ruler of the world of tomorrow, and that it won't be under the domination of any of the kingdoms of this world. The present "melting," or leveling processes so plainly visible within the nations are said prophetically, to be due to the fact that the Lord is speaking to the nations—"He uttered His voice, the earth melted."—Psa. 46:6.

While the nations of Christendom have, for centuries, claimed to be guided and blessed of the Lord, the Scriptures, however, clearly show that this has not actually been the case. These nations have frequently claimed that God's voice was expressed through their military might, but in this they have been wrong. It is difficult for the world's leaders to reconcile this false claim of the past with what is now happening, and the result is that many are wondering if there really is a God who is paying attention to what is transpiring in the world. It is not surprising therefore, that God's voice is not yet heard above the din of battle.

The truth is that God has not, in the past, been speaking to the nations, but has permitted them to go on in their selfish way until the Gentile lease of power, which was to last for 2520 years—606 B. C. to 1914 A. D.—had run out. In Isaiah 42:13-16 the Lord declares that for a long time He would hold His peace and would not speak to the nations. Here the Lord also explains how, when the time should come for Him to break His long silence, His voice could be identified. He says that He would "cry," and "roar," and that He would go forth as a "man of war," and would stir up "jealousy" among the nations. Finally, the Lord explains, He would bring the "blind by a way which they knew not."

This last expression is most meaningful. The poor blind world must first be spoken to in very drastic ways before their attention can be gained to listen to the "still small voice" which later will lead them in ways of peace and happiness. So, first of all, the Lord speaks to the nations in the only language they can understand. It is the language with which they have spoken to each other throughout the centuries, namely, of war and destruction. A further hint of the Lord's method of speaking to rebellious people is found in Ezekiel 38:19-22: "In the fire of My wrath have I spoken, . . . saith the Lord God . . . And I will plead against him with pestilence and with blood."

Note also the expression of Isaiah 42:14, "Now will I cry like a travailing woman." The Apostle Paul explains that the "sudden destruction" which comes upon the world in the "day of the Lord" is "as travail upon a woman with child." (1 Thes. 5:1-4.) This, as we know, is in spasms. So we might say that in all the spasms of destructive trouble that have come upon the nations beginning with 1914, the Lord has been speaking to them. As yet, however, they do not heed, although occasionally we hear an expression indicating that some are beginning to realize the significance of what is transpiring.

The late Lord Lothian, when he was British Ambassador to the United States, was quoted as saying that Hitler may well be a scourge in the hand of the Lord to awaken the democracies to a sense of their selfishness and pride. When the people of all the nations begin to think along this line, those of Germany wonder if the democracies are being used of the Lord to scourge them, and vice versa; and when, through the further melting processes they see their idols of silver and gold, their false gods of torment and war destroyed, they will, indeed, be ready to hear the Lord speak to them through the softer and more happyfying tones of the Messianic Kingdom arrangements.

As yet, however, the Lord is still speaking to the nations in His "wrath," and still vexing them in "His sore displeasure." (Psa. 2:5.) And how sorely vexed they are today. Surely the "distress of nations" is great and is increasing. How glad we should be that, through the sure Word of prophecy, we know that the Lord has set His King upon His holy hill Zion, and that soon His rulership over the nations will become manifest to all, and that as a result they will learn and practice war no more.

God spoke to the nation of Israel in Horeb in connection with the inauguration of the Law Covenant. (Deut. 5:22-28.) In Hebrews 12:26-28 the apostle refers to this and indicates that it

was illustrative of the method by which God would speak to the people in connection with the establishment of the Messianic Kingdom, and the inauguration of the New Covenant. As we study carefully the account of Deuteronomy 5:22-28, it is seen that the voice of the Lord was heard in the fire, the earthquake, the darkness, etc.; that is, these constituted the Lord's method of dramatically calling attention to His voice.

God spoke to Israel out of the fire, and the message was of a twofold character. (1) It contained the divine law for the people, and (2) it revealed the glory of God. The latter is in the statement, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and shewing mercy unto thousands of them that love Me and keep My commandments." (Deut. 5:9, 10.) This is an important illustration to keep in mind, for actually the present distress upon the nations is not alone the voice of God, but that which arrests the attention of the nations to hear the Lord's voice as He speaks to them out of the trouble.

It is true, of course, that there is a message for the people in the trouble itself, for it is telling them of the futility of human selfishness, and revealing the awful consequences of a program of hate and war. This, in turn, prepares the way for hearing the Lord's voice outlining His Law, the Law of the New Covenant, and revealing the length, the breadth, the heights and depths of His glorious character. This relationship of the trouble to the voice of the Lord that speaks through the trouble, is shown in the prophecy of Zephaniah 3:8, 9. First we are told that God destroys the symbolic earth with the fire of His jealousy, emphasizing that He will not forever permit selfishness and injustice to dominate in world affairs. Then He turns to the people a "pure language" that they may learn to call upon Him and serve Him with one consent.

The apostle indicates that the experiences of Israel in connection with the giving of the Law Covenant are intended to be illustrative of the great shaking time just preceding the establishment of the Kingdom and the inauguration of the New Covenant. This confirms another vitally important truth, namely the presence of Christ as the new Mediator and King. Moses, the Mediator, was present when mediating the Law Covenant, so in the antitype of that picture the prophecies show that Christ will be present. This is one reason why the dramatic time just preceding the full establishment of Messiah's Kingdom is described in the Bible as the "day of the Lord," that is, the day when He is present preparing the

people by the antitypical and symbolic fire, etc., to accept the divine law of the New Covenant.

It is interesting to note that the terms fire, clouds, thick darkness, voice, etc., mentioned in connection with the events at Sinai, are also used by the prophets and Jesus, in describing the events of the "day of the Lord." Remembering that symbolic in Zion is in a sense, the antitype of Sinai, the prophecy of Joel 3:16 is most interesting. We quote: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." In Haggai 2:6 the prophet also tells us of this shaking of the heavens and earth. In Hebrews 12:26, 27, the apostle quotes Haggai and applies it to the events associated with the inauguration of the New Covenant. It should be noted that the shaking occurs as a result of the Lord's "voice."

The shaking prophesied by Haggai is followed by the "desire of all nations" being realized, showing that the shaking is incidental to the establishment of the divine Kingdom. This, in turn, was illustrated at Sinai by the people's request for the law and for the life which they hoped to gain by keeping that Law. It is also said that at Sinai the people saw the glory of the Lord, and that God spoke to them face to face. So following the antitypical shaking, the glory of God will fill the earth as the waters cover the sea, and the tabernacle of God will be with men. He will dwell with them and He shall be their God, and they shall be His people.—Rev. 21:3.

Now note further, the events associated with the "day of the Lord," as outlined in Joel 2:1, 2: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain [antitype of Sinai]: let all the inhabitants of the land tremble: for the day of Lord cometh, for it is nigh at hand. A day of darkness and gloominess, a day of clouds and of thick darkness." Here we have the symbolic "trumpet," [divine message]; "thick darkness," and "clouds," all of which were realities at Sinai, and pictorial of events associated with the day of the Lord's second presence, just preceding the inauguration of the New Covenant. There can be no doubt that we are now witnessing these symbolic events.

Another prophecy of the day of the Lord that is strikingly similar in its use of language to those already examined is that of Zephaniah 1:14-18, which reads: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon

men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land."

In the New Testament the Apostle Peter employs some of these same symbolisms in his graphic description of the "Day of the Lord" which he gives us in the 3rd chapter of his 2nd epistle. In this chapter St. Peter connects these events with the presence (*parousia*) of Jesus, and the ushering in of the "new heavens and the new earth, wherein dwelleth righteousness." Thus again, does the inspired record give us the definite time application of all the wonderfully harmonious prophecies of the "day of the Lord."

In Matthew 24:21, 29, 30, 31, Jesus, in presenting the signs of His second presence, describes them as trouble, darkness, heavens shaken, trumpet, and a voice (margin). That these are not signs of the Master's near coming, but of His actual presence, is shown by the prophecy of Isaiah (63:1-6) where we are again told of the day of the Lord's vengeance precipitated by One that "cometh from Edom, with dyed garments from Bozrah, . . . traveling in the greatness of His strength." In the prophecy the question is raised as to who this is, and the reply is, "I that speak in righteousness, mighty to save."

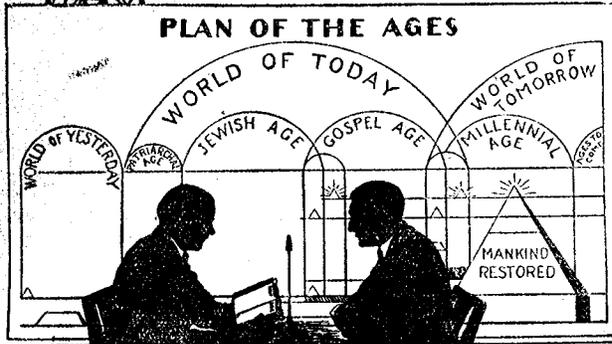
In this prophecy the One mighty to save is pictured as, first of all, treading the winepress of God's wrath. In Revelation 19:13 this One is clearly identified as the Lord Jesus at the time of His second presence. In this chapter are depicted the final scenes of the great "time of trouble" which makes way for the establishment of Messiah's thousand-year Kingdom of blessing.

One of the most interesting prophecies relating to the "day of the Lord," and one which reveals its outcome in the blessing of the people, is that of Psalms 97:1-7. We quote: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory. Confounded be all they that serve graven images, that boast themselves of idols: worship Him, all ye gods."

(Continued on page 24)



The Voice of Tomorrow



This Reeling Earth

The 24th chapter of Isaiah tells of many things that happen to the symbolic earth during the last days, including the statement that the "earth shall reel to and fro like a drunkard." What does this mean, and how are the "new heavens and new earth" to be established? These points are considered in this Voice of Tomorrow discussion.

ERNEST:

You know, Frank, sometimes I think I'm getting along pretty well in learning to understand the Bible, then I come across something that makes me feel as though I hardly know anything about it—

FRANK:

What have you found now, Ernest, that's so difficult to understand?

ERNEST:

Why, it's a statement here in the 24th chapter of Isaiah, let's see—it's the 20th verse—yes, that's right, verse 20. It says that, "The earth shall reel to and fro like a drunkard." Frank, can you imagine anything like that being true? Do you suppose this earth will ever sway back and forth like a drunken man?

FRANK:

That's shouldn't be such a difficult expression to understand—no more difficult, in fact, than some now employed in every-day language. I heard a very prominent speaker on the radio not long ago say that the world is in a "tailspin." I knew what the man meant, and I think everybody who heard him understood—

ERNEST:

But, Frank, the tailspin illustration was used with reference to a world society, or civilization, whereas this statement in the Bible applies to the earth, that is, the planet upon which we live. That makes quite a difference, it seems to me. I can well understand what the man meant by the present world order being in a tailspin, but how this earth can "reel to and fro like a drunkard," that's something else.

FRANK:

Ernest, have you read the entire chapter in which your problem text is found?

ERNEST:

No, I can't say that I have. Is it interesting?

FRANK:

The Bible's always interesting, but besides that, it's very enlightening at times to read what precedes and follows a text. In the text you read it says that the earth shall "reel to and fro like a drunkard." You think that's hard to understand, but do you realize all the other things which this same chapter declares are to happen to the earth?

ERNEST:

For example?

FRANK:

You have your Bible open to the chapter, but I'm afraid it will take too long to read it. However, as I remember the prophecy, it declares that the earth is to be made "empty," it's to be laid "waste"; it's to be turned "upside down"; it's to mourn; it will fade away; be "defiled"; "shake;" be "broken down"; "dissolved;" moved "exceedingly;" and "be removed like a cottage"—

ERNEST:

With all those things happening to the earth, it will be pretty well "washed up," it seems to me. But, how could all those things happen to the same earth?

FRANK:

That's just the question I hoped you would ask. You see the earth here mentioned is not the literal earth. It means the same as our word world, namely, an order of things. You will notice, in fact, that in the fourth verse of the prophecy the words "earth" and "world" are used interchangeably. All the various expressions used to describe what is to happen to this world are also symbolic; and the use of so many of them conveys the

unmistakable thought that Satan's world, or empire, is to be completely destroyed, and that the Lord will establish a new world, foretold by the Apostle Peter as the world to come "wherein dwelleth righteousness."—2 Pet. 3:13.

ERNEST:

Frank, do you think that what we see going on in the earth today is in fulfilment of this prophecy of destruction that was to come upon a world order? The reason I ask that question is because I notice that in the last verse of this chapter it says that the Lord of hosts is to reign in mount Zion. If the Lord's Kingdom is to follow the present distress of nations it would be something worthwhile looking forward to, wouldn't it?

FRANK:

I should say so, and there's little doubt but that we are witnessing the death throes of the old order. This fact is now pretty generally recognized. The nations fighting today on both sides of the revolutionary struggle now engulfing the world are doing so in the hope of being in a position to dictate the policies by which the new world is to be governed. They all realize that it is impossible to restore the order of things that began to die in 1914.

ERNEST:

Well, I certainly hope the new world won't be a totalitarian one—

FRANK:

I believe that's the way we all feel about it, and the prophecies make it very clear that it won't be. I think we all can well understand the anxiety of the democracies to do all in their power to assure that the new world will be a free and happy one. The only pity is that more people can't have faith in the Bible's promises of what a wonderfully happy world God's world of tomorrow is, really to be. I can't imagine anything that should engender such hope and courage in the hearts of distressed humanity today than to know that out of all the chaos and trouble with which we are now surrounded there is soon to emerge an era of genuine and lasting peace and happiness; not because man has finally triumphed over his selfishness, but because God has intervened in the affairs of men and established divine control over the nations.

ERNEST:

Frank, how is that divine control to be exercised? You keep saying a great deal about the divine Kingdom, but you have never explained how it's to operate.

FRANK:

The last verse in that chapter we started out to study gives us a hint of the organizational arrangements of the Messianic Kingdom—

ERNEST:

I'd better read it so I'll know what you are talking about. You said the last verse I

believe, it reads, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine"—

FRANK:

Ernest, is that the last verse of the 24th chapter of Isaiah?

ERNEST:

Pardon me, Frank, I read from the wrong chapter. These pages got turned so that I actually read the last verse of the 29th chapter—

FRANK:

It's a good text though, and we'll come back to it later—

ERNEST:

The last verse of the 24th chapter reads: "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Well, what does it mean?

FRANK:

This, like other prophecies of the Old Testament, was penned by a Jewish prophet, and addressed to the Jewish people; hence is written in language calculated to be understood by the ancient Jewish people. Jerusalem was the capital city of Judea, and Zion hill in Jerusalem was capitol hill. For the Lord to reign in mount Zion and in Jerusalem would, therefore, to the Jew, mean actual God-control in their affairs. This symbolism of the divine Kingdom is mentioned many times in the prophecies of both the Old and New Testaments. In the 2nd Psalm, for example, Jehovah says, "I have set My King upon My holy hill of Zion." God then tells us that His Son, the new King of earth, will dash the nations to pieces like a potter's vessel. Jesus quotes this prophecy in the 2nd chapter of Revelation, and promises that the church of this Gospel age will share with Him in that mount Zion reign. In the 14th chapter of Revelation, Jesus and His entire church are all shown to be together on mount Zion. In the last verse of Obadiah's prophecy we are told that "saviours shall come up on mount Zion," and that "the Kingdom shall be the Lord's." It seems clear then that the term Zion is symbolical of the executive and judicial branches of the Messianic Kingdom. The Scriptures reveal that these branches of the Kingdom will be spiritual, and invisible.

ERNEST:

Frank, does that fit in with the prophecy in the 4th of Micah where it says that "the law shall go forth of Zion, and the Word of the Lord from Jerusalem"?

FRANK:

Yes, that's another of God's promises that bears out the same thought.

ERNEST:

Well, what does it mean by the Word of the Lord going forth from Jerusalem?

FRANK:

There's good reason to believe that Jerusalem is here used to symbolize the earthly, or invisible branch of the new Kingdom—

ERNEST:

Will that be the legislative branch?

FRANK:

No. As a matter of fact there won't be any legislative branch. The basic laws of that Kingdom are already made, and won't need to be changed or amended. No new laws will be needed to meet emergencies. God is the lawmaker. Christ and His church, exalted to heavenly glory with Him, will execute the Kingdom laws. But they will need to be made known to the people, and the people will need instruction in their proper application. That will be done through the earthly representatives of the Kingdom. We might speak of these as constituting the administrative branch of the Kingdom.

ERNEST:

Does the Lord indicate whom He will select for that important work?

FRANK:

The Lord has already made that selection. In Matthew 8:11, and Luke 13:27-29, Jesus explains that from the east, west, north and south, the people will come and sit down with Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God. The language used indicates clearly that the ancient prophets will then be raised from the dead, and recognized by the people as their leaders and instructors.

ERNEST:

Is that what's alluded to here in the last verse of the 24th chapter of Isaiah, the text I read a few moments ago, which says that the Lord will "reign before His ancients gloriously"?

FRANK:

I think so. In the next to the last verse of the 45th Psalm these ancient worthies are called the "fathers" of Israel, and the promise there is that they shall be made "princes in all the earth."

ERNEST:

Why Frank, that means they'll have to be raised from the dead—

FRANK:

Certainly, but should that be hard for the Christian world to believe? In the 29th chapter of Isaiah we have an allusion to this. Beginning with the 18th verse of the chapter we are given an outline of many of the Kingdom blessings. In the 22nd and 23rd verses we are told that Jacob shall then be on hand, and that his face shall no longer "wax pale." In the last verse, the one you read by mistake, we are told that then those who have erred will come to understanding, and they who murmured shall learn doctrine. This harmonizes with other proph-

ecies which show that a part of the Kingdom work will be a world-wide educational program by which the people will be taught the laws of God and instructed in the proper methods of applying them. We, of this generation, have learned the tremendous power of propaganda. Unfortunately much of the propaganda of our day is selfish and evil; but it will be different when God's Kingdom takes over, for then there will be turned to the people a pure language, or message by which the people will be drawn to God, and taught to love and worship Him.

ERNEST:

Frank, it's just like a fairy tale the way you relate it, but is it practical? Will it work, and how?

FRANK:

Well, we must remember that this is not a humanly devised Utopian arrangement. If it were only that it would be a fool's paradise indeed. Ernest, it's God's new deal for a sick, war-weary world; and when I say God, I mean the Creator of the universe, the great First Cause of all life. Certainly He wouldn't make a provision for the human race He is not able to carry out. I think we have a good example of His method of control in human affairs in His dealing with ancient Israel, through their prophets. God inspired those prophets to communicate His will to the people, and where need be, they were entrusted with miracle-working power in order to enforce the divine will. In the new Kingdom, all the prophets will be on hand, raised from the dead, and made perfect. These will receive their instructions from the divine Christ, and will be backed up by divine power to enforce the Kingdom laws. The arrangements will start with the Jewish nation, but will quickly spread to other nations, for the Prophet Zechariah (8:21-23) says that the nations shall take hold of the skirts of the Jew and will say, "we will go with you; for we have heard that God is with you." Yes, Ernest, with Abraham, Isaac, Jacob, Moses, and the prophets, representing the divine Christ as rulers of earth, I think the world of tomorrow will be a pretty fine one. Obviously, with miracle-working power back of that government, it will mean the end of sickness and death, and also a resurrection for all who have died.

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. Address:

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The Christian Life

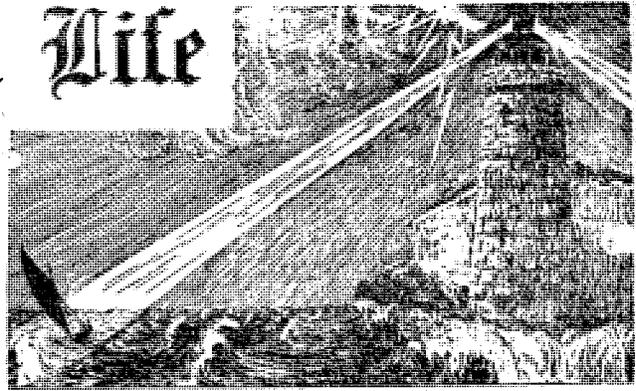
The Perfect Will of God

It is vital that the Christian should have a working knowledge of the divine will for him, else he might put forth much effort in supposing that he were serving God only to discover later that he had been "beating the air."

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2.

MUCH in St. Paul's epistle to the Romans has to do with the manner in which a Christian may show himself approved unto God. Faith in the shed blood of the Redeemer is emphasized as one of the essentials of an acceptable walk with God. To walk with God in this age means to follow in the footsteps of Jesus, and those were steps of self-sacrifice. It is not enough that we merely receive of divine grace through Christ; in addition, we must give ourselves in sacrifice upon an altar made acceptable by the blood. It is this text that the apostle emphasizes in the verse just preceding our text, saying: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

But it is one thing to present ourselves in consecration to God, with the understanding that our lives are to be sacrificed in His service, yet quite another to faithfully fulfil the terms of that consecration even unto death. We cannot know at the time of our consecration all that may be involved in it, hence it is necessary always to maintain an attitude of full surrender to the will of God, and to resolutely and enthusiastically take each step as it is revealed to us through His Word and by His providences. We are not to make a consecration to do God's will, and then merely continue the ordinary routine of life as though nothing had happened. After presenting our bodies living sacrifices to God, we should then earnestly seek to find out how He wants us to co-operate in consuming that sacrifice. Renouncing our former worldly ambitions and goals, we are to "prove," that is, definitely determine,



"what is that good, and acceptable, and perfect will of God," and then endeavor to the best of our ability to do it.

One of the first things we should learn with respect to the divine will is that we are not to be "conformed to this world." We are called out of the world and can no longer be conformed to its ways. Now, instead of drifting along in the stream of selfish, worldly pleasure and ambition, we are to face about and go against this stream. Instead of longer being "conformed" to the ways of the selfish world and the sinful flesh, we are to be "transformed" by the renewing of our minds; that is, by acquainting ourselves with the divine will and stedfastly endeavoring to do it. The world is made up of fallen human beings, hence its pursuits, its pleasures, its spirit, appeal to our fallen flesh. For this reason it is easy to be "conformed" to the world, but a genuine struggle to be "transformed" in mind and heart and action so that we become servants of God instead of servants of the world, the flesh and the devil.

A PROPER ESTIMATE OF SELF ESSENTIAL

The apostle does not leave the subject of mind renewal and consequent transformation of character and effort in the realm of generality, for he proceeds to give us practical suggestions of how it should affect our lives and what it actually means to know and do the perfect will of God. In verse 3 he says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

That word "for," places an important relationship between what precedes and what follows it. We are to be transformed in order that we may be enabled thus to know the will of God and, therefore, to do it; "for" we are not to think more highly of ourselves than we ought to think. At first it may seem as though there is no special connection between these two thoughts but actually there is a most important connection. By

this sequence of argument the apostle is reminding us that we cannot make progress in proving God's will until we recognize our own unworthiness. If we attempt to understand God's will from the standpoint of how important we are in connection with His purposes and service, we will fail to be pleasing to Him.

This strikes right at one of the fundamental differences between the worldly spirit and the Christian spirit. From the worldly standpoint, an individual considers it necessary to advance himself and promote his interests and to have others work for him to that end. In order, therefore, to insure his advancement he, first of all, deceives himself into an exaggerated sense of his own importance, and does all he can to induce others to feel the same way about it. This is considered quite proper in the world, where the grace of humility is often considered an evidence of weakness.

From the worldly standpoint, it would appear essential to appraise one's self rather highly lest he be considered a defeatist and possessed of a broken spirit. This philosophy assumes that a person must believe in himself and his ability, otherwise he can never succeed in this world of rivalry and competition. With such a philosophy it is only natural for a person to think of himself very highly, and, therefore, to do all he can to have others think of him in the same way. This philosophy and its spirit is prevalent among all classes in the world; but it should find no reception in any of those purporting to be the people of God.

Yes, the apostle knew that one of the most important evidences of transformation from the spirit of the world to the spirit of God should be the renouncing of one's self-importance. And when we get the Lord's viewpoint in this matter we will realize that if we think of ourselves in any sense as being *worthy* of God's blessings, or *worthy* of promotion in His service, we are thinking of ourselves "more highly than we ought to think." Paul suggests that what we need to do is to "think soberly, according as God hath dealt to every man the measure of faith."

Elsewhere we are told that "by grace" we are saved, "through faith." If our sober, self-appraisal, is based upon what we are through faith, it means our recognition of the fact that apart from the grace of God we are nothing. This means that if we think of ourselves as being important and indispensable, we are, to that extent, blocking the transforming work of the Holy Spirit in our hearts and lives. Whatever of favor God bestows upon us is by grace, and not because we merit it. God accepts our service to Him as an evidence

of our appreciation of His love and grace, but we cannot merit that grace by our works.

MANY MEMBERS

Having reminded us that God doesn't owe His people special favors, and that all the privileges we enjoy are by His grace, then the apostle proceeds to show that knowing and being faithful to the divine will involves a recognition of the fact that we cannot be isolationists in the divine arrangement, but that there are "many members," and that among these God has determined a place for us. In the body of Christ we are all "members one of another." It is God's will that this should be, and for us to ignore it, or to go contrary to it, would mean that we are not being properly "transformed," not properly proving what is that "good, and acceptable, and perfect will of God."—Rom. 12: 4, 5.

A proper recognition of the fact that we are "members one of another" is largely dependent upon not "thinking of ourselves more highly than we ought to think." The worldly viewpoint is one of self-interest, self-promotion, irrespective of the welfare and interests of others. The Christian viewpoint is that of interest in the "many members"—a concern for the welfare of the body, regardless of individual advantage. It is only, therefore, as we develop interest in and love for the brethren of Christ that we are glad to be *nothing* as individuals in order that the body as a whole may prosper.

This constitutes a real test of the measure to which our hearts and minds have been transformed from the ways and spirit of the world to the spirit of Christ. We sometimes sing, "O! to be nothing, nothing, only to lie at His feet"; but how do we feel when the Lord takes us at our word and permits us to lie at His feet for a while? Perhaps we are inclined to say that if the Lord invites us to lie at His feet and be nothing, of course, we will gladly do it; but if, through other causes, we are set aside we should fight for our rights.

As Christians, however, we should recognize that there are no secondary causes that can shape our experiences or our destiny. We are wholly in the Lord's hand, and all that we have and are, are by His grace. Nothing can happen to us unless God permits it, and whatever He permits is for our highest spiritual welfare. We may have planned some service for God and the truth, and then became ill. The first inclination is to lay the blame on someone or something. Difficulties more complex than becoming ill may interfere with what we have planned to do for the Lord. We may feel like blaming individuals, even fellow members of the body, for standing in our

way. But this should not be. If others *are indeed* to blame, we can safely leave them in God's care; but, for ourselves, we should recognize that whatever our experiences may be, is all by divine permission, and whatever God permits is for our best interests and in the best interest of the body as a whole. Our ready and willing acquiescence in humiliation and our pleasure in promotion will be in proportion to the measure of our faith in God's grace and in our genuine interest in the "many members" of which we are striving to be a part.

If we have made a proper appraisal of our own nothingness, and truly recognize that it is only by God's grace that we are in the body at all, then our faith should accept without any mental reservations whatever experiences divine wisdom may permit. If we still have some of the worldly spirit of getting ahead and of being something in the eyes of others, naturally we will find it hard when everything doesn't go our way. But if we have captured the true spirit of sacrifice, and recognize that we have agreed to die, we won't mind what God's providences permit now, just so long as they help us to prove what is His perfect will for us.

The entire earthly life of a Christian is one of preparation for future service in glory. It is a life of sacrifice and humiliation, together with the peace and joy of spiritual attainment. However, we are to serve even in our humiliation. It usually happens, though, that in the divine providence, we are permitted to experience special trials in order to be prepared for special service. God has dealt with many of His servants along this line. Moses, for example, whom God used so mightily, was permitted to go into obscurity for forty years prior to the time his service for God began.

Moses, by natural qualifications and education was well prepared for the Lord's work forty years before the Lord called him to enter it; but there was a further preparation necessary which was accomplished in exile and obscurity. A humble position, indeed, tending his father-in-law's flock, but the Lord didn't forget where he was, and when the time came he was brought forth into prominence as the leader of God's people. There is no occasion to fear that the Lord will forget our address when the time comes for Him to use us. We may, in our weaknesses, forget each other, but the Lord will never forget. We all long to serve the Lord more than we do, and we fret, perhaps, at the restraints that hold us back, but let us rather make sure that we are properly using the little opportunities of service that are before us, meanwhile leaving larger op-

portunities in the Lord's hands, to give us when His wisdom deems best.

GIFTS OF GOD'S GRACE

In verse 6 the apostle explains that the "many members" have "gifts differing according to the grace that is given to us." Then he enumerates some of these gifts, such as: prophesying; ministering; teaching; exhorting; ruling; giving; and showing mercy. It is important to note that these gifts are all manifestations of God's grace. It must be assumed, therefore, that not only the gifts, but the opportunities of using the gifts in the divine service, are also by God's grace.

Furthermore, it is quite possible to overlook opportunities of service through a failure to give heed to the instruction not to think more highly of ourselves than we ought to think. A failure along this line may cause us to overlook the smaller opportunities of service while looking for and seeking after the larger opportunities. God's dealings with His people are based on the principle that one who is faithful in that which is least will also be faithful in that which is much. This being true, it may be that the larger opportunities we crave are being held back until we have proved faithful in the little things.

Paul's list of the many ways in which God's people are able to serve Him, and his admonition to faithfulness in the use of all these gifts of divine grace, indicate that it is God's will that all of His people serve. The Christian life is therefore not merely one of passive humility in the Lord's hands. It is that indeed, but it is also a life of active service in the divine cause. It is a life of activity, however, that must be based upon a proper humility before God and a recognition of our own nothingness. There can be no acceptable service to God apart from this. It is impossible, though to exercise true humility before God without being actively engaged in laying down our lives in His service, because this is what He has bidden us to do. To refuse to do what He has asked us to do would prove that we are not humble. It would prove that we think more highly of ourselves and of our own opinions than we ought to think.

THE DAY OF SMALL THINGS

No matter what "gifts" of service divine grace may give to us, we should seek to use them faithfully. Faithfulness in the use of a gift is the true test of our appreciation of it. But right along this line is where the spirit of the world may tend to creep in, in that we will ignore the little services as being of no consequence, while our hearts are set on doing something big for the Lord. The widow's mite did not accomplish anything great for the Lord, but her faithfulness in doing all she

could, when that all was so very little, did much for her in that it brought her the Lord's commendation which maketh rich.

We should not despise the day of small things. If we have the gift of prophecy (oral witnessing), let us be faithful in its use. But let us be as happy to witness to one, unnoticed and unknown, as we would be to a thousand or ten thousand. One of the greatest sermons the Lord preached was to the woman of Samaria at the well. Jesus could preach to the multitude, but He was also happy to comfort the ones and twos. If we are following in Jesus' footsteps we will be more concerned with the degree of our faithfulness in service than we are in the size of our opportunity to serve.

We recall the case of a sister who had spent a number of years in the colporteur service, and while in that service received injuries that finally led to her death. She was an invalid for some time before finishing her course in death, and during that time, through her physician, she made the acquaintance of a lady who, after a time, became somewhat interested in the truth. Just a few days before the sister finished her course, she received a telephone message that this friend was coming to see her. The sister decided that she would make one last effort to help this friend to a better understanding and appreciation of the truth. She asked the nurse to bring her two Bibles and two hymn books. When the friend arrived the sister held a "meeting" with her, in which they both joined in reading the Scriptures, singing and praying.

Now this wasn't any great service for the Lord. It did not compare in size with the sister's former life of active service when she was used to point out the way of truth to many, but it did represent the faithful use of the "mite" of strength and opportunity that God's grace still permitted her to enjoy. How the Lord must have looked down with joy upon that sister, who, although her body was frail and racked with pain, yet was keeping it on the altar of sacrifice, and with it praising God until the offering was consumed.

There is, of course, growth in the Christian way. The very thought of transformation indicates a gradual change. It follows, then, that at the beginning of the Christian way we will be somewhat influenced by the worldly viewpoint in connection with all our endeavors to know and do God's will. But as we "grow in grace" we should be able to recognize more clearly that being nothing before God and being faithful in the little and obscure opportunities, are the things that really count.

And this is true irrespective of the nature of the gifts God's grace may have imparted to us. Take the gift of exhortation, for example. We should all possess and use this faithfully. We can all exhort one another to faithfulness, even if it is only by the example of our own faithfulness. There are very few of us who do not have an occasional opportunity to speak a word of exhortation to a fellow traveler in the narrow way. Are we faithfully using these opportunities, even if, at times, it may be out of season for us to do so? Or, are we overlooking the privileges that daily may be ours, while waiting for a spectacular opportunity that may never come?

The same may be said of any or all of the gifts of God's grace. Faithfulness in their use should be concentrated on the little things. Take the matter of "giving," as mentioned by the apostle. The whole Christian life is one of giving. We are to give our time, our strength, our talents, our money, our everything. Our giving starts when we respond to the Lord's invitation, "Give Me thine heart." When we give our hearts, our affections to the Lord, we become His, to serve Him with our whole being, forever.

Having given all to the Lord, He instructs us, through His Word, how the transfer is to be made. We are told that we are to provide for our own, for example, and this we must do. But we should not use this as an excuse to hold back from the Lord that which should be given directly to Him. It may, and frequently does require considerable of our time to take care of the obligations which the Lord's will imposes upon us with respect to our earthly obligations, hence there is often very little time left to give directly in the service of the Lord. In view of this there is often a temptation not to give the little that may be possible.

What is true with respect to the giving of time, may also be true along other lines. We sometimes hear a brother or sister say, "I wish I had a million dollars to put into the work." But would we put the million dollars into the work if we had it? The answer is found in the measure of faithfulness we display in giving the "mite" that is within our power to give. When examining our own hearts to determine how faithful we would be in the use of large opportunities, let us be sure we are faithful in the small things. If we wish that we could give all our time and strength to the Lord, the Lord will determine the depth and sincerity of that wish by the measure of zeal with which we give to Him the little time and strength that is our privilege to give. If we hold back from rendering even the smallest service to Him because it is small, we may not be entrusted with the use of the larger gifts.

SINCERE IN LOVE

In verse 9 the apostle says, "Let love be without dissimulation." The Greek word here used has the thought of sincerity, without hypocrisy. The love mentioned is primarily for God, and automatically should embrace all of God's people, the "many members" in the body. The emphasis thus placed upon the sincerity of our love is another reminder of the transformation that should be going on in our hearts and lives. There is a great deal of veneer in the world which feigns an interest in others, but often the motive is a selfish one.

But the motive back of Christian endeavor and activity should be sincere and whole-hearted, influencing all that we do. That motive, moreover, should be one of genuine love for God and for His people. It should not be mixed with any degree of selfishness, or self-interest. With this fact the apostle couples the admonition, "Abhor that which is evil; cleave to that which is good." One of the greatest evils in God's sight is the evil of hypocrisy, and one of the principal elements of what God considers "good," is sincerity. The robe of Christ's righteousness covers our unwilling imperfections, but no provision is made to cover the sin of insincerity.

The apostle continues throughout the remainder of chapter 12, and on through chapters 13, 14, and much of 15, mentioning one detail

after another of that which is involved in proving what is the perfect will of God. Those details explain the Christian's proper attitude toward both brethren and enemies. They point out our proper attitude toward the world and toward earthly governments. They cover, in fact, practically every phase of the Christian life. To acquaint ourselves with these instructions, and to have our lives molded by them, should be our earnest desire and effort.

It is in doing this that we are separated more and more from the world and its spirit, and are transformed by the renewing of our minds, thus having worked out in our lives the will of God as it pertains to the manner in which we are to continue presenting our bodies a living sacrifice to Him. It is interesting, and important, to note that in all the details of God's will for the sacrificing Christian, there is little said about protecting self-interests; but much said about sacrificing self in the interests of others, and for the glory of God.

It is this, the denial of self, the blessing of others, and the glory of God, that constitutes His "good, and acceptable, and perfect will" for us who have presented ourselves in sacrifice to Him. May we be faithful to this calling, and may the richness of our lives be in the realization of His grace, and in the hope of partaking of His glory.—Rom. 5:2.

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THE DAWN

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The Strait Gate and Narrow Way

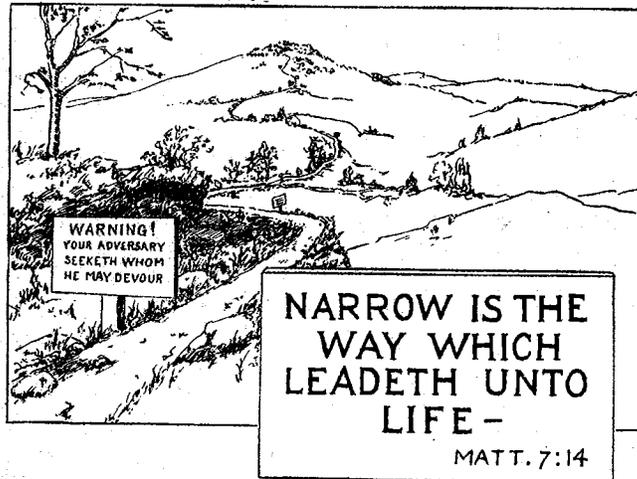
In order to make a success of his Christian life, one must expect to face dangers and overcome difficulties; and he should beware of the alluring influences which seek to turn him aside from following in the footsteps of his Master.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able." (Luke 13:24.) Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:14.

TODAY the popular viewpoint of the Christian life is that it is pre-eminently a life of tranquillity and happiness, in which the Lord shields one from trials and causes him to prosper in all his affairs. The philosophy is often expressed that we should expect the Lord to take care of his own; hence, if we profess to be His, we should be getting along well in the world. But this is not the viewpoint of the Christian life presented to us in the Scriptures. Quite to the Contrary. The Bible makes it plain that those who are truly the Lord's in this age should expect "fiery trials," and should realize that only through "much tribulation" shall they enter the Kingdom to reign with Christ.

God has promised to be with His people in their troubles, and to be a "present help" in every time of need, but He has not promised to shield them from trials. It is, therefore, just as true today as when Jesus spoke the words of our text, that the "gate" of entrance into the Christian life is "strait," and the "way" itself "narrow"—so strait (difficult) and narrow that "few there be that find it." It is difficult even to enter the Christian way, hence it is necessary to "strive," that is, to struggle, in order to do so. But the struggles do not end when we succeed in overcoming the difficulties of entering; for they will continue until we have finished our course in death. The poet has well said:

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."



Jesus, in explaining the truths of the divine plan, illustrated many of His lessons with objects, customs, etc., with which the people of His day were familiar. This helped His disciples to grasp more vividly the reality of the things He taught. The "narrow way" illustration is a case in point. The people in Jesus' day knew considerably about narrow, rugged roadways on which it was difficult to travel. These roadways wound up and down and around through the hill country of Judea. Not only were they dangerous and difficult of themselves, but travelers using them were also more or less exposed to danger from highway robbers who constituted the "underworld" of that day.

Hence, when Jesus likened the Christian life to traveling over one of these difficult ways, His disciples would at once visualize the difficulties involved and the dangers to be encountered in their undertaking to follow in the Master's footsteps. It would be fatal, for example, for one to attempt to travel over the rugged roads of Judea unless he knew the way or was accompanied by someone who did. Furthermore it would be unsafe to travel alone. Thus the disciples would realize their need of a "guide" in the narrow way, and also that for the sake of safety, as well as that they might not go astray, they would need to travel with the Lord, and depend upon Him to both protect and guide them all the way to the end.

THE LORD STILL THE CHRISTIAN'S HELPER

While today we are not so well acquainted with the inconveniences and hardships of travel, as were the disciples of old, yet this lesson is still meaningful to us. We know, even as the early disciples knew, that we need the Lord with us in the narrow way as our protector and guide. The Lord's presence with us is not, of course, in a literal sense, even as the narrow way itself is

not a literal roadway. Even the early church could not have Jesus with them literally in their Christian walk. Paul said, "Though we have known Christ after the flesh, yet now henceforth know we Him [so] no more."—2 Cor. 5:16.

Nevertheless, Jesus did promise to be with His people, saying, "Lo, I am with you alway, even unto the end of the world [age]." (Matt. 28:20.) Without a doubt He has fulfilled that promise, so that all of the truly consecrated have had His guidance and protection. The Lord's presence with His people throughout the age has been through the written Word and by means of the divine providences with which they have been surrounded. Jesus promised to send the "spirit of truth," as a "comforter," and this promise was fulfilled at Pentecost, and through the inspired testimony of the apostles and prophets, the Lord has continued to be with and bless His people.

As the narrow way is not a literal roadway, so the difficulties and dangers of the way are not of a physical nature, except as our material experiences are related to our walk in the "narrow way." God is not dealing with us according to the flesh, but as new creatures. Our struggles, our temptations, our besetments, are of and in the mind and heart. It therefore follows that the help which comes to us from our Helper and Guide is not of a physical nature (except where it may be necessary in connection with the development of the new creature), but is of a character best suited to enlighten and protect the heart and mind.

And this just what the Lord has furnished us in His Word. In that Word He has pointed out each turn of the road, as it were, each difficulty to be encountered, and how to overcome it. He has warned us, moreover, of the sly, stealthy attacks that will be made upon us by the marauders in the anti-Christian "underworld," namely, the world, the flesh, and the devil. In His wonderful Word, the Lord has also given us many assurances of help to negotiate the difficult passages of the narrow way, and if we are faithfully following our Guide, these assurances will present themselves at times most needed, and will give us strength to bear whatever may come, of joy or sorrow.

A MODERN APPLICATION

The "increase of knowledge" in the "time of the end" has revolutionized methods of highway travel, so it might be helpful to apply the lesson of the narrow way in some of its modern aspects. For example, nearly all highways today are well marked with directing signs, appropriate warnings of danger spots, and other information, almost invaluable to the traveler. It reminds us of

the divine promise to open up a "highway" in the Kingdom age, which is to be made very plain, so plain that one unacquainted therewith shall not go astray.—Isa. 35:8, *Leeser*.

But even in the narrow way of this age, for the benefit of the "few" who are able to find it, the Lord has erected directing signs and warnings to guide the Christian traveler. But, to carry the illustration further, the *devil* has also erected signs, in close enough proximity to the narrow way to be seen by the travelers thereon, and it requires the utmost diligence and careful watchfulness not to become confused by these false signs. We are told that in the end of the age specially, Satan's delusions would become so strong that if possible they would deceive the very elect. Thank God for the assurance that these cannot actually be deceived!

Satan's attempts to deceive and destroy those with whom God is dealing commence before they are actually upon the narrow way. As they approach the entrance to that way they are confronted with suggestions which are calculated to deceive and discourage them. The "gate" to the narrow way is entered by consecration; that is, by presenting one's self fully and unreservedly to do the will of God, irrespective of what the cost may be. Our heavenly Guide bids us first to sit down and count the cost of this undertaking. In counting the cost and becoming somewhat acquainted with the hardships that will be entailed in traveling in the narrow way it is an easy matter to become discouraged and to decide not to make the start.

Satan knows how the flesh is liable to hold back, hence is on hand to help us reach a wrong decision. Keeping in mind the illustration, we might think of Satan's deceptions at this point as being in the form of misleading signs. Hence, as we approach the gate of consecration there is displayed the sign, "warning, do not enter, the way is too difficult, you will fail to reach the end." Ah, but, if we have been truly drawn to the Lord, by His truth, we will know that He has not made the way too difficult, hence will conclude that the information on the sign is not of the Lord.

And, as we look a little closer we will discover that the sign which sought to discourage us and turn us aside from making a full consecration, is not of the Lord. The signboard put up by the Lord at this point, reads, "Why tarriest thou? The way is difficult, but I will help you in every time of need." This sign, which we know to be a promise of the Lord, reassures us and we approach a little nearer to the "gate" when off a bit to the side, but compelling attention, we see a sign reading, "Beware, only the holy walk in this way. You are not good enough to enter."

We realize full well our imperfections, how difficult it is to do the things we would like to do, and how often we do the things we do not wish to do, hence this sign may have a retarding effect on our progress. But again, He who is calling us by His love and by His truth has anticipated the effort that would be made to discourage us along this line and has put up a sign to counteract the effect of the false and misleading one. On this point the Lord's sign reads, "The righteousness of the narrow way is not that of your own works, lest you should boast, but is by faith through Christ. Blessed is the man whose sins are not imputed unto him." Again the false reasoning of the flesh, aided by the adversary, is set aside, and we move on toward the "gate."

Not all, of course, see all the signs erected by Satan. Some may see one, some another. One that attracts the attention of many who have entered or are entering the narrow way during the harvest time at this end of the age is very deceptive indeed, it reads, "STOP, ROAD CLOSED; travelers must wait until the highway of the Millennial age is opened." This is a strange sign indeed; but one which should not for long deceive those whose hearts are turning sincerely to the Lord in the desire to make a full consecration to Him.

The reason these are drawing near to the Lord, and feel urged to give themselves fully up to His service, is because of the compelling vision of His love as it has been revealed to them through His Word, and through the divine plan of the ages. They have already learned that God is loving and just and kind. Already they have been inspired by the "high calling" of this age. The entire divine plan reveals to them a God who would not deceive and thus mislead them into hoping for something that could not be realized. They know, according to God's Word, that no one can come to Jesus unless the Father draws him, and they know that the Heavenly Father would not draw them to the gate of the narrow way and then explain that the road was closed and that they could not enter.

So once more a closer scrutiny is made of the signs, and again it is discovered that the misleading sign is not of the Lord. The Lord's true sign is much different. Instead of it stating that the road is closed, it reads, "Enter, I am He that openeth and no man shutteth." This sign we recognize to be of the Lord, because it is in keeping with what we have learned concerning the justice and righteousness of His character. Once more the enemy has failed to turn us aside from entering the narrow way. In this same manner the Lord helps us over each and all of the difficulties we encounter as we "strive" to enter in at the

strait gate, so we make a full consecration of our all to Him. It isn't much that we have to offer to the Lord. The poet has well expressed the thought:

"I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all."

TRAVELING IN THE NARROW WAY

We are now in the narrow way. As we found it difficult to enter, so we find it also a difficult way in which to travel. Yet, withal, we are able to rejoice because we realize now more fully than ever that the Lord is indeed our Guide and Helper. While He may "lead us through the valley of the shadow of death," we will "fear no evil," for we know that He is continually at our side. No weapon that is formed against us as new creatures can prosper, for greater is He who is for us than all that be against us. Thus, while it is a narrow, difficult way, our hearts are filled with joy; for not only do we rejoice in the abiding presence of our heavenly Guide, but we have the assurance that at the journey's end will be glory, honor and immortality for all who do not become weary and falter by the wayside. We know, too, that every laborious step of the way has merit in it for us, in that all these steps serve to develop us for the future Kingdom service in glory. We know that our Guide will not permit us to take one difficult step that isn't necessary, so we may go on singing:

"There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway,
Knows just what is needful and best.

"I know in His Word He has promised,
That my strength it shall be as my day;
And the toils of the road will seem nothing,
When I get to the end of the way."

Continuing to view the Christian from the standpoint of modern travel, we find that the narrow way is well lined with signboards, put there by the Lord for the express purpose of keeping us within the confines of its restricted limits. On the other hand, just outside of those limits, but well within view of the Christian traveler, Satan has erected signboards, the purpose of which is to lead us out of "the narrow way" and off onto some detour of his own making. These misleading signboards erected by the adversary are many and varied, and if we are not to be deceived by them we will need to be continually on guard.

Walking in the narrow way is doing the will of God, and Satan is ever attempting to draw us aside from the doing of that will. There are, of course, many details involved in doing God's will, but they all fall into a relatively few major classifications which may be thought of as the main principles of the divine will. Some of the more important of these are:

(1) Our individual relationship with God, and responsibility to Him, apart from dependence upon human association or leadership.

(2) The importance of a personal application of the principles of the truth in our lives, so that we become more Christlike in thought and word and deed.

(3) Our responsibility to others in that God's will for us is that as ambassadors of His we lay down our lives as ministers of the Gospel of grace.

In connection with all three of these important fundamentals of the Christian life we are to follow the example and instructions of our heavenly Guide, Christ Jesus. Following in His steps is, therefore, pre-eminently to walk in the narrow way. This means that we are to detect the misleading signs of the adversary, and to recognize the true signboards erected by the Lord, upon the basis of how they harmonize with the fundamentals of the Christian life, and by comparing them with the example set before us in the perfect and self-sacrificing life of the Master.

DECEPTION OF HUMAN LEADERSHIP

Those who are truly following the Master walk by faith and not by sight. Moreover, they must be continually on the alert, studying the Word of God, and thus be guided by the signboards He has erected in all necessary places of the narrow way. Satan, on the other hand, appealing to the laziness of our fallen flesh, suggests an easier method of finding our way as Christians. This is the way of human leadership, either of a man or woman, or a group of them. This human-leadership detour from the narrow way may be designated "Human-Channel Avenue," or "Organization Highway," or any other similar name. Whatever the name of the detour, the signboard directing us from the narrow way onto it, will read something like this, "This way to the sure knowledge of God's will. Why trust your own judgment; we will do your thinking for you. Trust us, and you'll find the way smooth and pleasant."

This signboard is very appealing to many, for it offers an opportunity to shirk the responsibility of "proving all things." This particular detour from the narrow way looks promising to start with. It's a much easier way in which to travel,

and as far as one can discern at the time he enters, it runs parallel to the narrow way, and apparently leads to the same destination. At the outset, Satan does not make it apparent that these human-channel detours eventually veer off sharply from the direction of the narrow way, and eventually lead one out into a wilderness of confusion, darkness and doubt.

To help us remain on the narrow way when these pleasant detours appear, the Lord has placed signs to guide and encourage us. One of these is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (2 Tim. 2: 15.) Another reads, "Work out your own salvation. . . . for it is God which worketh in you both to will and to do of His good pleasure." (Phil. 2: 12, 13.) We also have the words of our heavenly Guide who promised that through the Holy Spirit, He would guide His people into all truth.

These, and other signs of a similar import, keep reminding us that if we are to truly know the will of God we must continue as faithful students of His Word—that we cannot trust ourselves to human leadership, ceasing to be careful students of the Word ourselves. If we take heed to these signs and are guided by them we will not be led astray along this line.

ISOLATION BY-PATH

Satan is a wily foe of the new creature, and he resorts to more than one method of deception. He knows that some won't be lured into his human channel detours, so for these he arranges another by-path, one that appeals to the pride of the fallen flesh. This we might call the "Isolation By-path." The sign leading to this detour may read about as follows: "Genuine Bible Students take next turn to the left. Don't let any man do your thinking for you; use your own wisdom and find out what the Bible really teaches."

This is a clever sign indeed. First it suggests that any truth we may have received through the help of others is probably not truth at all, and then appeals to our pride with the suggestion that if we do our own thinking we'll be better off. The trick in it is often not noticed, in that while it gives us to understand that it is wrong to accept a man's interpretation of the Bible, yet suggests that we interpret it for ourselves, as though our own interpretation would not be of human origin, but divinely directed. The implication also is that if we agree with another it proves he is doing our thinking for us. This is not necessarily true.

The humble follower of the Master will soon realize that this sign is misleading. He will realize that the human element enters into all efforts

to help each other understand the will of God as it is revealed through His Word. To help the consecrated traveler at this point, the Lord has erected signs in the narrow way, one of which reads, "I have given pastors, and teachers, and evangelists, to help the church in the study of My Word." Another one reads, "Build one another up in your most holy faith." Still another reads, "Blessed is that servant whom the Lord, when He comes, shall find serving meat in due season to the household of faith."

By these, and like signs, the traveler will have the narrow way clearly outlined for him and will not be confused. He will read these signs in conjunction with those which encourage Him to prove all things by the inspired Word, and will know that the Lord wants him to accept the help of others but not to be dependent upon them in the sense that he cannot himself discern the way. Yes, we are to help and encourage each other. We are to recognize that one manner in which God helps us through fellow-travelers in the narrow way. Knowing this, we will not be led off into a detour where we will proudly attempt to walk alone.

To further encourage and the more plainly guide us in this connection the Lord has erected another sign which reads, "Neglect not the assembling of yourselves together; and so much the more, as ye see the day approaching." (Heb. 10: 25.) This is one of the most important signs in the narrow way, and what tragedy is liable to befall those who fail to give heed to it. Satan uses many arguments in his attempts to neutralize the effect of this plain admonition of the Scriptures.

He may suggest that we can learn more by staying home from the meetings and studying alone. He may appeal to our pride by the suggestion that those with whom we could meet are so undeveloped, and we are so much further developed that it would hold us back to associate with them. Perhaps we have had some personal difficulties with individuals in the group with whom we ordinarily fellowship, and for this reason don't want to meet with them. In many such cases, Satan helps us to decide that we are standing on "principle," when in reality, no genuine Christian principle is involved. If someone has misunderstood us and our pride has been injured, the best thing to do is to swallow our pride, and be guided by the Lord's sign which directs us to seek the fellowship and help of our brethren in the narrow way.

PERSONAL APPLICATION OF TRUTH PRINCIPLES

Satan is particularly clever in his efforts to lead us astray in connection with our responsibility of making a personal application of the truth

in our own lives. God wants us to be cleansed from "all filthiness of the flesh and of the spirit." He wants us, at whatever the cost to ourselves, to be so personally attuned to the instructions of His Word that the slightest hint on His part will suffice to keep our feet from going astray. "I will guide thee with Mine eye," is one of the Lord's promises, and it suggests that even a look from Him should be all that is necessary for the guidance of those who are walking close to the Master, taking each step with Him as the outline of the step is discerned.

But here again Satan attempts to bewilder the traveler with his misleading signs. Knowing that those who follow the Lord's signs faithfully will appear radical to the world, and even to their own relatives, he erects a sign reading, "Be Conservative. If you are too one-sided your friends will think you are a religious fanatic." In connection with this sign is an arrow pointing to a detour entitled, "Sensible Way." This road is all lined with flowers, representing the plaudits of men, and is really very attractive.

Our flesh may reason that, after all, if we want to interest the worldly in the truth we will need to go along with them to some extent, and that, if we separate ourselves entirely from the world and its ways, we will have no opportunity of letting our light shine. This reasoning appeals to the flesh, and if we are not careful we will find ourselves lowering the standard of righteousness so clearly outlined in the Scriptures. God's instructions will not then seem so important to us, and instead of being guided by His eye we may need His chastening rod to correct us in walking more circumspectly.

The Lord always has signs on the narrow way where they are most needed; hence, to offset Satan's sign beckoning towards conservatism which, if heeded, would mean a partial surrender to the flesh and the world, the Lord warns us of the impending danger with the sign, "Be not deceived, God is not mocked; he that soweth to the flesh shall of the flesh reap corruption." And then another, "Love not the world, neither the things that are in the world." With these and like instructions of the Lord for our guidance our hearts and minds are brought back into the right track. Then we will realize that it isn't the Lord's will that we leave the narrow way in order to convert the worldly. We will remember, furthermore, that Jesus was considered a radical and persecuted; hence that we, too, should not court the favor of the world, but should rejoice in the privilege of being persecuted by the world. And as our hearts are brought back to this conclusion the Lord encourages us with another sign, "In

the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Closely associated with a personal application of the truth to our own lives, is the privilege we have of encouraging fellow-travelers along the same line. We are to "wash one another's feet." We are to admonish, exhort, and at times, rebuke. But we need to be on the alert lest the adversary confuse the meaning of these instructions and thereby lead us off into a by-path of controversy, and possibly also of backbiting and evil speaking. We should ever be on the alert to assist our brethren, even by warning them of danger, when proper, but the Lord has not constituted us spiritual policemen to snoop around in the private affairs of the consecrated with the idea of discovering their wrongdoings and correcting them. We are to "study to be quiet, and mind our own business," the apostle tells us. (1 Thes. 4:11; 2 Thes. 3:11; 1 Pet. 4:15.) Thus, in this as well as in other matters pertaining to the divine will, we are to seek the balance which the Lord's Word furnishes, and so be kept in the narrow way outlined by the divine will.

PREACH THE WORD

Just as Satan, appealing to the desires of the flesh, seeks to deceive us along the line of personal righteousness and true Christian character development, so he also does all he can to lead us astray with respect to our privileges of witnessing for the truth. However, if we keep our hearts fixed on the Lord, and fully surrendered to the doing of His will in all things, we will not be deceived, for we "are not ignorant of his devices."

In many ways the faithful use of our privileges of ambassadorship calls for greater efforts and sacrifices than some other phases of the Christian life, hence Satan's reasonings, calculated to show it isn't important that we make these sacrifices, are extremely pleasing to our fallen flesh. The flesh doesn't like to sacrifice, and when it sees a sign directing away from the narrow way, and into a way that does not call for sacrifice, naturally there is a strong urge to veer off into the easier road.

Satan knows this and has his misleading signs to attract any of the consecrated travelers who, temporarily, may become "weary in well doing." One of the favorite misleading signs he has employed at this end of the age reads about as follows: "The Harvest is ended, turn left to self-preparation road." Those who are watching carefully the Lord's leadings will readily discern the deception of this sign. They will know, for example, that even though the general harvest should be over there are no Scriptures which say that this would release the consecrated from the obli-

gation of laying down their lives in making known the glad tidings of the Kingdom.

The consecrated will realize, also, that as long as individuals are accepting the truth, and presenting themselves in full consecration to the Lord and entering the narrow way of sacrifice, being inspired by the high calling, the harvest is not fully over. Yes, those who are keeping in close touch with the Word of the Lord, will remember what the Lord through His prophet Jeremiah (8:20) said about the claim of some that the harvest is ended, namely, "The harvest is past, the summer is ended, and we are not saved." Because of this they will realize that when the harvest is past there will be abundant evidence that the work of this age is indeed over, and that the winter of the great time of trouble has settled down upon a dying world.

How thankful we are that the Lord has His own signs to guide His people with respect to their privilege of preaching the Gospel of the Kingdom, and that these signs are so comprehensive and meaningful that there can be no question about the direction in which they are intended to guide the consecrated. Actually there is nothing in the Bible to indicate that the Lord would ever withdraw His commission to preach the Gospel. We are to continue our sacrifice along this line as long as we live, or until, by governmental decree or otherwise, we are absolutely prevented from preaching the gospel.

One sign the Lord has put up reads, "In the morning sow thy seed, and in the evening withhold not thine hand." (Eccle. 11:6.) We know that the "evening" time is here, and that soon it will become very dark. Yes, the night is coming in which "no man can work." But it isn't altogether dark as yet, and even though we may be in the time when the shadows are lengthening, yet we are not to withhold our hands from scattering the seeds of truth far and wide.

If we are following the Lord's signs closely we will continue faithfully to proclaim the glad tidings of the Kingdom because the Lord makes it clear that this is what He wants us to do. Besides this, we will realize that one reason the Lord wants us to do it is because it is so essential in preparing ourselves for the Kingdom. When we are letting our light shine we are not taking time out from our own spiritual interests, for faithfulness to our stewardship as ambassadors is a part of our spiritual interests. Nothing will bring us nearer to the Lord and give us a greater desire to please Him in all things than to do what we can to make known to others the wonders of His love as revealed in His plan for the salvation of a lost world. Try it and see.

KEEP CLOSE TO THE GUIDE

It is very important in walking in the narrow way, to keep close to the Guide, who is Jesus our Lord and Savior. His perfect example is a necessary aid in our endeavors to properly understand the signs along the way. Thus, should there be doubt at any time as to which way we should turn, by looking to Him and watching carefully the steps as He took them, we will be able to proceed with assurance.

How important it is that we *should* make prog-

ress in the narrow way! Actually there is no room in the narrow way for those who do not make progress. There can be no standing still in this way. There should be no stopping to pick flowers, nor to investigate the various detours which Satan has so attractively arranged to lure the consecrated away from the Lord and from the doing of His will. The way is narrow, but there's room for the Lord to travel with us, and if we keep close to Him we will reach the end safely and victoriously.

Christian Union

"I exhort you therefore . . . to walk in a manner worthy of the calling wherewith ye were called; with all lowliness of mind and meekness, with long suffering, bearing with one another in love, giving diligence to keep the oneness of the spirit in the uniting bond of peace: one body [church] and one spirit [aim—mind] according as ye were also called in one hope of your calling; one Lord, one Faith, one Immersion, one God and Father of all He who is over all, and through all, and in all . . . "And He gave some indeed [as] apostles, and some [as] prophets, and some [as] evangelists, and some [as] shepherds and teachers; with a view to the fitting of the saints for work of ministry, for an up-building of the body of Christ; until we all advance into the ONENESS of the faith, and of the full knowledge of the Son of God; into a man of full growth, into a measure of stature of the fulness of the Christ; that we may no longer be infants, billow-tossed and shifted around with every wind of teaching in the craft of men, in knavery, suited to the artifice of error; but pursuing the truth in love, may grow into Him in all things who is the Head, Christ; out of whom all the body fitly framing itself together and connecting itself through means of every joint of supply, according to an inward working in measure of each single part, is securing the growth of the body unto an up-building of itself in love."—Eph. 4:1-16, Rotherham's Translation.

CHRISTIAN union is an end greatly to be desired and sought for among God's children, yet it is of great importance that we have union on the true and Scriptural basis. Union on any other is as detrimental, as true union is advantageous.

In the above exhortation of the apostle, we have Christian union presented as a possibility, as a thing to be desired, and as a necessity to the healthy growth and development of the body of Christ. He presents also the conditions under which it may be attained, and by which it may be perpetuated.

Let us notice first the character of that union of which Paul speaks. He says it is a union in which all so united acknowledge the one Lord, are inspired by the one faith, are baptized with the one baptism, begotten of the same Father, filled with the same spirit, and discerning and striving to attain the same high calling, recognizing one another as fellow members of the same body, and fellow-heirs of the exceeding great and precious promises. Being in the world yet not of it, walking separate from it, misunderstood and despised by it, how natural it would seem for those of such common hopes and experiences, to feel bound together by an almost indissoluble tie of love and sympathy.

To a very great extent this union is felt and is strengthening among the consecrated ones; yet we apprehend that its necessity and advantage are not fully appreciated by all the body. Frequently we hear such expressions as the following among Christians: "Of course we cannot all see alike; the Lord permits you to see some things which He will not show to me and vice versa." "Of course our minds being differently constituted, some portions of truth you or I must fail to comprehend, while others may enjoy them." And so they think it impossible to be in fullest accord and sympathy; and if any two or three do agree perfectly, it is counted by them as an evidence of weakness on the part of some of the number; for surely say they, "Independent thought and study *must develop differences*." And with this belief pride often steps in and suggests the desirability of a little difference, lest too close an agreement be understood by others as an evidence of weakness. We doubt not that this very suggestion is the prime cause of much of the division which arises among saints; and that it is the special danger of those who having escaped from the confusion of Babylon, are seeking independently to prove what is truth. Let us beware of

this little root of bitterness, so small at first as scarcely to be discerned in our hearts; yet if not plucked up, it will soon grow and crowd out the truth, as well as the love of it.

Christian union is a possibility. The same Spirit is promised for the guidance of the entire church—every member of it, and it is impossible to conceive that the Spirit would lead some into truth, and others into the exact contradiction of it. One member is not set to building up the body, and another to tearing it down; and where such work is being done, it behooves each one to see to it that he is not of the latter class, nor in the slightest sympathy with it. With such opposing sentiments we find the various denominations of the great Nominal Church attempting to form a certain kind of union, and then calling it "Christian Union." This union is effected not in the manner Paul indicates—through a common faith, hope, and experience; but by ignoring doctrine, agreeing to disagree and that each one shall speak well of and advance his own denominational interests without opposing what he believes to be error in the other, and so each one tells the world that the other is all right, that somehow, in some way, (inconceivable) these different roads are all so many different pathways to heaven, and they may please themselves as to which one they take; and though the most extreme discord exists among them, they claim that it is of utmost importance to be identified with some one of them. But this is not the kind of union which Paul speaks of.

If as Paul teaches true Christian unity is a possibility let us note the conditions under which it may be attained: First, he suggests that in all so united there must be a lowliness of mind, meekness, a mutual bearing with one another's weaknesses and frailties covering all such things with the mantle of love; and then a constant watchfulness lest we grow weary in so doing. But the *one* Lord, *one* faith, *one* immersion and *one* hope must be there as the primal basis of union.

The plan which the Lord has adopted for building up and cementing the body of Christ, is by the appointment of various members to various offices for the general good of all: He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, not that the other members should receive their teaching without investigation, but in order to aid them in that work. Every thought suggested and every exposition of Scripture advanced by these must be brought to the test of the Word; and the testing may be of great service, if the assembling of the saints be largely devoted to this important work, not in the spirit which so often marks con-

troversy, each more anxious to maintain and establish his own opinions than to discover truth, but in the spirit of meekness which totally ignores such base considerations, in an all-absorbing desire to discover the Lord's will and plan.

Controversy, and the closest scrutiny and criticism, under such circumstances and in such a frame of mind on the part of each cannot fail, under the promised guidance, to bring all such into a blessed unity, into oneness of faith; and to strongly cement the uniting bond of love and peace. He whose privilege it is to teach, will not be offended by such criticism if filled with this meekness and lowliness of mind, but will desire and encourage it so long as it will be satisfied by a Thus saith the Lord, as proof. But vain babblings and strife about matters of no importance should be avoided. A realization of the importance of truth, and a hungering for it, will find no time for "babbling."

Those so united and harmoniously working together for the upbuilding of the body, must of necessity advance, and that rapidly in knowledge and fitness for the work of ministry. We should not forget that every member of the anointed body is anointed to preach (Isa. 61:1), called to the ministry (to the *service* of Christ, Head and body), and all our assembling together, either personally or by means of the press and mails, are so many ministerial conferences for the purpose of enabling each to do more efficient service for the upbuilding of the body itself, fortifying the various members against attacks of error and strengthening in each the comprehension of the truth.

Thus all the members of the anointed body in communion with the Lord, filled with the same spirit, and being baptized with the same baptism . . . may together advance into the *oneness* of the faith and of the *full* knowledge of the Son of God, being firmly bound together by the uniting bond of peace—love.

Let us then no longer hinder our one-ness of faith by the vain and sinful idea that we must not see things exactly as others do, but must be "independent." He that is independent of the body is independent of its Head also, and is not a member of the body, for in it each member is made dependent on the others. So surely as we are living in the "Day of the Lord," so surely as the bringing back of Zion is in progress, so surely we are living in the time when the "watchmen shall see eye to eye," with clearness and harmony of vision; all should be of one faith and enabled to point out the waymarks and bulwarks so clearly that every earnest member of the body may see light in God's light.—*Reprints*, 1885.



International Sunday School Lessons



BEGINNING OF WORLD MISSIONS

June 8—Acts 12:25; 13:12

GOLDEN TEXT: "And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation."—Mark 16:15.

ANTIOCH was the first church of believers, so far as we know, outside of Palestine. Its members were mostly Jews, and these chiefly foreign-born. A previous lesson showed us Barnabas and Paul meeting with the brethren at Antioch for a considerable time, in the worship of the Lord and in the study of His Word. The result of these studies was to develop the church as a whole and to bring it to the point of considering and praying about means for the service of the truth—the spread of the Gospel.

This is always the case with those who receive the truth into good and honest hearts. Properly enough they desire to feed themselves and to grow strong in the Lord, but just so surely as the truth is received, with its Spirit, it gives us strength and a desire to use that strength. This is as true today as it was then; the consecration which the truth brings precedes begetting of the Spirit; and the energy for service corresponds to the quickening of the Spirit.

The church at Antioch apparently had an over-supply of teachers, as compared with its requirements. Serving, and fasting, and doubtless praying as well, they came to the conclusion that they were to send forth two of their number, Barnabas and Paul, as representatives of the church in mission work. The missionaries went from Antioch, a distance of eighteen miles, to the seaport town of Seleucia where they took ship for the nearest large city in the Island of Cyprus. It was probably as good a place to begin as any, and had the advantage of being the home country of Barnabas, who would be familiar with the dialect of the people, their customs, etc.

John Mark, the writer of the Gospel of Mark, cousin of Barna-

bas, and son of one of the Marys at Jerusalem (Acts 12:12-25), is noted as being their minister, attendant or servant. This, together with the fact that he was not sent out by the church as a missionary with the others, shows clearly that while all brethren are to be very highly esteemed as brethren, this does not signify that they have all one office or one work.

In 1st Corinthians the 12th chapter, the Apostle Paul compares the church to a body and points out the various members, the eyes, ears, etc., all necessary to the welfare and service of the body as a whole. The lesson here is that each of us should seek to find the position in which the Lord is pleased to use us, and, finding this, we are to exercise ourselves therein as best we are able, thankful for the privilege of serving the body of Christ in any capacity.

The missionary tour probably consumed considerable time, as the three went from village to village, preaching Christ, until they reached the city of Paphos at the far end of the island. At Paphos they found Sergius Paulus, the governor of the island, representative of the Roman Senate. He had a hearing ear even before the apostles got there; and the Adversary, noting this, was at work upon him through one of his servants, Elymas, sorcerer or magician.

When the Pro-consul heard something respecting the teachings of Paul and Barnabas, he sent for them, desiring to know more. Then came a conflict between the powers of light and the powers of darkness, between the truth and the error. Truth and error are always opponents, and so in this case, as soon as the magician discovered that the Pro-consul was coming under the influence of the truth, he used his every power to dissuade him, to turn him away from the truth.

This furnished the occasion for a remarkable manifestation of divine power through the Apostle Paul, who denounced the magician and pronounced upon him, in the name of the Lord, a curse, that is, a blight—blindness for a time. The apostle, especially authorized to

exercise supernatural powers for the establishment of the church, upbraided the magician by a plain statement of his case—that he was full of cunning deceit and villainy, and that as a punishment the hand of the Lord (not the hand of Paul), the judgment of the Lord, was upon him.

We are not to think of the apostle as pronouncing this sentence in any harsh attitude of mind. We believe, on the contrary, that he was full of sympathetic interest and kindly desire for the wrong-doer, hoping that the result of his experience would be profitable to him. Doubtless Paul remembered his own case, and what blessing had come to him when he was blinded, and doubtless he hoped for the magician a similar recognition of the Lord and similarly the opening of the eyes of his understanding, as well as his natural eyes.

This manifestation of the Lord's power was evidently convincing to the Pro-consul, the statement being that he saw what was done, believed, and was astonished at the doctrine of the Lord. It may not necessarily mean that this incident converted him, but in any event he was relieved through this evidence of the power of God, from the misrepresentations of Elymas and his false teachings.

Questions:

Did the church at Antioch act in harmony with the Lord's will in seeking to extend its sphere of influence by sending out its ministers to spread the Gospel?

Are all members of the church of Christ commissioned to render the same kind of service?

How was the struggle between Divine truth and Satanic error manifested as a result of the missionary effort at Paphos?

PROGRESS IN WORLD MISSIONS

June 15—Acts 13:44-52;
Gal. 3:26-29

GOLDEN TEXT: "For ye are all sons of God, through faith, in Christ Jesus."
—Galatians 3:26.

TODAY'S lesson continues the account of the missionary tour of Paul and Barnabas, accompanied by John Mark. Galatia was the name of a district or state in which were located a number of cities

and churches mentioned in the account of Paul's missionary tours—Iconium, Lystra, Derbe, and Antioch on the borders of Galatia, in the state of Pisidia. The Antioch of this lesson should not be confounded with the larger city, Antioch of Syria, from whence the missionaries had begun their journey.

In our last lesson we noticed Mark as the companion and servant of the two missionaries, but he discontinued his service at Paphos, and returned to Jerusalem; hardships or discouragements, or homesickness, we know not what, evidently for the time, quenched his zeal as a servant of the Lord and of the truth—assuredly much to Mark's disadvantage.

Whatever the cause, the Apostle Paul considered it quite insufficient; so that one another occasion, when Barnabas suggested that Mark accompany them again, the apostle declined—which he evidently would not have done had Mark's desertion been fully justified by considerations of health or necessity. It was a labor of love, however; no salaries were attached, and if Mark chose to discontinue his sacrifice, it was his own business, and he was the loser.

There is an element of encouragement, however, in Mark's experience. Later on he evidently became quite a thorough and devoted soldier of the cross; was again accepted to the Lord's service, and we find that the Apostle Paul expressed appreciation of his faithfulness. (Col. 4:10; 2 Tim. 4:11.) Mark's recovery of lost ground and his reinstatement by the Lord in His service, should be an encouragement for any who similarly have grown cold and lax as respects their devotion and sacrifice, and who have been consequently dropped out of active service of the truth. The Lord is very merciful to us in our weaknesses and imperfections, and as He restored Mark, undoubtedly He is willing, also, to restore all who will similarly learn a lesson from their failures and who earnestly desire and strive for reinstatement and the privileges of service.

The first stop in Asia Minor was at Antioch of Pisidia. The usual custom was followed, of going first to the Jews—to their synagogue. The trend of the discourse, on this occasion, was to show how God had established a typical Kingdom

in the past, which had never reached the grand stage essential to the fulfilment of the Abrahamic promises, and that the thing necessary and lacking was the redemption of the world and the forgiveness of sin. Then St. Paul presented Jesus as the Messiah—not merely a crucified Messiah, but also a risen one, who, because of His death for the sins of the world, was able to save unto the uttermost all who should come unto God through Him.

The discourse had a twofold effect. The honest-hearted, realizing the truth regarding God's perfection and their own imperfection, recognized their need of just such a Savior as the apostle had preached; these were specially drawn to the missionaries, who, recognizing their right attitude of heart, assured them that they were already in God's grace or favor; and that now the message of salvation through Jesus was an additional unfolding and development of the same favor that had already been extended.

Others were much less prepared for the Apostle's words, and rather inclined to be envious of the attention bestowed upon the missionaries and their teachings, which meant corresponding disregard for the usual leaders of the meeting and for the doctrines previously set forth, which the new views were calculated to supersede entirely.

So we find also that the essence of the Gospel preaching of today, as nineteen centuries ago, must be man's sinful and condemned condition, and his need of redemption, reconciliation and recovery from sin and its wages, death. This is the Gospel, which has generally fallen into disuse in the pulpits of Churchianity in response to the itching ears of the majority, the tares, and their call for the preaching of smooth things.

The missionaries were not discouraged by the opposition which their message aroused, but were rather made the more courageous and brought to the point where they explained to their villifiers plainly, the true state of the case; that they were rejecting God's favor, God's plan, to their own injury, to their own loss. They pointed out that God, in His mercy, had long favored Israel, and that in sending the message of Messiah to

them first, He was still favoring them; but that, according to His direction, it was their duty to proceed, and to tell the Gospel to whoever had ears to hear—to the Jew first, but also to the Gentiles. They pointed out that the lamp of truth which God had now lighted, was not to be for the Jews exclusively as had been His previous favors, but, as the Prophets had already declared, it was to be a light to lighten the Gentiles—salvation unto the ends of the earth.—Luke 2:32; Isa. 42:6; 52:10.

Questions:

What lessons may we draw from Mark's withdrawal from the service, and his subsequent renewal of zeal?

What great truth concerning the Messiah had the Jews generally overlooked, and overlooking it, caused them to reject Jesus as their Messiah?

Why did the apostles in visiting new communities usually witness to the Jews first?

FIRST JERUSALEM CONFERENCE ON WORLD MISSIONS

June 22—Acts 15:6-21

GOLDEN TEXT: "But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."—Acts 15:11.

IT WAS nearly twenty years after the day of Pentecost that the conference noted in our lesson took place in Jerusalem. It was held for the purpose of reaching a decision respecting the law of Christ, and to what extent the Mosaic requirements were abolished as regards the Jews, and to what extent the law of Christ put restraint upon the converts from among the Gentiles, and as to how these two classes might now come together with full brotherly fellowship without the violation of the consciences of any, and without unnecessary restraint of the liberties of any.

The church at Antioch had become the centre of Christianity among the Gentiles, and Jews born in Gentile lands. Its Gentile surroundings, no less than its membership, tended to cultivate in it a broad spirit of Christian liberty. Some of its membership, under the influence of brethren who had come from Jerusalem, feared that it had gone too far in the matter of Christian liberty, and held that Gentiles, upon accepting Christ through faith, should likewise accept Judaism and the Mosaic law,

and come as fully under the conditions of these, including circumcision, as though they had been born Jews.

The Antioch brethren evidently had full confidence that the Lord had appointed the apostles, and that their conclusion on this matter would ultimately be the correct one. At the same time, knowing that the brethren at Jerusalem were surrounded by the Judaizing influence, tending rather to narrowness of view as respects the Mosaic customs, they sent their two leading representatives, Paul and Barnabas, to present before the Jerusalem council the views which seemed to the majority of the church the correct ones—that thus the entire subject might be thoroughly investigated, and the mind of the Lord determined as accurately as possible.

Arriving at Jerusalem, the representatives of the Antioch congregation were met with a hearty welcome, for such is the significance of the Greek word rendered "received," in verse 4. The returned missionaries gave the Jerusalem brethren detailed accounts of the Lord's blessing upon their journey, tellings what miracles and wonders He had wrought, that a considerable number had believed, and how loyal, faithful and enduring were some of these newly found brethren in Christ, who had previously been aliens and strangers, Gentiles.

The apostles and elders heard the reports of God's blessing upon the Gentiles, and offered no objection, evidently being quite in accord with the matter from the first; but, as was to be expected, there was dissatisfaction among the brethren who previously had been Pharisees. This sect of the Jews was firmly set, not only for the law of Moses and all of its ceremonies, but also for many additions and accretions to it; so that they were dissatisfied, we remember, with our Lord's observance of the law, which we know was perfect. These, in all honesty, objected that the missionaries were too lax, too slack in their work, and that all believers should be required to be circumcised and to keep the Mosaic law respecting fasts, new moons, Sabbath days, washings, etc.

A thorough hearing was granted to both sides of the question, and

a conclusion was reached which was satisfactory to the apostles and elders and the whole church; and an answer in harmony with this was sent to the friends at Antioch, Syria, and through Seleucia and Galatia—the regions which had been affected by the Judaizing teachers. The decision rendered is expressed as being the mind of "the Holy Spirit and us." We may reasonably presume that the meaning of this is that the church not only found the teachings of the Scriptures and the leadings of divine providence to be in favor of the acceptance of the Gentiles to Christian liberty, without becoming Jews or coming under the law, but that this finding of the Lord's will was not against the wishes or prejudices of the apostles and others at Jerusalem—that it found a ready echo, a hearty response in their hearts.

God's dealings and instructions commended themselves both to their hearts and to their reasons, and covered four points. First, abstaining from meats offered to idols, which might appear to be giving sanction to idol worship. Second, abstaining from the eating of the blood of animals. Third, abstaining from eating things which had been strangled, in which the blood would remain, which would imply the eating of blood. Fourth, the avoidance of fornication.

In considering these rules we are to keep in memory the circumstances and conditions of the times, and the object sought to be obtained. First, the idol worship which prevailed at that time had connected with it a great deal of sensuality, which would be contrary to the spirit of Christ in every sense of the word. Second, the object was to permit a ground of fellowship and brotherhood between those whose previous experiences and instructions had been lax, and those whose previous instructions had been rigid. The things here required of the Gentiles were not merely features of the Mosaic law, for the forbidding of the use of blood, and the explanation that it represented the life, were given long previous to Moses' day—to Noah after the flood, when he and his posterity were granted the privilege of eating meat, because of the changed conditions and the impoverishment of the race, and the need of more

stimulating food. The use of blood was still more common then than now, being used not only in blood puddings, but also as a drink, mixed with wine as some today use beef extract, blended with wine.

The message of the conclusions reached at the Jerusalem conference was received and caused universal rejoicing in the Church. There was a general recognition of the Lord's providential care in the Church's affairs, and faith and confidence in God prepared all parties to receive the message on this subject.

Questions:

Why did the Jewish converts to Christianity find it difficult to accept Gentile converts into their full fellowship without their complying with the ceremonial requirements of the Law?

What is meant by James' statement, "Simeon hath declared how God at the first did visit the Gentiles"?

Are the restrictions placed upon the Gentile converts in the early church binding upon Christians today?

LESSONS FROM THE EARLY CHURCH

June 29—1 Cor. 3:1-15

GOLDEN TEXT: "For other foundation can no man lay than that which is laid, which is Jesus Christ."—1 Cor. 2:11.

OUR lesson for today covers two principal features. First, the privileges and responsibilities of serving among the Lord's people, the church, which the apostle speaks of as God's field, or God's house. The second feature is that each Christian is also engaged in building a character-structure, and that his work in this respect will determine his individual destiny.

The apostle calls attention to the fact that some in the Corinthian church spoke of themselves as of Paul and some as of Apollos, and some as of Cephas, and reproves them for so doing, reminding them that these brethren were only servants or messengers of Christ, of God. When we keep in mind that there was at that time no New Testament, it is easy to understand how some of the brethren at Corinth were specially impressed with the Gospel message as presented by Paul, or by Apollos, etc. Hence, they developed a special appreciation and loyalty to the particular brother from whom they had received the Gospel.

But this is the same idea as that of a special channel and a disposi-

tion to limit the receipt of God's Word to that which a certain channel can give. This is a very ancient and injurious deception, and one which has continued even down to our day.

Both here and in other epistles St. Paul voices his own attitude in the matter as a recognition that he could accomplish nothing except with the Lord's blessing upon his labors—that he was merely an instrument to plant or to water, to evangelize or to continue the instruction of the brethren later, as the Lord might direct, but that God alone could give the blessing or power to his labors. It is interesting to note particularly the apostle's remarks along this line in 1 Corinthians 15:10, and Colossians 1:28, 29.

It is just as important for the Lord's people today who desire to serve the truth and the brethren to recognize this great fact, that is, that of themselves they are and can accomplish nothing. **How** blessed it would be if all of those who undertake to serve the truth would keep in mind the apostle's statement in 2 Corinthians 2:17, where he says that his speech is not of his own wisdom, "but as of God."

The Apostle Paul suggests a very

similar thought in 1 Peter 4: 10, 11, saying, "As every man [in the church] hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever."

The second part of our lesson refers to the development of character in the individual Christian and compares this to a building which he is engaged in erecting during his life-time. The apostle emphasizes the thought that none can engage in this building for eternity, except those who are on the proper foundation, namely Christ Jesus. How impressive is this thought that no matter how good a man or woman may be, nor how much devoted to good works, philanthropy, etc., he or she cannot engage in this building, or erect a superstructure which would be acceptable to God, unless they have accepted Jesus Christ as their Savior.

This emphasizes to our minds the great importance of the recognition of inherent sin, and of Jesus

as the propitiation for sin. This recognition produces a proper humble disposition which is evidently the necessary foundation or requirement for the development of an acceptable character. On this foundation the Lord's people are enabled to build character, always along the lines illustrated by Jesus in His life here in the flesh, translating the experiences of their life and their studies of the Lord's Word into a character that conforms to His image.

Generally speaking, we may think of the work of the Christian as first, Studying God's Word, second, Practising the teachings of that Word, and third, Preaching the Word. It will not do for us to take one of these three activities and devote all of our time to it, but to be a rounded character, we must make use of all of them.

Questions:

What may have been one reason, why in the early church it was natural to lean upon the individual from whom one first learned the truth? Is the tendency towards human channelism still prevalent in the church?

What is one of the very important qualifications of all teachers in the church with respect to the source of their information?

What is the only foundation upon which a true Christian character can be erected?

THE VOICE OF GOD— PAST AND PRESENT

(Continued from page 4)

Yes, when the present unrighteous "heavens"—spiritual and ecclesiastical ruling powers—are shaken out of their place, and the "new heavens" are fully operative, how wonderfully they will declare His glory, and how clearly all the people will see and appreciate it. Then it will be recognized that the collapse of false religious systems which now seems to be such a calamity, was but the overthrow of "graven images" and false gods. Then, too, it will be seen that the present "melting" of society was occasioned by the Lord uttering His "voice" and demanding to be heard and recognized at the rightful King of earth.

Let us, then, watch the progress of world events with the view of identifying the voice of our God. It we do this sincerely, and with the aid of the inspired prophecies, it will be true of us as promised to Israel of old, that we will know His name, and especially in the day of the Lord will we rejoice in the fulfilment of the divine promise which states, "Therefore, . . . they shall know in that day that I am He that doth speak: behold, it is I." (Isa. 52:6.) And, having this promise fulfilled to us we will recognize that we, in turn,

have a responsibility in proclaiming these glad tidings to others, near and far, as clearly indicated in the next verse, which reads, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" —Isa. 52:7.

The blessing stage of the new Kingdom is not yet apparent, but we should realize that even now our King is riding victoriously over His enemies, and that soon, the kingdoms of this world being leveled and humbled, His voice will be heard by the people, saying, "Be still, and know that I am God. I will be exalted . . . in the earth." (Psa. 46:10.) When the New Covenant is established and its work accomplished there will be no further opportunity to serve as the Lord's ambassadors among men, for then all shall know Him "from the least even unto the greatest." But now, while the voice of the Lord is recognizable in the world's affairs only in the melting down of society, it is our blessed privilege to join in the proclamation of the "good tidings" that soon God's new world of peace, happiness, health, and everlasting life will be established in the earth.

DIVINE PLAN BEREAN LESSONS

THE ONE PLAN WHICH PERVADES THE BIBLE

(Lesson 20)

Text Book: First Volume of Scripture Studies, Page 55 to Page 57, paragraph two.

Key Sentence: "Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort."

Main Text: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter 1:10, 11.

Exodus 7:1 reads: "The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." In what sense was Aaron a prophet to Moses? The word prophet is used here in the sense of a "spokesman"—"one who speaks for another." He did the talking for Moses when speaking to Pharaoh.

Who were "the prophets of Baal"? These were the priests of the heathen idol god. They proclaimed the religion of Baal.

Was there any connection between prophesying and Phariseism? Yes, a certain class was formed who found it popular to be prophets but instead of teaching God's Word they slid into the habit of teaching the traditions of the elders. They were called Pharisees. Note Matthew 15:1-3, 7-9: "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

Were all the prophets divinely inspired by the Holy Spirit to foretell future events? No, the Lord made choice of certain ones of the prophets to be "seers." What did the Apostle Peter say about these "seers." 1 Peter 1:10-12: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you

by them that have preached the gospel unto you with the Holy Spirit sent down from heaven."

Were these divinely inspired prophets in a conspiracy with the priestly class to put out false propaganda in the name of God? We answer, No. They were, as a rule, not of the priestly tribe. The fact that they reproved kings and judges and priests, wherever they saw wrong-doing shows that their motives were good and that they were only interested in preaching that which they were convinced was true.

If we take the three sections of the Bible—(a) the books of Moses (b) the writings of the other prophets and (c) the New Testament writings—do we find any bond of union between them? Yes, there is a theme which is common to all of them. In our previous studies we saw that sanctified common sense teaches us that God has a character of love and justice. Is the theme of the Bible one that we should expect from such a God? It is.

What is this theme? It is the divine plan of the ages. Contrast the first three chapters of the Bible with the last three. In the former we have the story of the creation and fall of man. The latter tells of man's recovery. What do we find in between? The progressive steps in the plan of God for man's salvation.

Does the Bible answer the question of Why God permits Evil? It does. It gives a reasonable, philosophical and harmonious explanation of why we see evil in the world—its causes, its remedy and its final results.

We often hear the expression "Some day we will understand," as if the explanation of the permission of evil is like a message sealed up in an envelope which cannot be opened until a certain day. According to this thought, not until the Christian reaches heaven can he have this question answered. But in the light of the Divine Plan of the Ages, we can have the answer right now. We can see that God permitted evil, because, knowing the end from the beginning, and having the remedy provided for man's release from its consequences, he saw that the result would be to lead him, through experience, to a full appreciation of "the exceeding sinfulness of sin" and the matchless brilliancy of virtue in contrast with it—thus teaching him the more to love and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery.

What will be the final result of the permission of evil? The final result will be greater love for God, and greater hatred of all that is opposed to His will, and consequently the firm establishment in everlasting righteousness of all such as shall profit by the lessons God is now teaching through the permission of sin and concomitant evils. Will there always be evil on the earth? God will limit the evil which he now permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil

and also of evil-doers, and usher in an eternity of righteousness, based upon full knowledge and complete free-will obedience by perfect beings.

Does the Bible mark the pathway for God's people? Yes, it gives a clear outline of the duties and obligations of the Christian. It shows what steps he must take and what experiences to expect. It also upholds and strengthens him with exceeding great and precious promises.

THE FIRST RAY OF HOPE FOR MANKIND

(Lesson 21)

Text Book: First Volume of Scripture Studies, Page 57, paragraph two.

Key Sentence: "The necessity of the death of a Redeemer as a sacrifice for sins, and of His righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offerings; in Isaac on the altar."

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

How does the Book of Genesis explain the imperfection, sickness and death which we see all around us? It shows that man was created perfect and that the whole race of Adam was on trial in one representative. When he disobeyed, what penalty did God impose on him? Genesis 3:17-19: "Unto Adam He [the Lord God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

But if Adam and Eve alone sinned in the garden of Eden, why is it that people living now, many generations afterward, experience imperfection, sickness and death? Because the penalty on Adam, "dying thou shalt die" by heredity has passed to his children. In Romans 5:12 we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that [margin, "in whom"] all have sinned." Also Ezekiel 18:2 reads: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." A time will come when it will be no longer true.

Why is Genesis 3:15 cited in our text book? To show that even that far back, God held out a ray of hope for mankind. Genesis 3:14, 15, reads: "And the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman,

and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Paul, in Romans 16:20 refers to this same text saying, "the God of peace shall bruise Satan under your feet shortly."

What is meant by this dark and figurative language of Genesis 3:15? The Lord is speaking of a reversal of the powers of evil; of a victory that should come through, as well as to the Adamic family. Four thousand years afterward, God sent forth His Son, "born of a woman," and thus a member of, and identified with, and yet separate from the condemned race, "that He by the grace of God should taste death for every man" and thus give such a judicial satisfaction as would permit again the law of life to become effective in behalf of a condemned and dead race.

What lesson can we learn from the clothing of skins for Adam and Eve? Genesis 3:21, "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." Coupled with the first promise of deliverance from sin and death through the seed of the woman was this foreshadowing of the great sacrifice of "the Lamb of God which taketh away the sin of the world." This was pictured by God substituting the garments of skin, which require the sacrifice of life, for the fig-leaf garments of Adam and Eve.

What did the acceptance of Abel's offering imply? Genesis 4:3-5, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." We see from this picture the necessity of the death of a redeemer as a sacrifice for sins.

The fact that God did not have respect to Cain's offering need not be understood to imply any prejudice on God's part against Cain, nor any intimation that he had sinned in bringing such an offering; neither did the Lord's acceptance of Abel's offering imply a predisposition in his favor, nor that he was the holier of the two. The acceptance of one and the rejection of the other was designed, we believe, to show the kind of sacrifice which the Lord was pleased to have offered and the kind he was pleased to accept. It was because the great antitypical sacrifice in the person of the man Christ Jesus was best represented and typified by the sacrifice of an animal. Thus the thought is presented that without the shedding of blood there could be no remission of sins.—Heb. 9:22.

Let us now turn to Genesis 22:9, where it speaks of Abraham and Isaac and says "they came to the place which God had told him [Abraham] of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." But as Abraham was about to slay Isaac an angel of the Lord called unto him out of heaven and told him not to do so, and he "lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." When Isaac

as a young man in health and vigor submitted himself to Abraham his father, he well typified his anti-type, Christ Jesus, and His submission to the Heavenly Father, Abraham's antitype, even unto death—the death of the cross.

WHY JESUS' FLESH DID NOT SEE CORRUPTION

(Lesson 22)

Text Book: First Volume of Scripture Studies, Page 58, paragraph one.

Key Sentence: "The New Testament writers clearly and forcibly, yet simply, record the fulfilment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as He gave was needful, as already predicted in the Law and the Prophets, before the sins of the world could be blotted out."

Main Text: "The Lord hath laid on him the iniquity of us all."—Isa. 53:6.

Did the Prophet Isaiah foretell the sacrifice of Jesus as man's Redeemer? Yes, in Isaiah 53:3-6, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed . . . and the Lord hath laid on him the iniquity of us all." What does it mean, when it says that by His stripes we are healed? The stripes represent things which He suffered in our stead—self-denials even unto death.

Did the Scriptures foretell where Jesus would be born? Yes, in Micah 5:2: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel."

What did the prophet Daniel foretell regarding Jesus as a Redeemer? In Daniel 9:26 he tells us that "Messiah shall be cut off, but not for Himself." This expression, "but not for Himself," indicates that He was laying down His life of His own free will to meet the penalty against Adam and his children.

In Zechariah 11:12, it was foretold that Jesus would be betrayed for thirty pieces of silver. Was this Scripture fulfilled? Yes, indeed. See Matthew 26:14-16, which reads, "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him."

Psalms 34:20 is given in our text book as one of the many prophecies which show that the Bible is a divine revelation. It reads: "He keepeth all His bones: not one of them is broken." When we take into consideration that Jesus died by crucifixion and

that it was customary to break the bones of the victim, it is quite significant to note John 19:32-36: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs. . . . For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken."

Acts 2:31, reads: "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." The usual explanation of this Scripture is that Jesus as a soul without a body visited a place of torment and stayed there until the third day when His body was resurrected and rejoined the soul. What is the correct explanation? The Bible hell is the grave. Jesus was in the condition of death until the third day when His soul (His being) was made alive again. He was entirely dead during those three days. His human body was not resurrected. He was given a new, divine body. What became of His human body? We do not know for a certainty. Brother Russell in the Second Volume of Scripture Studies, pages 129 and 130, suggests the possibility of its having been dissolved into gases or else that it may be preserved somewhere as a grand memorial of God's love, Christ's obedience and our redemption, typified by the golden bowl of manna in the ark. This prophecy that His flesh would not see corruption indicates that His body did not decay in the earth such as the bodies of other men do.

What do the New Testament writers say about Jesus as a ransom sacrifice? They not only record and point to the fulfilment of the prophecies, mentioned in this and the previous lesson by Jesus Christ, but they also show by logical reasoning that the world needed such a ransom price and explain how all could die in one man, Adam, and all be ransomed in the one man, Jesus. Are these arguments based on prejudice and fear? No, they are built only on enlightened reason and the spirit of justice and love.

We have seen that the Scriptures teach, that the basis of the world's salvation is the ransom sacrifice of Jesus Christ. Do they also speak of Him as the great Deliverer who will bring to the willing and obedient the opportunity to receive the benefits of this ransom sacrifice? Yes, they do. Moses says in Deuteronomy 18:15, 19, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." St. Peter in Acts 3:19-23 shows that this will be fulfilled in the Millennium when Jesus, as that great Prophet, will extend the gift of restitution to all. He also shows in Acts 3:25 that this restitution is the promised blessing of all the families of the earth by the seed of Abraham, the Christ.—Gen. 22:15-18.

Will this blessing by the great Deliverer be only for Israel? No, it will also be for the Gentiles. Isaiah 49:6: "I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."

UNCLEAN ANIMALS BECOME CLEAN

(Lesson 23)

Text Book: First Volume of Scripture Studies, Page 59 to Page 60, paragraph one.

Key Sentence: "The thought of the Kingdom was uppermost also in the teaching of the apostles; and Jesus taught that we should pray, 'Thy Kingdom Come,' and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy."

Main Text: "The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40:5.

In Jeremiah 16:19 we are told: "The Gentiles shall come unto Thee from the ends of the earth, and shall say; Surely our fathers have inherited lies, vanity, and things wherein there is no profit." In the previous verses, the prophet tells of God's intention to bring the Israelites "again into their land that I gave unto their fathers." Does this text hold out a hope of deliverance for the Gentiles as well as for the Jews in the Millennium? It certainly does. Considering its context, it is quite significant.

When and how will Isaiah 40:5, "The glory of the Lord shall be revealed and all flesh shall see it together," be fulfilled? The glory of the Lord refers to His righteous character as well as to His government. The time it will be revealed will be in the Millennium. All flesh—all of mankind—shall see it in the sense of appreciating it. They will come to see, gradually, of the length and breadth and height and depth of the love of God which surpasseth all understanding, as shown to them in their blessing and salvation. The expression "all flesh" is another proof that not only the Jews but also the Gentiles will enjoy these blessings.

How was the Apostle Peter helped by the Lord to overcome his prejudice against the Gentiles? He was given a vision as explained in Acts 11:5-9: "A certain vessel descended, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common."

This vision was an intimation that a new step in the divine plan had been taken, and that henceforth God had granted to the Gentiles as well as to the Jews the privilege of "repentance unto life." These animals thus represented the Gentiles to whom God was thenceforth willing to grant forgiveness of sins if they would repent and seek harmony with Him through Jesus Christ.

What step in God's plan did the writers of the New Testament see must be taken before either Israel or the world will receive the blessing of restitution? The selection and development of the true Church, consisting of a little flock from both Jews and Gentiles. What will be their reward? They will

be made joint-heirs with Jesus Christ in His heavenly reward and in the work of blessing all the families of the earth. In Romans 8:17 this hope for the Church is referred to in this language: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Did the New Testament writers connect this wonderful message of the divine plan of the ages with the Law and the Prophets? Yes, they not only showed its full harmony with the Law and Prophets but also freely quoted from them as authoritative sources of information.

What place did God's Kingdom have in the writings of the Bible? It was the uppermost thought in the writings of Moses and the Prophets as well as in the New Testament. Jesus told us to pray, "Thy Kingdom come."

What enabled the faithful ones of the Bible to endure persecution and reproach? It was this hope of the coming Kingdom.

Is this glorious message of the Kingdom also elaborated in the Book of Revelation? This book with its beautifully symbolic language contains many lessons concerning this Kingdom. Take for instance, Revelation 4 and 5, where Jehovah is shown sitting on a throne having in His right hand a scroll representing His plan for human redemption. No one was found worthy to open the book in the sense of carrying out, executing, the plan until Jesus became the Lamb "as it had been slain."

Then it shows that the church will be associated with Jesus in His future work of blessing all the families of the earth. Revelation 5:9, 10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on [Greek, "epi"—over] the earth."

Mention some other texts in which the Book of Revelation tells of God's Kingdom. Revelation 20:2: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Revelation 21:1: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." All of these Scriptures show that in that glorious Millennial Kingdom Satan will not be able to deceive the nations. Instead, there will be a new order of things with Jesus and the Church as priests and kings who will then remove all things that now cause sorrow.

Daily Heavenly Manna—Original text and comments, together with ruled pages for birthday record. Excellent for gifts. Cloth bound. 50 cents each; deluxe binding, \$1.00 each.

The Dawn 136 Fulton Street Brooklyn, N. Y.

Talking Things Over

ECCLESIA AND OTHER REPORTS OF RADIO ACTIVITY

THROUGH the enthusiastic co-operation of the brethren the message of the Kingdom continues to be broadcast over a wide area. This should be very encouraging to all, and we are sure that the Lord is pleased with the sacrifices of His people in time, strength and means, which make such an effective witness possible. When this phase of the work first opened up, there was naturally a question as to how widespread it would become, and the results that could be expected. Now that some of the stations have been carrying the Voice of Tomorrow programs for several months it is possible to have these questions answered; and it is a cause for rejoicing that the answer is so encouraging.

Our former reports have been based largely upon observations of a more or less local nature. True, mail from some of the stations far afield from the New York district comes to The Dawn office, and the opportunity of seeing this mail has helped to convince us that the Lord is blessing this branch of the work. This month, however, we are happy to be able to present reports from three of the Ecclesias that have been co-operating; and it will, we believe, be apparent, that these reports confirm the general conclusions of the brethren that the Lord is blessing the spread of His truth in this way. These reports follow:

FROM THE ST. LOUIS ECCLESIA

Dear Brethren: The effects of the Frank and Ernest Broadcast here are both cumulative and specific. That is to say, a constantly growing audience is listening in with increasing interest, thereby becoming intelligently aware of the wide gap between the false doctrines of the churches, and the clear, beautiful truths of the Bible; while on the other hand former Bible Students who have been temporarily turned aside by unscriptural teachings and methods are being reached, enlightened and encouraged to renew their zeal in the narrow way.

Last November the St. Louis Bible Students Ecclesia voted to co-operate with The Dawn in a 3-months broadcast starting December 15th, over station KXOK, every Sunday morning. The Lord's blessing on our efforts was so manifest that we are now in the fifth month of these programs and about to consider further extension. The response for the first eighteen Sundays has been studied to determine the effectiveness of the radio in sending out the Gospel of the Kingdom.

EIGHTEEN WEEKS' RESPONSE

Response from City of St. Louis (approximately) 575; average per Sunday, 32. Response from outside of St. Louis, 316; average per Sunday, 18. Total response from all areas, 891; average per Sunday, 50.

Only the "Outside of St. Louis" response has been analyzed in detail so far. This reveals responses received from a 100 mile radius, 209; 100 to 200 mile radius, 101; over 200 mile radius, 6; reception by States: received from St. Louis area, 575; from Missouri, except St. Louis, 128; from Illinois, 162; from Indiana, 18; from Kentucky, 5; from Arkansas, 1; from Iowa, 1; from Kansas, 1. Of the 316 outside of St. Louis, 75 identified themselves as regular listeners. Out of the 75, 24 manifest special interest and 9 are now reading "The Divine Plan of the Ages." Some have written in from 2 to 5 times, often asking questions. At least 5 or 6 brethren have been "re-discovered" in this manner and about as many more new ones give evidence of making these truths their own. The biggest responses to a broadcast came when "Hope Beyond the Grave" and "The Truth About Hell" were offered. "Peace Assured," "God's Remedy for a World Gone Mad," "God and Reason," "The Day of Judgment" and "Christ has Returned," follow in the order named.

Based on the responses and on experiences of those who have called upon those writing in, a few conclusions have been reached. In the smaller towns and rural areas proportionately greater interest is being aroused than in metropolitan areas. Seemingly this is due to fewer unfortunate experiences with "commercialized" and "high pressure" forms of religious activity in the outlying areas, but the Gospel message without charge of solicitation of funds is a new idea to most of them.

In the follow-up work it has been found advisable to make it plain without delay that we believe and practice 1 Corinthians 9:18, and that no disguised book-selling campaign is attached to the call. If no interest, or if active opposition is shown, no further effort is made and it is noted on the card so as to cause no further annoyance.

Both encouraging and trying experiences await brethren who may be able to use their cars in contacting rural areas. Some have found it more effective to write a brief note explaining the connection with the broadcasts and offering to call for a short discussion of Scriptural points if the person would be interested, since the writer expects to be in that vicinity soon. Failure to mention "nothing to sell, nothing to beg" usually brings a hasty "no interest in your call," response or it may be ignored entirely. With these precautions not too much interest is to be expected but some blessed experiences are in store for those who find a truth-hungry soul in isolated circumstances.

The brethren have put out between 20,000 and 25,000 radio cards and tracts—the latter turned into

radio messengers by using a rubber stamp—in about five months. Hundreds of follow-up calls have been made, each doing what he feels he can without neglecting other responsibilities. It might be said that while remembering John 9:4 and Acts 1:8, we also consider and heed 2 Timothy 4:11-16.

Without being dogmatic, it seems that along with the gleaning, the regathering of the scattered sheep and the helping of some in the City of Oppression, the fulfilment of Amos 9:13 is manifest. In conclusion it is our hope and prayer that, if the Lord so wills, the Gospel of the Kingdom may soon cover the whole country. (Psalms 146:1, 2.) May the efforts of all the brethren be such as to receive His approval and manifest His love.—Brothers Arthur Newell and J. B. Bernoudy, St. Louis Ecclesia.

REPORT OF RADIO ACTIVITY IN CHICAGO

Dear Brethren: April 27th we completed thirteen weeks of broadcasting over radio station WJJD, and the broadcasts are to continue for some time to come. By reason of the hearty financial co-operation of numerous classes in this region, it has been possible to use WJJD, which is a 20,000 watt station and practically covers the entire middle-west. The brethren have been supporting the programs very enthusiastically and are rejoicing in the privilege of having a share in this work. We have been gratified with the fruitage resulting from our efforts to thus proclaim the Kingdom message. An average of twenty to twenty-five requests for literature are received weekly as a result of the radio witness. Many cards and letters of appreciation are received from the listeners, as well as small donations toward the cause.

The Voice of Tomorrow programs are chiefly advertised through the distribution of Kingdom Cards. Three to four thousand of these cards are distributed weekly by the Chicago friends. A large number of cards are also distributed weekly by the Chicago friends. A large number of cards are also distributed by surrounding classes who secure their radio literature supply from the Chicago class, which is a central supply point.

Another interesting feature in connection with the radio activity is the follow-up work. This consists of brethren calling at the homes of those who have shown interest by their requests for literature. Many interesting experiences greet the workers in calling at the various homes. It is the attempt of the follow-up workers to keep alive the interest for the truth and to endeavor placing a First Volume wherever sufficient interest is shown. In some cases the volumes are loaned and in other cases sold. We have twelve hundred names of people to call on in the Chicago area and over fifty per cent of these are in the hands of the workers at present. Out-of-town inquiries are sent to the nearest class for similar follow-up work. Many volumes have been placed. Here are a few responses we have just received from our broadcast of May 11th:

Dear Gentlemen: Please send me literature entitled "Day of Judgment." I listen to the Frank and Ernest broadcasts every Sunday and enjoy them very much. Their discussions are very enlightening. Also send me information regarding your Sunday afternoon meetings, the time and place.—Argo, Illinois.

Dear Frank and Ernest: Your highly constructive program is one of the highlights that I look forward to every Sunday morning. Please keep up the good work. The "Day of Judgment" pamphlet will be greatly appreciated.—Traverse City, Mich.

Dear Sirs: I have heard your program for the first time this morning over WJJD and am very interested. Please send me the book you were speaking of and also advise me where I can find the nearest meeting place (of Bible Students) which you spoke of. Thanking you, I am ever gratefully,—Tigerton, Wis.

Your brethren in the Lord—Chicago Bible Students, Radio Committee, Brother E. G. Wylam and Brother C. Lanowick.

Next month, the Lord willing, we hope to have reports from other ecclesias that are co-operating in broadcasting the truth by radio. The work of following up the interest awakened by the radio is very important. As the St. Louis and Chicago brethren have testified, there are rich blessings awaiting those who are able to make personal calls on those who have written for literature. And, where competent brethren are available for the purpose, it is often found possible to arrange for parlor "chart talks" to which the interested ones in the neighborhood can be invited.

FROM THE BROOKLYN ECCLESIA

Dear Brethren of The Dawn: Although some of our number have previously been assisting financially with radio expenses, last Sunday the friends of the Remsen Street Ecclesia voted unanimously to assist as a Class in bearing part of the expense of the Voice of Tomorrow broadcasts over the WMCA-WIP hook-up which has now been on the air regularly each Sunday for the past seven months. Individual expressions of "good hopes" for this class radio fund totaled \$. per week. We trust that this, together with assistance from others in the district, may make it possible to continue on these stations during the summer months.

It may be of interest to the brethren to here review something of the "follow-up" work that is being done in the Greater New York City area. The following information is taken from our Class Extension Report for the first three months of 1941:

228 follow up calls attempted
 101 of these, moved or out at time of call
 127 calls actually completed.

In making these calls:

31 Divine Plans were loaned
 6 Divine Plans were sold
 83 booklets given away
 1371 radio cards were distributed
 1 Dawn subscription taken

We do not know how many Plans were loaned by your office from the mail follow-up sent out by you, but we also send out a loan offer a few weeks later, and as a result of 204 cards sent out during these three months, 19 Divine Plans were loaned by mail, or a total of 56 Plans loaned or sold during the quarter.

During the quarter three public meetings were held in our regular meeting place. These were advertised principally by mail to our list of several hundred. At each meeting 10 to 20 from our list attended. From these three mailings 75 requests for booklets were received from the offer on the advertising.

We are most happy to realize that through the radio many in this district are regularly hearing something of God's great plan, even though the net results in attendance at our regular meetings has not been great. There are a few, however, who are regularly attending classes, and at least one of whom has already made a consecration although his first contact with the truth was only last January.

Praying God's blessing on you all as you seek to hallow His name, I remain, by His favor,

Your brother in the Lord, William Josiah, Secretary.

ADDITIONAL INTERESTING LETTERS

Following are a few of the interesting letters recently received. They were an encouragement to us, and we are sure they will also be enjoyed by all who are interested in seeing the truth go out for the blessing of other hearts:

Gentlemen: I just happened to turn the dial this last Sunday morning (May 18) to the station on which your question and answer conversation was electrically transcribed. At this time you were about half through your program and I probably missed much of what you had to say. But having thought these things and been taught them since childhood and believing them with every action of my heart, there was not much that you said to each other in those short moments that I did not entirely understand and with which I was not familiar. It is not often in this world that we come to such times when others "somewhere" speak of things which are so real and true to us yet so far from the average person in this world.

I have wondered so many times if I'm not barking up the wrong tree because of the infrequency one hears things he believes repeated by others. Your description of God's Kingdom was parallel exactly to the picture I have learned to look forward to and live for; and I am now indeed curious to see just who and what you are. As for myself, I am a young man, not yet twenty-one. I have no title as to denomination whatsoever, but merely meet with a group of a few people in our form of coming together to discuss and teach each other, and continually remind each other of these things—all the more important in a world that would have you forget.

I have said enough, but I would appreciate it if you would send me that book you offered over your program. Thanking you, I am,—J. W. M., Pa.

Dear Brethren: For the first time I listened to your broadcast this Sunday morning (May 18). I just happened to catch a few words and recognized them instantly as the truth. Great was my joy in listening to my own views being broadcast. I have wanted to contact such a broadcast in order to get in touch with those who hold mutual faith, so I am writing at once for your booklet, "Hope Beyond the Grave."

The questions discussed this morning are ones that have long since been settled in my mind. I would like literature to distribute free, or to sell. I want to get busy, as I am fully consecrated and feel sure I am ready to enter God's service. I have been studying the truth for about thirty years. I feel sure this opportunity of getting in touch with you is in answer to my prayers of long standing, as expressed in Psalms 119:79, 80: "Let those that fear Thee turn unto me, and those that have known Thy testimonies. Let my heart be sound in Thy statutes that I be not ashamed."

I could have written to KFEL in Denver, but I wanted more than the book. I wanted to know all about your activities and your publications.—L. B. S., Colo.

Gentlemen: By chance, I stumbled onto your program at a little after eight this morning, and it arrested my ear, if I may so express myself. Without sight physically, but not spiritually, praise God, I have, for sometime, been deeply interested in the problems of the Jew, since he, as a nation, must still "inherit the earth," and in him "all nations shall be blest." Moreover, I believe that the countries suffering most from this war are those which have been unkind to the Jew, and by the same token, the reason for God's blessing having so long rested upon us, is because, as a nation, we have extended the hand of brotherhood to the Sons of Israel. They are God's chosen earthly people, and His covenant, as set forth in Genesis 12, still holds good both as a blessing and cursing. I was therefore intrigued by your program, and feel that every Christian, who is interested in the Jew, should listen to it, so I, as a committee of one, am going to advertise it, and pray that my friends may listen in during succeeding weeks.

Meantime, relative to your offer of sending a printed copy of the this morning's discussion free of charge to anyone interested enough to write, I wonder if I am over-stepping the bounds of your courtesy to ask you for two copies. I cannot read them myself, of course, but I wish to pass one on to a Jew, who is just about over the threshold into Christianity, and the other, I wish to give to a dear friend who is in Christian work among the Jews. Perhaps both of these will listen in the future, as indeed I hope they shall. Thanking you in advance, therefore, for your kindness, I am, Cordially yours, R. G. K., Wash.

Dear Brethren: Ever since I heard "Frank and Ernest" talking over Station WOAI, of San Antonio, I have been wanting to tell you how greatly I have enjoyed it. Not that they tell anything new, but it is the same sweet story that I first heard from the lips of our dear Pastor Russell thirty-seven years ago.

I think this is the very best way to put the truth before the people—in the form of questions and answers. It gives my heart a thrill as I listen to these dear ones explaining the things of the Kingdom, and how I long to have some little part in the work, for we are living in a "grand and awful time." Soon these opportunities will have passed, for the dark night is settling down over the world. The hour is fast approaching when no man can work. Your Sister in His Blessed Name.—A. H. S., Tex.

MIDWEST GENERAL CONVENTION Chautauqua, Ohio, August 4-10

Submitted by the Committee

The time draws on apace, when, the Lord willing, His people will again assemble in mid-summer convention at the beautiful site on the Miami Valley Chautauqua, near Dayton, Ohio, and the friends who hold in memory the blessings of last year's convention have been looking forward to an even greater period of refreshing during the coming assembly.

The easy accessibility of this location and the wide variety of excellent accommodations which are available to us, as well as the very hearty welcome which we received at the hands of the Chautauqua management and its co-laborers who served us so joyfully and willingly, add to the attraction and draw us back again. The favorable report of the last two conventions has been so widespread, and the blessings received by those in attendance so generous, that we anticipate the attendance of practically all of these again, as well as many additional friends who have heard of these blessed periods of worship, service and fellowship.

The convention is sponsored, at the practically unanimous request of the attendance at last year's gathering, by the Chicago and Pittsburgh Classes, and the program and details are in the hands of a Committee consisting of two members of each Class, that is, Brother George Kendall, Pittsburgh, Brother Daniel Morehouse, Chicago, Brother George M. Wilson, Pittsburgh and Brother Ernest Wylam, Chicago.

PROGRAM

As heretofore, every safeguard will be thrown around the program in order that only brethren who are fundamentally sound in the truth as presented in the Six Volumes of the Studies in the Scriptures and Tabernacle Shadows will serve on the platform. Morning, afternoon and evening ses-

sions will be held with ample periods for fellowship, rest and recreation being interspersed.

In view of the abundant blessing which is being showered upon radio activity, it has been decided to forego the usual public meeting in favor of a much broader witness by radio. Details of this will be announced in the next issue of The Dawn.

ACCOMMODATIONS

A great deal of variety will be available in sleeping quarters:

Cots in dormitories, 25 cents per night.

Private rooms in cottages and hotels, 75 cents per person per night.

Cottages, furnished for housekeeping, \$20 to \$40 per week, according to size and furnishings. These are suitable for families or groups.

Friends should bring their own bedding unless otherwise advised by the Rental Agency.

RESERVATIONS

Reservations should be made as soon as possible. Write to the Chautauqua Rental Agency, Chautauqua, Ohio, stating how many there will be in your party, the kind of accommodation you desire, and about how much you want to pay; and you will be advised of what is available. Then you can make your selection, and advise the Rental Agency, sending at the same time a desposit of approximately 25 per cent of total rental your accommodations will cost. The Committee suggests that it is advisable to secure reservations as early as possible, for thus a better selection will be available.

MEALS

Chautauqua has a splendid cafeteria where popular prices will prevail.

The prayers of the friends are solicited that the Lord may guide and direct those who have charge of this convention and that He will richly bless all who gather there.

COMING CONVENTIONS

GENERAL CONVENTIONS

PIQUA, OHIO, June 21, 22. The friends in Piqua, are planning a convention for these dates, which will be held in the Bennett Junior High School, South Main Street. For further information, address Brother W. J. Molhoek, R. F. D. 2, Piqua, Ohio.

TOLLESTON, IND., June 28, 29. The Gary Ecclesia are desirous of having as many of the brethren as possible join with them in their convention to be held Saturday afternoon and all day Sunday, in the Tolleston School, 15th Avenue and Roosevelt Street, Tolleston. For further information, address Andrew Jarmola, RFD 1, Box 464, Hobart, Ind.

ONE DAY CONVENTIONS

LEHIGHTON, PA., June 8. City Hall Auditorium. Sessions morning and afternoon.

SCHUYLKILL HAVEN, PA., June 15. An all-day gathering to be held at the home of Sister Clara

Beiler, on Star Route, opening at 10 A. M., Standard Time. A cordial welcome is extended to all to join in this season of fellowship.

TOPEKA, KANS., June 29. The brethren extend a hearty welcome to all to join with them in their convention to be held in the Y. M. C. A., 9th and Quincy Streets.

WEATHERFORD, TEXAS, June 29. This is the regular Fifth Sunday gathering of friends in this vicinity. Zion Hill Schoolhouse, near Weatherford. A cordial invitation is extended to all.

OGDEN, UTAH, June 29. Morning, afternoon and evening. Afternoon session will be for the public in Utah Power and Light Company's Auditorium. Morning and evening sessions at 3315 Childs Avenue. For further details, write Mr. John B. Debose, 2218 Childs Avenue, Ogden, Utah.

ALBANY, N. Y., July 6. All sessions will be held in the Y. W. C. A., 5 Lodge Street. All are cordially invited to join in this season of fellowship.

TEMPLE, PA., (R. F. D. 1, three miles from Reading) July 6. Residence of Wellington F. Redcay, on Pricetown Road (all concrete), running Northeast from Reading at 13th and Spring Streets, three miles beyond city limits, near Webber's Hotel. Sponsored by the Reading Ecclesia.

PEN ARGYL, PA., July 20. All meetings will be held in Weona Park, located on main highway, running through Pen Argyl, on Route 702. Further details in July DAWN.

LOS ANGELES, CALIF., 4th of July week-end. All sessions will be held in the Unitarian Community Centre, located at 2936 West 8th Street, near Vermont Ave. (See Talking Things Over, May issue.)

DETROIT, MICH., 4th of July week-end. All sessions to be held in Downtown Y. W. C. A., Witherell at Montcalm. A cordial invitation is extended to all.

VANCOUVER, B. C., CAN., 4th of July week-end. Further information in the July DAWN.

PATERSON, N. J., July 6. The Paterson Ecclesia is planning a one-day gathering in the Y. M. C. A., Ward and Prince Streets. A hearty welcome is extended to all to join in the season of fellowship, beginning with the radio broadcast at 9:30 A. M.

BROOKLYN, N. Y., Labor Day week-end. Details later.

SEATTLE, WASH., Labor Day week-end. Details later.

Speakers' Appointments

BROTHER T. E. BARKER

Lynn, Mass. June 1
 Worcester, Mass. 8
 Boston, Mass. 15

BROTHER FRED BRIGHT

New Haven, Conn. June 1
 Waterbury, Conn. 1
 Bloomsburg, Pa. 14
 Shamokin, Pa. 15

BROTHER W. A. BUHL

Reading, Pa. June 1
 Norristown, Pa., 8 P. M. 1
 Lancaster, Pa. 14
 Schuylkill Haven, Pa. 15

BROTHER D. DINWOODIE

Baltimore, Md. June 8

BROTHER A. C. FREY

New London, Conn. June 15
 Paterson, N. J. 22

BROTHER C. F. GEORGE

Duquesne, Pa. June 1
 East Liverpool, Ohio 8

BROTHER W. J. HOLLISTER

Baltimore, Md. June 29

BROTHER PETER KOLLIMAN

Lehighton, Pa. (Convention*) June 8

BROTHER M. C. MITCHELL

Paterson, N. J. June 29

BROTHER C. C. PEOPLES

Crooksville, Ohio June 14
 Nelsonville, Ohio 15
 Portsmouth, Ohio 29

BROTHER EDWIN PROCTER

Cleveland, Ohio June 2,3
 Columbus, Ohio 4
 Newark, Ohio 5,6
 Coshocton, Ohio 7
 Evesville, Ohio 8
 Zanesville, Ohio 9
 Crooksville, Ohio 10
 Nelsonville, Ohio 11
 Portsmouth, Ohio 12
 Cincinnati, Ohio 13
 Richmond, Ind. 14
 Muncie, Ind. 15,16
 Indianapolis, Ind 17,18
 Dayton, Ohio 19,20
 Piqua, Ohio 21,22

BROTHER S. STAMULAS

Paterson, N. J. June 8

BROTHER J. H. L. TRAUTFELTER

Wilmington, Del. June 15

BROTHER G. M. WILSON

Lehighton, Pa. (Convention*) June 8

BROTHER W. N. WOODWORTH

Lehighton, Pa. (Convention*) June 8
 Ogden, Utah (Convention*) 29

BROTHER C. W. ZAHNOW

Tacoma, Wash. June 1
 Seattle, Wash. 2
 Aberdeen, Wash. 3
 Portland, Ore. 4
 Salem, Ore. 5
 Lebanon, Ore. 6
 Brownsville, Ore. 7
 Junction City, Ore. 8
 McMinnville, Ore. 9
 The Dalles, Ore. 10,11
 Boise, Idaho 13-15
 Emmett, Idaho 16
 Springfield, Ore. 18
 Eugene, Ore. 19
 Roseburg, Ore. 20
 Medford, Ore. 21
 Ashland, Ore. 22
 San Francisco, Calif. 24
 Dinuba, Calif. 25
 Porterville, Calif. 26
 Taft, Calif. 27,28
 Glendale, Calif. 29
 Pasadena, Calif. 30

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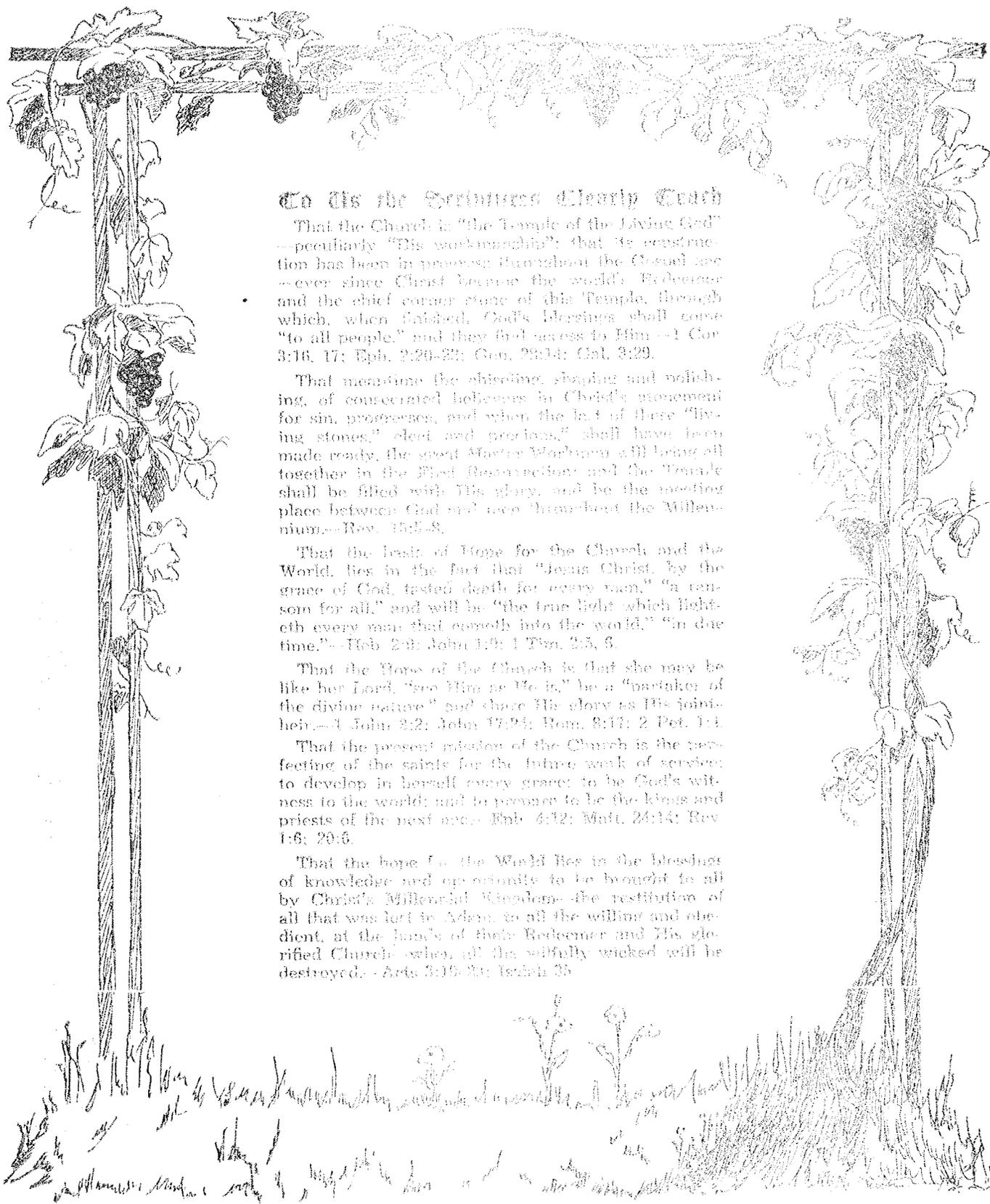
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THE DAWN

136 Fulton Street, Brooklyn, N. Y.



To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God" — peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age — ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him — 1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the shielding, shaping and polishing, of consecrated believers in Christ's movement for sin, progress, and when the last of these "living stones," elected and prepared, shall have been made ready, the great Master Workmen will bring all together in the Final Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium. — Rev. 15:2-8.

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. 2:3, 6.

That the Basis 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 2:2; 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 blessing of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom — the restitution of all that was lost to 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 3:19-20; Isaiah 35.