

The DAWN

*THE SONS OF GOD
GOD'S PROVIDENCES
QUESTIONS ON OUR LORD'S PRESENCE*

JULY

1937

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON		BROTHER PETER KOLLIMAN	Richmond, Va. 4
Brooklyn N. Y.	July 4	Greensboro, Md.	July 3
BROTHER W. T. BAKER		Denton, Md.	4
Passaic, N. J.	July 11	Federalburg, Md.	4
BROTHER J. A. BELL		Seaford, Del.	4
Camden, N. J.	July 11	Chincoteague, Va.	5
BROTHER C. P. BRIDGES		Georgetown, Del.	5
Los Angeles, Calif.	July 2-5	BROTHER J. C. LAIRD	
San Diego, Calif.	11	Liden's Community Hall ...	July 18
Santa Ana, Calif.	13	Wilmington, Del.	18
San Bernardino, Calif.	14	BROTHER O. MAGNUSON	
Yucaipa, Calif.	15	Brooklyn, N. Y.	July 11
Romoland, Calif.	16	No. Brookfield, Mass.	18
Pasadena, Calif.	18	BROTHER M. C. MITCHELL	
Los Angeles, Calif.	18	Pen Argyl, Pa.	July 11
San Gabriel, Calif.	20	BROTHER G. P. RIPPER	
Pomona, Calif.	21	Hawthorne, Calif.	July 18
Santa Ana, Calif.	22	BROTHER WALTER SARGEANT	
Hawthorne, Calif.	25	Passaic, N. J.	July 4
Eagle Rock, Calif.	27	Baltimore, Md.	11
Paso Robles, Calif.	29	Washington, D. C.	12
San Francisco, Calif.	31	Camden, N. J.	25
BROTHER EDWARD FAY		BROTHER C. A. SUNDBOM	
Detroit, Mich.	July 3-4	Orange, Mass.	July 17
Tonawanda, N. Y.	6	No. Brookfield, Mass.	18
Ithaca, N. Y.	7	Worcester, Mass.	19
Peekville, Pa.	8	New Bedford, Mass.	20
BROTHER C. F. GEORGE		Providence, R. I.	21
Duquesne, Pa.	July 18	Springfield, Mass.	22
BROTHER J. C. JORDAN		Brooklyn, N. Y.	25
E. Liverpool, Pa.	July 11	Rutherford, N. J.	26
BROTHER E. W. KEIB		Wilmington, Del.	31
Duquesne, Pa.	July 4	Washington, D. C.	Aug. 1
E. Liverpool, Pa.	25	Baltimore, Md.	1
		Richmond, Va.	2
		Seaford, Va.	3
		BROTHER J. I. VAN HORNE	
		Duquesne, Pa.	July 11
		Beaver, Pa.	18
		BROTHER G. M. WILSON	
		Los Angeles, Calif.	July 2-5, 7
		Long Beach, Calif.	7
		Hawthorne, Calif.	9
		Los Angeles, Calif.	11
		Phoenix, Ariz.	13
		St. Louis, Mo.	18
		BROTHER W. N. WOODWORTH	
		Los Angeles, Calif.	July 2-5
		Hawthorne, Calif.	3
		Paso Robles, Calif.	9
		San Francisco, Calif.	10-11
		Chicago, Ill.	14
		Brooklyn N. Y.	18
		Montreal, Can.	23
		London, England	Aug. 1-2
		BROTHER C. W. ZAHNOW	
		Detroit, Mich.	July 3-5
		Syracuse, N. Y.	6
		Boston, Mass.	7
		Guilford, Me.	8
		St. John, N. B.	9
		Bangor, Me.	11
		Wilton, Me.	12
		Lewiston, Me.	13
		Lynn, Mass.	14
		Greenfield, Mass.	15
		Brooklyn, N. Y.	18

COMING CONVENTIONS

DETROIT, MICH., Annual Convention, July 3-5. Concerning this convention the Secretary of the Detroit Ecclesia writes:

"We are glad to inform the friends everywhere that our annual convention will be held in the spacious Y. W. C. A. Auditorium, 13130 Woodward Avenue, Detroit. This hall is light, quiet and breezy—and very comfortable. All this together with a lot of talented speakers will afford the friends a special season of spiritual fellowship and instruction. We hope to have a good attendance of consecrated Christians at this time."

For information concerning rooms, etc., address Mr. H. N. Nelson, 216 Elmhurst Avenue, Detroit, Mich.

LOS ANGELES, CALIF., GENERAL CONVENTION, July 3-5. Reports from Los Angeles indicate that the brethren there are planning for a very large General

Convention that will no doubt linger long in the memories of those who will have the privilege of attending. They invite you to share the blessings of this gathering of consecrated Christians whose love of the familiar things of the truth remains undimmed through the years. Address all requests for room accommodations, and information, to Mr. A. W. Abrahamsen, 2114 So. Curson Avenue, Los Angeles, Calif.

All sessions of the convention will be held in the cool and inviting auditorium of the Foresters Building, which has a seating capacity of 800. It is located at 1329 South Hope Street, in downtown Los Angeles, just outside the business district. In addition to the auditorium, the Convention Committee has secured the use of the banquet hall and kitchen in the same building, so that lunches may be brought in and made up by those who desire to do so; and we understand that tea and coffee will be served.

(Continued on page 33)

The DAWN

A Herald of Christ's Presence

Vol. 5, No. 10

JULY 1937

One Dollar a Year

THIS MONTH

NEWS AND VIEWS:

- Confused Shepherds
- Rebellion Among the Troops

THE EVERLASTING GOSPEL:

Messiah in Prophecy—The first of a series of articles which point out in considerable detail the remarkably clear manner in which Jesus is pointed out in the Bible as being the Messiah of the Old Testament prophecies, hence the One in whom the only hopes of both Jews and Gentiles now center.

Facts vs. Superstition—Chapter three of the booklet, "God and Reason," dealing with the experiences of our first parents in the Garden of Eden, the entry of sin, and the sentence of death.

The Bow of Promise—Chapter four of "God and Reason," tracing some of the Messianic promises given during the period from Eden to the first advent of Jesus.

THE CHRISTIAN LIFE:

The Sons of God—Deals with the church's glorious hope of sonship in the Kingdom, and the conditions upon which sonship may be attained.

God's Providences—A reassuring discussion pointing out the fact that God does, indeed, care for His people, and causes all things to work together for their good.

Fervency of Spirit Necessary to Overcoming—A reprint from February 15, 1913 Watch Tower, showing that God requires willing and cooperative service from all His intelligent creatures.

INTERNATIONAL SUNDAY SCHOOL LESSONS:

- God Provides a Leader
- God Encourages a Leader
- God Prepares a People
- God Leads a People
- God Feeds a People

THE FACT FINDER:

- Spoiling Satan's Goods
- "Sit Thou at My Right Hand"
- Parousia—What Does it Mean?

THE CHILDREN'S HOUR:

- The Tower of Babel

TALKING THINGS OVER:

- Serving the Brethren

NEXT MONTH

THE FORMER DAYS

An inspirational article, based largely on some of the apostle's timely exhortations in the book of Hebrews. The article shows that while we should forget some things which are behind, yet that our first-love enthusiasm for God and the truth should be kept up until we reach the end of the way.

FOR THE WITNESS OF JESUS

This article, based on Revelation 21:4, is partly doctrinal and partly inspirational. Doctrinally, it points out the high position occupied by Jesus in the divine plan, and that only by giving Him the proper recognition can we be witnesses also for Jehovah. Inspirationally, it encourages faithfulness in self-sacrifice as the condition upon which we may hope to "live and reign with Christ a thousand years."

THE NEW NAME

The allegorical story of a service rendered by Love; which also tells how Uncertainty was stimulated to renewed resolution to serve the Lord, resulting in the restoration of joy to her mind, and in her receiving of a new name.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 24, Darwin Road, Welling, Kent, England; Australian address: Berean Biblical Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

CONFUSED SHEPHERDS



DIVINE prophecy describes the present period of transition from Satan's empire to the long-promised Kingdom of God, as a time of uncertainty—symbolic darkness—when men would lose their sense of direction, and be at their "wits' ends" in a vain attempt to find their way out of the general condition of chaos into which human selfishness has plunged the world and so-called "civilization." Among no class of present-day "wise men" is this lack of true vision more manifest than among the religious shepherds. While these "men of the cloth," with one accord, decry the present deplorable state of the world's affairs, yet they are wholly without a worth-while suggestion as to what it all means, nor what the ultimate outcome will be, nor what should be done about it. This condition, of course, is due to their ignorance regarding the truth of God's plan of the ages, and that, in the outworking of that plan, the time is now here for the old order of selfishness to give way before the onward march of the "King of kings and Lord of lords," as He goes triumphantly forward in the work of establishing the Messianic Kingdom.—Rev. 17:14; 19:11-16.

The clergy's realization of "danger ahead" and of their confusion in seeking to find a way out, is well illustrated by *The New York Times'* report of sermons delivered in New York City during a Sunday in June. Almost without exception, the sermons reported give tacit acknowledgment that, to date, the churches have failed to accomplish their mission in the world; and almost without exception, these sermons offer some suggestion as to how the churches may now begin to be successful, especially in pointing the way out of the world's present trouble. But without a single exception, no two of the sermons agree as to what should be done.

To the credit of the New York clergymen, however, it may be said that, judging from the report of their sermons, many of them seem to sense quite clearly the fundamental causes of the present world crisis; but they utterly fail to suggest any suitable remedy for these unsatisfactory conditions, and this, as we have already noted, is because they do not understand the plan of God. To many of these men—the Modernists—Christianity is viewed almost entirely as a high standard of moral ethics which, if accepted and faithfully adhered to by the people as a whole, would cure the world of its present ills, and prepare men for an advanced step in the evolutionary process when they die.

A small minority among them—the Fundamentalists—are more concerned about present conditions

than the others, because, according to their understanding, this godless world is headed for an eternity of doom in eternal torture. They thought God wanted them to convert the world, but the world is further from being converted than it has ever been; so their confusion becomes increasingly confounding. However, as already noted, some of them do see the causes of the trouble. Dr. Paul E. Scherer, Pastor of the Evangelical Lutheran Church of the Holy Trinity of New York City is quoted as saying:

"I wonder if we are not proving the words of Jesus in this era when our youth are brought up with that solitary idea of gaining wealth and when hundreds of thousands have died not only on the battlefields but in the workshops to follow this one belief of gain. True, it is not so much that we care for money, but that as a nation we care for little else. Money-making is so deeply ingrained in us that it has become a mania. It is an obsession that has not only been given leave to occupy our minds but our very souls as well. Because of it, countless thousands of us have lost our sanity and have thrown our souls away on the steps of the verb—to have."

"Many persons in the religious world today have lost their sense of direction and are 'at sea,'" Rev. H. W. Ferrin, of the Calvary Baptist Church, New York, is reported as saying; but he is "at sea" himself as to how the difficulty can be remedied.

The Rev. Lauriston Livingston Scaife, Pastor of St. Peter's Protestant Episcopal Church, realizes that the world needs changing, and tells how it *cannot* be done. He fails to realize that the reforms which he advocates can be effected only by divine power, through the establishment of the Messianic Kingdom. "It is no use," he says, "to start out to change the world with the idea that we do it to make ourselves more comfortable," which is just another way of saying that the motive power of selfishness will not bring about the changes which the world needs.

The Rev. Dr. Minot Simons of All Souls Unitarian Church, N. Y., senses the fact that "every man's hand is against his neighbor," although he probably doesn't realize that this present condition of things has been foretold in divine prophecy as marking the end of the age. "Violence is in the air," he said. "Violence is in human hearts; violence is thrusting human judgment out of all perspective. The people who can keep their heads and their good will at the same time are today the country's best citizens. There are multitudes among us who are lawless and multitudes ready to be lawless. We are ridden by criminals and threatened by those who are taking the law into their own hands. There is a growing disposition to employ violence as a short

cut. Many think of insurrection before they think of the courts."

So we might go on quoting the lamentations of these "stars" of the religious firmament, only to find that there is none among them with a true vision. What is true in ecclesiastical circles is to the same degree, also apparent among the world's statesmen and politicians. The prophet describes this condition of "blindness" and gives the reason for it, saying:

"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 there bitterly. That day is a day of wrath, and 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."—Zeph. 1:14-18.

That this is to be but a temporary "time of trouble," however, calculated, not to blot out the human race but to prepare it for the blessings of the Messianic Kingdom soon to be ushered in is revealed in the 3rd chapter of this same prophecy, where the prophet again tells us that "all the earth shall be devoured with the fire of My [God's] jealousy," and then adds: "For then [afterwards] will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve Him with one consent." (Zeph. 3:8, 9.) Isaiah confirms this, saying: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. . . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."—Isa. 29:18, 24.

REBELLION AMONG THE TROOPS

WIDESPREAD mutinies in the ranks of American, British, and French troops doomed to failure the effort of the Allied powers to stamp out the Russian Bolshevik revolution in 1919 after the armistice brought peace in western Europe. This was disclosed on June 11, when the State Department at Washington released documents held secret for 18 years. Fears of the "Big Five," headed by the late President Woodrow Wilson at the Paris Peace Conference, that allied troops would not fight after the armistice, were borne out in the Russian fiasco, the document revealed.

This remarkable document, officially released after being kept secret for so many years, tells of one offensive against the Red Russians by a combined force of British and White Russian troops which failed because the British commanding officer was drunk and the British troops refused to advance.

The mutiny of British troops was followed shortly by refusal of both French and American soldiers to fight, the documents revealed.

Just why the State Department should release this information at this particular time when the tension between the Whites and the Reds all over the world is so acute is, of course, a matter of conjecture; but to the student of prophecy, it is very enlightening. One can't help but think of how different the condition of the world would have been today, had not the Russian revolution been successful. Had not the "leftists'" cause been given such a tremendous impetus by the Russian successes, there may not have been dictators in Europe today; and there probably would be no Spanish revolution with its attendant complications and possible involvements.

The releasing of this information revealing the failure of the combined Allied powers to prevent the Russian revolution should be very strengthening to the Christian's faith. It lends weight to the fact that the Gentile Times had ended, and that the nations could do nothing to prevent the development of conditions which were destined ultimately to bring about the destruction of "civilization." This bit of information—held secret for so many years—now released, is just another link in the great chain of evidence indicating that the time has come for Him to put into operation the forces of His "great army" for the destruction of the old world order. Surely, He is the Almighty God, and nothing can prevent the accomplishment of His purposes. He makes even the wrath of men to praise Him.—Psa. 76:10.

EUROPEAN WAR CLOUDS

ONCE again the European situation has become tense. Italy and Germany have joined hands in withdrawing from the agreement of non-intervention in the Spanish revolution which they had signed with twenty-five other nations. The withdrawal from such an agreement may be taken as an indication of their intention to take an active part on the side of the Rebels in Spain.

Impending trouble is apparent when we view the actions of Germany and Italy in concentrating their fleets in the Spanish waters despite the ultimatum delivered to them by Great Britain as contained in a recent United Press dispatch from London as follows:

"Great Britain and France have warned Germany that any belligerent action against loyalist Spain would be regarded with the greatest gravity. It was asserted the warning covered any aggression against the loyalist fleet or any blockade of the loyalist coast."

There are many ominous signs which indicate the near approach of our King and Lord, the One that "shall judge among the many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

A collage of Bible verses and the title "THE EVERLASTING GOSPEL". The title is in large, bold, black letters. Surrounding it are various Bible verses in different fonts and colors, some with decorative borders. The verses include: "15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time.", "16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:", "17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of thy enemies.", "18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.", "Gen. 22:15-16 Gal. 3:8", "8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.", "Gen. 22:18", "Lu. 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.", "20 And the angel said unto them, which before was preached unto you:", "21 When the heaven must receive unto you all things, which God hath spoken by the mouth of all his holy prophets since the world began.", "Acts 3:20, 21.", "26 For ye are all the children of God by faith in Christ Jesus.", "29 And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise.", "Gal. 3:26, 29", "2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.", "3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.", "4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.", "5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.", "Rev. 21:2-5.", "9 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.", "10 For he looked for a city which hath foundations, whose builder and maker is God.", "Heb. 11:8, 10", "4 And 'all flesh shall see the salvation of God.", "Lu. 3:6.

Messiah in Prophecy

A GREAT change is taking place in the world today—a change from the old order of things to something different — something astounding. We are living in the midst of a world almost gone mad. Nations are in a state of distress and strife. In fact, it is impossible to discover even one country which has no internal difficulties.

Few countries are able to satisfactorily maintain a stable government. Minor squabbles, disturbances and intrigues have brought about their weakened condition and this is especially noticeable since 1914. Thrones have tottered, crowns have fallen and Dictators have arisen from the confused and distraught state of affairs.

Fear, distrust, jealousy and hatred have taken their seats at international peace conferences, with the result that little or nothing has been accomplished toward a peaceful settlement of many of the international disputes.

Extreme nationalism and race hatreds are still predominating factors amongst the peoples of the earth; and the governments, while talking peace, are rapidly preparing for war—a war which they freely admit will wipe out civilization as we know it today.

The plebian population have anxiously watched the various conferences with some measure of hope, trusting that eventually some solution would be reached, which would relieve them of their troubles and lift them up out of the slough of despair into which they have been thrust; but, alas, their hopes are continually being shattered. Many are wearied to the very limit of endurance, and they know from their own personal experiences that matters are becoming worse and not better.

Never before in the history of the world has there been such a crisis as that which now confronts the peoples of earth. Those in authority are almost at their wits' end as they view the appalling want and misery in the midst of luxury and plenty; of millions out of employment in every country of the globe; of mills and factories deteriorating for lack of use, while the people want work and cry out for the very goods which those industrial plants could produce; of hunger abroad in the earth taking its grim toll in death and disease while farmers are forced to plow under their crops in order to effect an artificial price increase.

Many honest and sincere statesmen are doing their utmost to prevent and to alleviate human suffering and fear, but our complex civilization is fast getting beyond human control. Perfect government calls for perfect leadership and such a leadership is not to be found now among the members of the human race, and that is why many thinking men and women are in a state of expectancy. They realize that this is a crisis demanding more than human skill and wisdom and, therefore, they are looking for the Messiah—the One whom the Prophets foretold would be provided at the time of the world's greatest calamity.

Messiah Is Not Jehovah

The Scriptures tell us that long before the first man was created, or our earth was brought from its chaotic condition, long before angels and cherubim were created, Divine power brought forth a Son on the spirit plane—Jehovah's First Begotten One, glorious, perfect, beautiful, in Jehovah's Own image. This glorious One is symbolically referred to as

“Wisdom” in Proverbs 8:22-30,
which reads:

“Jehovah possessed me in the beginning of His way, before His works of old . . . Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” This Mighty One, personified as “Wisdom,” is also referred to by the Psalmist as Jehovah’s “First-born” whom He will “make higher than the kings of the earth.”—Psa. 89:27.

Jehovah is from everlasting to everlasting. (Psa. 90:2.) He had no beginning. But this Mighty One, spoken of symbolically as "Wisdom," had a beginning. He was Jehovah's First-Born, the first-born of all creation, "the beginning and the ending," the first and the last direct creation of Jehovah; for it was through this First-Born One all other things and beings were created in heaven and in earth. All this was done BY Jehovah's authority, but through the instrumentality of this First-Begotten One. Thus we read in Genesis 1:26, literally translated, "The ELOHIM said, let US make man in OUR image." This would very properly apply to Jehovah speaking to His First-Born One.

It is well to remember that this word "elohim" is not only used in respect to Jehovah, and to His First-Born Son, but is also used with reference to angels as the messengers of God, those mighty to do the will of Jehovah as for example Psalm 8:5: "Thou hast made him [man] a little lower than the angels [elohim]." Still further we notice that this word "elohim" is used in respect to men; for when they were divinely appointed and active as Jehovah's agents they were "mighty" or "elohim." Thus we read of the seventy judges of Israel appointed

by Moses, "his master shall bring him unto the judges [elohim]." (Exodus 21:6.) The word "elohim" signifies literally, "the mighty," "the powerful," "the great." Surely it would be strictly proper to consider this First-Born One mighty, great and powerful as the active agent of Jehovah.

Jehovah claims for Himself the Authorship of the Divine plan for the blessing of all the families of the earth. He says in Hosea 13:4, "I am Jehovah thy God from the land of Egypt, and thou shalt know no God but Me: for there is no Saviour beside Me." And again, "I am God, and there is none else; I am God, and there is none like Me." (Isaiah 46:9.) "I am JEHOVAH: that is My name: and My glory will I not give to another, neither My praise to graven images." (Isaiah 42:8.) And in Hosea 13:14, Jehovah says, "I will ransom them from the power of the grave [sheol]; I will redeem them from death: O death, I will be thy plagues; O grave, [sheol] I will be thy destruction."

Therefore, we see that Jehovah is the great Author of salvation, and His Active Agent and Representative is His own First-Born One—the Mighty One that He created in His own likeness and whom we can recognize as the Messenger of the Covenant through whom all the covenant blessings of Jehovah are to be brought to the Jews first, and then, through the Jews, to all mankind.

Messiah—Jehovah's First-Born

Jehovah speaking through His prophet Isaiah with reference to His First-Born One says, "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him: he shall bring forth judgment to the Gentiles... He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God, Jehovah, ... I have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am Jehovah: that is My name."—Isaiah 42:1-8.

Speaking through the prophet Malachi, Jehovah says, "Behold, I will send My Messenger, and He shall prepare the way before Me: and the Lord [Adon], whom ye seek, shall suddenly come to his temple, even

the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith Jehovah of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness."—Mal. 3:1-3.

How clearly set forth are the two separate and distinct personalities, namely, JEHOVAH, the One from everlasting to everlasting, and His First-Born Son, spoken of as the "Messenger of the Covenant;" and this distinction is even more explicitly emphasized in Psalms 110:1, where we read: "JEHOVAH said unto Adon, Sit thou at My right hand, until I make Thine enemies Thy footstool."

Looking back through the centuries, we note that the Israelites, discouraged by their failure to keep the Law and to obtain the promised blessings, were encouraged by Jehovah with His assurance that some day a Great Messiah would come—a Great Mediator (greater than Moses) with whom He would make a New Covenant on their behalf.

Moses was a type of this Great Messiah and he testified to that effect. Hear his words: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." (Deut 18:15.) And in the 18th verse of the same chapter, Jehovah speaking to Moses says, "I Jehovah will raise them up a prophet from among their brethren, like unto thee, and I will put My words in His mouth; and He shall speak unto them all that I shall command Him." This New Covenant will be superior to the old one in that it will have a better Mediator; for Israel already had Jehovah's perfect Law.

This better Mediator will not relax that Law, but, the greater advantage to accrue through Him will be that His Covenant and sin-offering will be more efficacious than that which Moses instituted, because it will put away sin forever and give willing Israelites "a new heart," "a heart of flesh," after which they will be granted everlasting life, provided they maintained their relationship with Jehovah.

The prophet Jeremiah particularized this, saying "Behold, the days

come, saith Jehovah, that I will make a new covenant with the House of Israel, and with the House of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ... for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31:31-34.

Israel's hope thenceforth was in the Messiah, whose advent would bring to them the new covenant blessings; and all through the many centuries, they have been waiting, and are still waiting for Him. Who can help admiring the persistency of the Jewish faith and their loyalty to Jehovah! Who can doubt Jehovah's love for His people whom He foreknew, and whom He has promised He will re-gather to their own land, Palestine, and restore to His favor under the New Covenant through the Mediatorship of Messiah?

The Prophet Malachi declares that the day of the Messiah shall be a strenuous one, saying "Who may abide the day of His coming? and who shall stand when He appeareth?" (Mal. 3:2.) Plainly the intimation is that not many will abide, not many will stand; but, rather, it should be expected that the majority will fall. And the reason is given—because He will require such purity, such holiness that few will come up to His requirements. The tests He will make will be like fullers' soap, which is the foe to every spot upon a white garment. His requirements will be like those of a refiner of silver—all the dross must be eliminated in a furnace hot enough to ensure its separation. That the test will last a considerable length of time seems certain for He will sit as a refiner sits, giving close inspection that the heat be neither too great nor too little; the time neither too long nor too short.

Thus seen in the light of the Scriptures, we have an enhanced appreciation of the lengths and the breadths, the heights and the depths of Jehovah's majesty of person, His character and His plan; and we have a deeper esteem than ever for His First-Born Son whose wonderful love, loyalty and trust in the Father's wisdom, grace and power we shall find have been royally rewarded by Jehovah. We behold the First-Born One as the Active Agent of Jehovah, the Messenger of the New Covenant and the same One mentioned by the prophet Daniel when he says, "At that time [the time of the

end] will Michael [Michael having the meaning of "Who as God" or the One acting as the representative of Jehovah], the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been since the existence of any nation, until that same time; and at that time shall thy people be delivered, everyone that shall be found written in the book." (Dan. 12:1, Leeser.

The story of Genesis tells us that man was tried in a state of original perfection in ONE representative, Adam; that he failed and that the Divine sentence against him was DEATH—"dying thou shalt die." (Gen. 2:17, margin.) We realize fully that the death sentence is a just sentence against sin and that LIFE being a conditional grant, JEHOVAH had the full right to revoke it; for we know that the "wages of sin is death" and that life is a gift from Jehovah.

The death penalty pronounced against sin was not because the entire race had sinned, but because one man sinned, therefore the penalty of sin, death, fell directly upon Adam, and through Adam, upon the whole race by heredity—Jew and Gentile, alike.

Jehovah's law was "life for life." (Deut. 19:21.) Justice must therefore demand the life of another for the forfeited life of Adam, before releasing Adam and his race. And providing this arrangement could be made and the penalty thus met, the whole sentence would be cancelled—one sacrifice for all even as one sin involved all.

Ransom Promised

Speaking through His prophet Hosea, Jehovah states, "I will ransom them from the power of the grave [sheol]: I will redeem them from

death. O death, I will be thy plagues: O grave [sheol,] I will be thy destruction." (Hosea 13:14.) Here Jehovah promises definitely to provide a ransom, a corresponding price, to redeem, to purchase back, Adam and, through Adam, the whole human family and all that was lost in Adam—his earthly dominion and glory.—Gen. 1:26-28; Psa. 8:4-9; Micah 4:8.

But alas, among the human race no one was found who could redeem them as the Psalmist says, "None of them can by any means redeem [purchase back] his brother, nor give to God a ransom [a corresponding price] for him," because they were all sinners and therefore under the just condemnation. "As by ONE MAN [Adam] sin entered into the world, and death by sin; so DEATH passed upon all men, for that all men have sinned."—Psa. 49:7; Rom. 5:12.

Throughout the Law Dispensation, Jehovah emphasized this feature of His arrangement that "without the shedding of blood is no remission of sins," by requiring the blood of bulls and goats. Not that these could ever take away sin; but that, in due time, they might be recognized as types or illustrations of better sacrifices through which the sins of the whole world—both Jew and Gentile—should be blotted out.

Seeing that no member of the human race could give to Jehovah a ransom for the life of Adam, the necessity arose for one from the heavenly courts to take upon himself the human nature, and become a man and give, as a substitute, himself, his humanity, his flesh, as a ransom for Adam, and through Adam, every member of the human family.

Ransom Provided

Amongst the angels who had retained their first estate and their loyalty to Jehovah, there, no doubt,

might have been many who would gladly have undertaken the accomplishment of His will, and become man's Ransom Price; but to do so, would have meant the greatest trial, the severest test, to which loyalty to Jehovah could be exposed, and hence, the one who would thus manifest his devotion, his loyalty and his faith would be worthy of having the very highest position amongst all the angelic hosts of Jehovah, far above angels, principalities and powers and every name that is named.

Jehovah so arranged His plan that in this manifestation of sympathy and love for the world of mankind, an opportunity might also be afforded for the manifestation of the love, humility and obedience of His First-Born One, His well beloved Son, the Messenger of the Covenant whom Jehovah delighted to honor. So we find this First-Born One quoted by the Psalmist as saying, "Sacrifice and offering Thou didst not desire," "but a body hast Thou prepared Me [Thy First-Born one]: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I [Thy First-Born One], Lo I come (in the volume of the book it is written of Me,) to do Thy will, O God."—Psalms 40:6-8.

To Israel, this payment of the Ransom meant more than it did to the Gentiles. It meant, not only their redemption from the penalty of the Adamic transgression, but it meant, additionally, deliverance from the penalty of the Law Covenant which had long rested upon the Jewish nation because of their failure to comply with its terms. The Israelites were under the "curse" which came upon Adam, just the same as the remainder of mankind; but, additionally, they were under the "curse" of their Law Covenant instituted through its Mediator, Moses, at Mt. Sinai.

(To be continued)

FACTS vs. SUPERSTITION

OBVIOUSLY, if we are to reason correctly concerning God, it is primarily necessary to clear away the accumulated mists of superstition that have caused so many to lose faith in Him and in the book that is reputed to be His Word of Truth. This is not an easy thing to do, but it is hoped that this discussion will materially aid in that direction.

Not all, of course, are sure whether or not they should accept the Bible

as an authentic record of the origin and destiny of man, but all should at least be interested in the reasonableness of its brief presentation on the subject when critically analyzed—especially after all the mists of tradition have been cleared away from its simple, straightforward story. What then is the Bible story of man, when stripped of superstition and mere human assumption?

It says that after man was created, God told our first parents that they would "surely die" if they disobeyed His law—"In the day thou eatest thereof thou shalt surely die." That seems simple and clear enough!

But is it true?

Yes, this statement, made long ago to the progenitors of the human race, is verified today by billions of tombs and a continually dying world,

which testify to the grim truth of that clearly spoken law to man in Eden.

On this point, then, it is evident that the book of Genesis is in harmony with uncontroverted reality. The fact that Adam did not actually go into the tomb on the same literal day in which he disobeyed the divine law is no proof that the death penalty was not a literal one. A critical translation of the Hebrew text concerning this penalty gives it as "dying thou shalt die." This gives the thought that the process of death would begin at once, and continue until life became wholly extinct.

And that is exactly what occurred.

But something else also occurred back there in Eden. From another source than the Creator came a seductive statement to Mother Eve: "Thou shalt not surely die!" This suggestion that God had lied to His creatures is said to have come from the "serpent."

Four thousand years later the Apostle John identified "that old serpent" as being "the devil and Satan," and indicated that he has been the great deceiver of all nations. (See Revelation 20:1-3.) We now have two contradictory statements; one accredited to the Lord, in which He states that man would "surely die"; the other coming from one whom the Scriptures designate as a deceiver, in which he insists that man would "not surely die." The first of these we have found to be substantiated by facts; but what about the other?

Where It All Came From

The Bible reports the Creator as the One who declared that disobedience would cause the human race to die; and surely the children of Adam are dying! Death is indeed a reality. Not only do our own senses testify to this fact, but modern science has confirmed it. In recent years scores of individuals, after having died, and who would have remained dead had it not been for the application of modernly acquired medical knowledge and skill, have testified, upon being revived with pulmotors, oxygen pumps or injections of adrenalin, that they had been totally unconscious—that they did not know anything, and did not go anywhere, during the time that they were dead.

The late Arthur Brisbane, commenting on the cases of Theodore Krause and of Byron De Fee, of Chicago, who were found dead of monoxide poisoning, and who were

resuscitated by Doctors Connor and Barwasser, inquires:

"What does the soul do when the body is technically dead? How long does it wait around to make sure there isn't some recent scientific discovery that will bring it back? When the heart stops, and the body 'dies,' does the soul start on its sudden journey, and then come back, in case of sudden recovery; or does it wait a definite time before leaving, to make sure?"

While it might be interesting to philosophize or speculate about the intelligence of the supposedly disembodied "souls" of those who die, yet the unimpeachable testimony of the aforementioned victims themselves is that they were wholly unconscious—dead. The Bible agrees with this. It says: "The dead know not anything," and again, "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Ecc. 9:5, 10.

The Great Deception

But how about the "serpent's" statement, "Thou shalt not surely die"? How has that suggestion worked out through the ages? Jesus declared concerning this "old serpent," that he is the "father of lies." If therefore the record of Genesis is true, and Jesus Himself knew what He was talking about, we should expect to find some evidence of Satan's deceptive efforts in connection with the subject of death. And, as the Revelator indicates that this "old serpent" has deceived all nations, we should expect his deceptions to be universally manifested.

Do we find such evidence?

Yes! While Satan had said definitely that death would not result from partaking of the forbidden fruit, yet, actually, Adam and Eve, as well as all their progeny, have died or are dying. Hence it became necessary for Satan to do something about it.

Of course he was not willing to come forward and apologize for falsely accusing God of being a liar; hence he took the further sinister step of inducing the people to believe that what appeared to be death was not death, but the gateway into some other, either higher or lower, form of life. And because of the innate fear of death that lurks in human hearts, nearly all mankind have preferred to believe the lie—"There is no death." Through this great deception, then, most folks have been made to believe that death is really

a friend, rather than an enemy, as the Bible declares it to be.—1 Cor. 15:26.

This Satanic deception is based on the unscriptural, unscientific and unreasonable theory that man has a "soul" within him which can live separate and apart from the body, and that when the body dies this "soul" is set free to fly, or float, or be carried away to some other place or condition. Upon this theory are based most of the superstitious notions that have plagued a bewildered world for six thousand years, and more. And these superstitions are now mainly responsible for the present lack of faith in God that is nearly everywhere present. Surely, the Bible is right in declaring Satan to be a deceiver and a liar!

Souls of Men and Animals

But, does not the Bible teach that man has an immortal soul? No! Neither the expression "immortal soul," nor any equivalent thereof, is to be found anywhere in the Bible. Search for it yourself, and you will not find it. Ask your minister to help you hunt, and you will be convinced that it is not there.

The word "soul" is used in the Bible more than 500 times, but not once is it said to be immortal. The first Biblical use of the word "soul" is in Genesis 2:7, and there it is said that man "became a living soul," not that he was given a soul. This is the equivalent of saying that man became a living being—and that is the real meaning of the word soul as used in the Bible. It is for this reason that the Bible applies this same word to animals as well as to human beings. It is applied to the lower animals in Numbers 31:28, and in other passages.

As a product of Satan's lie—"Thou shalt not surely die"—which has been made plausible by reason of the false "immortal soul" concept, there has followed that conglomeration of creedal confusion which is now properly being rejected by an awakened and thinking public. A few of the superstitions that are based upon this false theory are: The nightmare of "eternal torture"; the doctrine of "purgatory"; the "reincarnation" theory; the supposed art of "talking with the dead"; "ghost" stories; the "happy hunting ground" of the Indian; Dante's "inferno"; as well as all the various "no death" illusions of the heathen.

But, are not at least some of these

ideas taught in the Bible? No! Fortunately they are not. None of them could be true, unless we accept Satan's lie as a basis of truth; but we have found that he is a deceiver, and that it is in this very manner that he has deceived the whole world.

It is but natural, however, to wonder about that eternal torment hallucination, because we have been told so long, and by so many educated people, that it is taught in the Bible. Hence, to be assured that the Bible does not teach this God-dishonoring dogma of the dark ages is most necessary if we are to have a reasonable basis for confidence and faith in the inspired Word.

The Bible is replete with pictorial language, and some of its symbolism has been misconstrued to support the heathen concept of a torment deity. For example, the Bible, when emphasizing the fact that the "wages of sin is death," uses fire and brimstone to symbolize this destruction. Whoever heard of anything being preserved alive by being thrown into a lake of burning brimstone? The meaning of this symbolism is obvious.

Beggars in Abraham's Bosom

On one occasion Jesus uttered a very dramatic parable concerning a certain rich man, and a beggar by the name of Lazarus. Both died, and afterward the rich man was said to have been in "torment," while the beggar went to "Abraham's bosom."

This parable has been given an absurdly literal interpretation by the hell-fire enthusiasts. They have said that it teaches that all the righteous will go to heaven when they die, and that all the sinners will be forever tormented. But the parable says nothing whatsoever about the rich man being a sinner, nor about the beggar being righteous. Neither does

it say that the beggar went to heaven when he died.

The suggestion has been made that the two men in this parable probably represent two classes—Jews and Gentiles—their fall and rise, and some of their experiences incidental thereto. This seems reasonable, for certainly the Jewish people have gone through a lot of "torment" since their national death about A. D. 70. Other details of the parable also fit the facts concerning the experiences of both Jews and Gentiles since Jesus' day.

Jesus drew most of His parables from things or conditions around Him. On one occasion He referred to the Valley of Hinnom, just outside the city of Jerusalem, where garbage and other offal were regularly destroyed, and used this as an illustration of the final "everlasting destruction" that would come to all wilful sinners when the "New Jerusalem"—God's Kingdom—becomes a reality.

This Valley of Hinnom was called "Gehenna" in the Greek language, and it is from this word that the translators of our Common Version Bible gave the translation "hell" in a number of places in the New Testament. Fires were kept constantly burning in this valley, and brimstone was added for sanitary and destructive purposes; hence it was a very fitting illustration of the complete destruction that awaits those who, in the final test, prove themselves unworthy of everlasting life.

In using this illustration of the Gehenna garbage dump, Jesus increased the power of the symbol by adding to it the thought of worms which always infest dead carcasses and other refuse. These "worms" would destroy any offal that did not reach the fires in the bottom of the valley. Thus is the symbolism of destruction greatly intensified.

How absurd to suppose, as many in

the past have done, that literal worms are forever to gnaw at the tender sensitive spots of "immortal souls" in Gehenna! Such a theory would necessitate the existence, not only of immortal souls, but of immortal worms as well—worms with asbestos bodies that could resist the supposed seven-fold heat of the traditional hell!

The Bible does indeed tell us that there is a hell; but the hell of the Bible is simply the condition of death. Neither the Hebrew nor Greek words translated "hell" in our English Bible contains any such thought as torment, or fire-proof devils with pitchforks—that all came from traditional theology, not from the Scriptures. "Sheol" in the Old Testament, and "hades" in the New Testament, are used to describe a condition of unconsciousness. For example, note the prophet's words: "There is no knowledge, nor wisdom in the grave [sheol] whither thou goest."—Ecc. 9:10-12.

As for "purgatory," that word does not even appear in the Bible, much less the prevalent idea of torment connected with it. Strange, (isn't it?) that the various hob-goblins of superstition should make such headway in the world and do so much to influence the religious concepts of otherwise clear-thinking people!

Now that the fog of superstition is lifting, some progress ought to be made in our attempt to apply the test of reason to the teachings of the Bible. No wonder intelligent people of today are beginning to wonder about the unreasonable teachings of the past. To many it seems unlike the God they wish to worship to decree that their deceased, non-churchgoing fathers, brothers, mothers, or grandmothers, must eternally suffer somewhere in a great fiery abyss of the damned. God grant that we may be able to rise above this sort of a conception of Him.

The Bow of Promise

WE NOW have seen, according to the Bible, science and reason, that when a man dies he is dead; and that we are a condemned and dying race. How then can we have any standing before our Creator whose laws have been broken? What is the basis for hope that anyone may have an opportunity to return to favor with God and to again enjoy the privilege of living everlastingly under con-

ditions of complete happiness? Will God cancel His decree of condemnation against us merely upon our promise to do better from now on?

The Bible most assuredly points out the Creator's plan whereby the lost race is to have an opportunity to return to harmony with Him, but if we are to learn the truth on this point it is necessary to proceed with

caution. It is evident that we will never get our questions satisfactorily answered by delving into the mire of traditional theology hoping therein to find some reasonable basis for faith and comforting hope, so let us confine our search to the Bible itself. Thus far the Bible is found to be in harmony with well known and well established facts, and also with

reason. This gives us confidence. Is it not then reasonable to expect that it must contain a satisfactory solution to this entire problem of human destiny?

We are given the suggestion in Genesis 3:15 that the Creator, even from the beginning, intended to do something more for the human race than merely condemn it to death. The promise there is to the effect that "the seed of the woman" would eventually bruise the serpent's head. Of course, this is a rather vague and indefinite statement; but in the light of subsequent divine revelations it is seen to be wonderfully full of meaning.

We turn, for example, to almost the last chapter in the Bible—Revelation 20—and there we find the Apostle John declaring that in vision he saw a mighty angel come down from heaven and lay hold upon "that old serpent," and bind him for a thousand years, "that he should deceive the nations no more." This is a prophetic picture portraying the fulfilment of that vague promise of Genesis 3:15, that the "seed" of the woman would bruise the "serpent's" head.

In other words, in this highly symbolic language the Creator assures us through the Revelator that our first parents' sin is not to result in a lasting blight upon the human race; but that in His own time and way a sure cure will be effected, and that even the "serpent" himself will be destroyed.

Thus we have located the two extreme ends, so to speak, of this God-given bow of promise—the promise given in Genesis that the "serpent's" head would be bruised, and the vision given to the Revelator, that this same "serpent" would be bound and finally destroyed. But let us not stop here, but rather continue our search through the sacred record in the hope that we may find some of the details of how Satan's death-dealing work in Eden is to be destroyed, and the human race restored to the lost paradise.

God's Promise to Abraham

Leaving the disappointing scenes of Eden, let us come on down to the time of Abraham—over two thousand years later. From this period onward it is no longer necessary to accept so many things by faith. Archaeologists have recently excavated Ur, the birthplace of Abraham, also various ruins of Ancient Canaan, which substantiate practically every

detail of Bible history covering that whole period. In view of these discoveries it is now admitted even by skeptics that the Bible is by no means a collection of "old wives' fables," such as a great many once were led to believe.

Now to Abraham God made a very remarkable promise, which has not yet been fulfilled. He said, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:1-3.) Later on in life, when his son Isaac had grown to manhood, God reiterated this promise and also confirmed it by an oath. But Abraham died without seeing it fulfilled. The promise was passed on to Isaac, then to his son Jacob. Esau, Jacob's older brother, bartered the right to inherit it for a mess of pottage.

Finally Jacob reached the end of his span of imperfect life, yet God's promise to bless all nations had not been fulfilled to him; so upon his deathbed he passed this sceptre on to his son Judah. Space will not permit an examination of all the many related promises in the Old Testament which enlarge upon this original covenant made with Abraham. Suffice to say that in all these promises the Jews saw a great personality pictured—the "Lion of the tribe of Judah"—whom they became accustomed to speak of as their coming Messiah.

The tremendous influence of these ancient promises has been one of the contributing factors that has kept the distressed and persecuted people of Israel separate from the rest of the world for more than four thousand years until now. The Jews stand out today as a living testimony of the reality of God's dealings with them in the past, and of the hope-inspiring promises to and through them as His "chosen people." Many of those promises, however, still remain unfulfilled.

The Messiah Promised

At the time of Jesus' first advent many of the Jews were on the alert regarding the coming of the long-promised Messiah. We are told that one night, out among the hills of Judea where shepherds were tending their flocks, suddenly there appeared a supernatural light and the sound of unusual voices.

Incredibly fantastic, do you say?

Let us remember that if the Bible is what it claims to be—a revelation of the Creator's purposes toward the children of men, the same Creator

who brought into existence all the other mighty works of creation—then it is not hard to believe that such a Supreme Intelligent Being has also created various orders of spirit beings on higher planes of existence than man. And if He desired to have these higher angelic creatures communicate with man on such a momentous occasion as the Savior's birth, it would be very easy for Him to have arranged it.

This is just what He did!

Through the medium of one of these mighty angels God announced to the shepherds: "Fear not, for behold I bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke 2:10, 11.

The word **Christ** is the Greek equivalent of the Hebrew word **Messiah**. Hence this angelic announcement simply signified that the world's Messiah, whom God for so long had promised to send, had now actually been born, and that He was indeed to be the Savior of the world. That is why it was "good tidings" unto all people—"all the families of the earth" were to be blessed as a result of His birth.

But how is Jesus, the Messiah, to be the Savior of the World? What is to be the nature of the blessing that He will bestow upon all?

From what we have already learned, the human race, through Adam's transgression, lost the privilege of living everlastingly on the earth. Now if death simply means death, as it manifestly does, then there would seem to be no way for any of us to be "saved" except by being liberated from the death penalty and then restored to life?

"Peace on Earth"—When?

But what about the fact that although this Savior, the Messiah, made His advent into the world nearly two thousand years ago, yet the world continues to die the same as before? In what sense is He its Savior? If there is no eternal torment from which the race is to be rescued, then from what does the Messiah save it, and how? And will it be very different when it is saved?

All, of course, are mindful of the beautiful music and the inspirational sermons that are heralded forth each Christmas from every church in Christendom. The "peace on earth and good will toward men" cry is annually announced on every hand.

But is it not true that thus far these pronouncements have been largely empty words? Does the cry of "peace on earth," as it sounds in the ears of a dying soldier, mean very much to him?

In time of war the professed followers of Jesus in one nation slay the professed followers of Jesus in another nation, and call this their Christian duty. If they are faithful in doing this will they joyfully meet their slaughtered foreign brethren in heavenly bliss? Is this the manner in which the prophecy of "peace on earth" is to be fulfilled?

Our study has not yet unfolded sufficiently to supply the answers to these puzzling questions, but let us go on and see if the Bible does not have something satisfactory to say about them.

We have now traced the Messianic promises from the days of the Garden of Eden on down to Jesus' time, and found that these promises are to find a fulfilment in the Master. Paul indicates this in Galatians 3:8, 16, where he clearly identifies Him as the promised "seed of Abraham."

John the Baptist announced Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world!" At that time John clearly recognized Jesus to be the promised Messiah. Later, however, John was thrown into prison; and while there he began to wonder whether or not he might have been mistaken.

He then sent messengers to Jesus to enquire if He really were the Messiah, and Jesus sent back a very interesting reply. He directed the messengers to remind John that at His hands the sick were being healed, the lame were made to walk, the blind to see, the deaf to hear; and that on certain occasions even the dead were made to rise.

Jesus' Works Fulfil Prophecies

Now why did Jesus answer John in this peculiar manner? It was because the prophets had foretold that the Messiah would do just such things as these! Thus was John reassured. And not only was John the Baptist impressed by the mighty works of Jesus, but it was also quite natural that many in Jesus' day should also become convinced of the Master's Messiahship, and that the long-promised Messianic Kingdom was about to be set up for the blessing of Israel, and through Israel, the whole world of mankind—"all the families of the earth." Indeed, the

common people finally became so enthusiastic that they attempted then to make Jesus a king; and did acclaim Him as such as he rode into Jerusalem on an ass.

Just five days later than this, however, something happened which mystified the disciples and others who looked upon Jesus as the Messiah. The religious leaders of Jesus' day became jealous of His popularity; so they instituted a plot against Him, seized Him, conducted a mock trial, condemned Him to death, and finally had Him crucified as a malefactor.

What did this mean? How could it be that He who had come to be the King of earth should thus be taken and crucified? Such a turn of events did not harmonize with the disciples' conception of what the Messiah should do and be—establish a Kingdom and be the King over, and Deliverer of the people. How keen their disappointment must have been when their hopes and expectations were thus dashed to the ground!

Three days thereafter two of the crest-fallen disciples of the Master were walking on their way to Emmaus when suddenly a "stranger" joined them. Noting their sorrow he enquired as to the cause. They then related to Him the events of the past days and of how bitterly they had been disappointed in their expectations relative to the miracle-worker of Nazareth.

Why Jesus Died?

Then this stranger—who in reality was the resurrected Christ—took occasion to explain to them why He had died; that His death had been foreknown and foretold by the Heavenly Father, and was a necessary precursor to the promised blessings that were to come through the glory of the Messianic Kingdom.

Later these two disciples were relating their experiences to others, and they said: "Did not our hearts burn within us, as He talked with us by the way, and opened up to us the Scriptures?" Certainly there was good reason for the disciples' enthusiasm. Now they saw that the Master's death was not a tragic mistake, as they had thought, nor was it an evidence that He was not the Messiah. Finally, the disciples came to realize that Jesus' death was an absolute necessity in order for the world of mankind to receive the blessings of life which had been divinely promised.

Later one of the disciples explain-

ed that Jesus, in His prehuman state, had been known as the "Logos" (translated "Word," in John 1). It was this Logos, or Word of God that became flesh for the very purpose of dying as a corresponding price, or "ransom," for Adam and the condemned race in him.—1 Tim. 2:3-6; Rom. 5:12.

By ignoring, or purposely concealing the accurate meaning of the Greek text, as it appears in John, chapter 1, the translators have made it appear that the "Logos," or the "Word," is the divine Creator Himself. But an accurate translation of this passage reveals the fact that the "Logos" was merely "a" God (or mighty One), while the Creator is referred to as "the" God—the Supreme One, the Almighty One.

The apostle tells us that the Logos was the agent of Jehovah in all the creative work—"Without Him was not anything made that was made." Doubtless this is why the plural pronouns "us" and "our" are used in the Genesis account of creation—"Let us make man in our image, and after our likeness."

"Trinity"—A Blinding Doctrine

It would be impossible to understand how the Logos came to earth, was made flesh, and died as man's Redeemer, so long as we held to the "Trinity" conception of God; because this would mean that God Himself, the Creator of the universe, died. But the Trinity theory is another of the dark-age mysteries that has been foisted upon the people, but which has no foundation in the Scriptures.

The word "trinity" is not found in the Bible. The Scriptures speak of the oneness of the Father and the Son, but it is clearly a oneness of purpose and will, rather than that of being. Jesus prayed that this same oneness should exist between Himself and His followers. See John 17.

The doctrine of the Trinity was first officially recognized through the edict of Constantine, an unbaptized Pagan ruler in Constantinople. It is another of those traditional misconceptions of God and of Christianity which many will learn in order to properly appreciate the Creator, and recognize the justice and love that are exemplified in His plan of human redemption and deliverance through the gift of His beloved Son, the pre-existent Logos.

The only passage in the King James Version of the Bible that

seems to state the trinity thought in any definite way at all is 1 John 5:7, but this passage is omitted from the Revised Version, and practically all Greek scholars agree that it is not a part of the original epistle as written by the Apostle John.

With the older manuscripts of the New Testament writings now available for study by the scholars, these spurious passages are readily detected, and this means much in getting a more comprehensive grasp of Biblical truth.

That Jesus did not consider Himself as one in person, and equal to the Creator; or that He was His own Father, is clearly indicated by His words when He said, "My Father is greater than I."—John 14:28.

The disciples knew that the wages of sin is death—not life in torment hence it was easy for them to understand how the death of Jesus, who had had been "made flesh" for that very purpose, could pay that penalty, and open up a way whereby the world could eventually return to

harmony with God, hence to life.

But, prior to Pentecost, there was still something quite mysterious to them about the whole affair. While they now knew that Jesus, their Messiah, had been raised from the dead, yet they saw very little of Him; and finally they left Him entirely. How strange! When last seen by them, He told them to tarry at Jerusalem until they should receive further instruction through the medium of the holy spirit. Surely these things must have seemed to the disciples like very strange proceedings on the part of Him whom they still believed to be the promised Messiah.

Not only were those early disciples themselves puzzled, for a time, by this further unexpected turn in events; but many since have misunderstood its true significance, and as a result have developed strange theories. If Jesus did not come to establish a literal Kingdom upon the earth, then another reason for His coming to earth must be discovered; hence, to many it seemed logical to believe that His coming, death, and

resurrection, was in order that people might be saved from the tortures of "hell" and whisked off to heaven when they die. But the Messiah is to establish an earthly Kingdom and bless all the families of the earth, in God's due time, as we shall see.

As reasoning minds turn away more and more from the torment God of the dark ages, they want to know why nearly two thousand years have passed since Jesus left His disciples, and yet the world today is more under the control of selfishness, and has less faith in the Messiah than ever before. Thinking minds wonder why, if Jesus is to convert the world and save it from hell fire, there seems to be so little progress along this line; and also if it be the Messianic purpose to establish an earthly Kingdom, and thereby bless the people with life and happiness, why that has not yet been done.

NOTE—The foregoing two articles are Chapters 3 and 4 of the booklet "God and Reason" mentioned hereunder.

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The Christian Life

The Sons of God

"For as many as are led by the spirit of God, they are the sons of God."—Romans 8:14.



SONSHIP in the divine family is a very precious heritage, one which has thus far rightfully belonged to but a very few of earth's millions. Adam was said to be a son of God (Luke 3:38), but he lost his sonship because of disobedience; and his offspring, the whole world of mankind, likewise, through Adam, were cast off from divine favor. Abraham, although he stood very high in the divine favor because of his faith in the promises made to him, was called merely a friend of God. His natural seed, the nation of Israel, were dealt with only as servants; and not until the first advent of Jesus, were any of the fallen race given the opportunity to become the "sons of God."

The natural seed of Abraham were God's *chosen people*. Indeed, to the extent of their obedience to the divine will, they were His "peculiar treasure" (Exo. 19:5); but none of them was given the privilege of becoming a "son" of God until the first advent of Christ, and then only those who accepted the Messiah and who came into heart harmony with the dispensational truth then due. "He came unto His own," John tells us, "and His own received Him not. But as many as received Him, to them gave He the power to become the sons of God."—John 1:11, 12.

The Apostle John seemed specially impressed with this high honor which had come to him and to others, for later he wrote about it, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." (1 John 3:1.) Not only does the apostle thus express his appreciation of the high honor bestowed upon the followers of the Master by divine love, but he also reminds us of the responsibility that such grace imposes upon us: "And every man that hath this hope in him," he continues, "purifieth himself, even as He is pure."—1 John 3:3.

Note, also, that sonship in the divine family during this gospel age is possible only at great cost—cost of the world's friendship and the honors bestowed by the worldy: "Therefore the world knoweth us not, because it knew Him not." (1 John 3:1.) And it should be remembered, in this connection, that the "world" which rejected and persecuted Jesus, was not the unregenerate and morally vile of His day, but rather the religious world, made up of those who professed to believe in Jehovah, and to be guided by His counsels. Even so, it has been with all who have

truly been the "sons of God" throughout the age—the world of the professedly ungodly has paid little attention to them, but the religious world has continuously manifested its animosity toward them.

Created Sons

Adam, before his fall, was the "son of God," because he was the *creation* of God and was given life by his Heavenly Father. The followers of the Master during this Gospel age are likewise God's creation, His workmanship, as St. Paul declares, saying, "For we are His workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) Note the expression, "*created in Christ Jesus.*" St. Paul voices a similar thought in 2 Corinthians 5:17, where he says, "Therefore if any man be *in Christ*, he is a *new creature* [one who has been created]; old things are passed away; behold, all things are become new."

These Gospel-age "saints of the Most High" (Dan. 7:18, 27) are "sons" not only by creation, but from another standpoint also; namely, by begetting. John says: "Which were born [*Diaglott*, begotten], not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13.) Paul agrees with John concerning the operation of the "will of God" in connection with the Gospel-age sonship. We quote: "In whom [Christ] also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things *after the counsel of His own will.*"—Eph. 1:11.

The operation of the "will of God," in this matter, however, is not arbitrary, nor irrespective of the individual's own part in the matter. John says that this blessed boon of sonship comes "even to them that *believe* on His name." (John 1:12.) Nor is *belief* in the Messiah a visionary or indefinite thing; but rather, it is very practical, and is based upon an enlightenment of the mind through the "Word of truth."

In Jesus' prayer on behalf of His apostles and those who would believe on Him through their teachings, He said, "I have given them Thy Word. . . Sanctify them through Thy Truth: Thy Word is Truth." (John 17:14-20.) The Apostle Peter confirms this thought, saying, "Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might

be in God. Seeing ye have purified your souls in *obeying the truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter 1:21, 22.

Not only does St. Peter affirm the fact that our sanctification, or purification, is accomplished through belief in and obedience to the truth, but he exalts the Word of God to a still higher position in the Christ-life by reminding us that it is through the Word of Truth that we are begotten to sonship. He says, "Being born [begotten; see *Diaglott*, word for word translation] again, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth for ever."—1 Pet. 1:23. Compare John 1:13.

A Standing of Sons

There is still another sense in which members of the true church become "sons." Paul refers to this in Romans 8:15, where he says, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba Father." The Greek word here translated "adoption" has the thought, literally, of being given a "standing as sons." This reminds us that the "new creation," is not new in the sense that new individuals are brought into being, for every "new creature in Christ Jesus," every one who is "begotten of God" through the Word of Truth is called from among the human family, the cast-off sons of Adam.

But through faith in Christ, and full consecration, these are again given a standing as sons of God, and are to be exalted and given the divine nature in the resurrection. St. Paul explains the philosophy of this in 1 Corinthians 15:42, 43, 49, where he says, "So also is *the* resurrection of *the* dead. It [the being, the identity] is sown in corruption it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness it is raised in power. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." True, in this transfer from the human to the divine plane, the body of flesh is destroyed, yet the identity of the being is preserved.

Thus seen, it requires all these figures of speech to convey to our minds the full thought of exactly what takes place in bringing into being this Gospel-age house of sons. But whether as created sons, begotten sons, or as those who were formerly alienated from Him and now given a standing as sons through Christ, the Lord makes it plain that the work of grace which makes possible this blessed relationship, is all of the Heavenly Father, through the operation of His holy spirit of truth. This is why the apostle says, in the words of our text: "For as many as are led by the spirit of God, they are the sons of God." Yes, these sons must be wholly subject to the influences of God's spirit, if they are to maintain their sonship during this life of sacrifice, and be finally exalted as glorified sons of God in the Messianic Kingdom with Christ Jesus.

So vital is the operation of the holy spirit with respect to our sonship that it is said to "witness with our spirits that we are the children of God." (Rom.

8:16.) How important it is, then, for us to know definitely whether or not we are being led by the spirit of God, or whether, in our religious fervor, we are unwittingly following some other spirit. In view of the great variety of opinions concerning the plans and purposes of God, is it possible for us to know definitely that God's spirit is bearing witness to us that we are His children? Can we know definitely that we are being led of His spirit?

To be fully assured with respect to the witness of the spirit, it is necessary to keep in mind the manner in which the spirit's testimony reaches us; namely, that it is through the Word of Truth. The entire written Word of God comes to us as a direct testimony of the spirit of God. The Old Testament was dictated by God through His spirit. The spirit of God inspired the perfect mind of Jesus, enabling Him to supplement the Old Testament Scriptures by a further testimony of the spirit, given through Him; and finally the apostles, through a direct operation of the spirit inspiring their minds, completed the divine revelation, so that in all this glorious whole of the Word of God, we have the spirit's testimony, revealing to us the plan of God, and the conditions upon which we may have a part in that plan, as sons of God and joint-heirs with Christ.

What God's Spirit Testifies

Recognizing that God speaks to us by His spirit, through His Word, it will be helpful to note, briefly, what God has been saying through His inspired mouthpieces, and then we can see whether or not we are being led or influenced by that testimony. If we are truly the sons of God, being led by His spirit, we will be interested in, yea, enthusiastic about, the things which the Lord has spoken by His spirit—the glorious plan which He has been carrying forward to completion throughout the ages. If we are to be assured that God has spoken to us through His spirit, and is leading us by His spirit, it will only be by recognizing the similarity of the testimony that has come to us to that which He gave to His servants of old.

The first time God spoke concerning His plan of salvation was when He made known to our first parents that the Seed of the woman would some time bruise the serpent's head. (Gen. 3:15.) This was a testimony of the holy spirit. It wasn't very meaningful to our first parents, because God didn't give it particularly for their benefit. St. Peter, speaking of the spirit's testimony through the prophets, says, "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; which things the angels desire to look into."—1 Peter 1:12.

If the testimony of the spirit through the Old Testament prophets was given for the benefit of the Gospel-age sons of God, and we are aspiring to a position in that glorious house of sons, should we not take an enthusiastic interest in that testimony? Through subsequent revelations of the spirit, that

first obscure testimony is now seen to be a wonderful promise of the coming Messiah, and of the life-giving work of His Kingdom. Note the spirit's elaboration on the promised bruising of that "old serpent's" head, as it is given to us in the 20th chapter of Revelation—one of the wonderful Kingdom chapters of Jesus' last messages to the church.

In seeking to determine, then, whether or not God has spoken to us through His spirit, and whether, or not, we are being led thereby, we need to ask ourselves whether or not the glorious facts of the Messianic Kingdom, and of the blessings of life to flow out through it, have been revealed to us. If so, is this glorious Kingdom theme taking first place in our lives? Is our first-love enthusiasm for it continuing to inspire us with self-sacrificing devotion to God and His people so that we are gladly fulfilling the terms of our consecration by laying down our lives in the Kingdom service? Are we indeed, as suggested by Jesus, seeking "first the Kingdom of God," or through the years have we permitted other things, either religious or temporal, to crowd out from our lives that Kingdom enthusiasm which was ours when first God spoke to us?—Matt. 6:33.

God Speaks to Abraham

A short time after the flood, God spoke to Abraham—another testimony of the spirit, recorded by Moses—and it was the same message. This time, the spirit enlarged upon certain features of the testimony so that we have the definite promise that God intends to bless all the families of the earth. (Gen. 12:3.) This, too, was a promise of the Messianic Kingdom blessings; and Abraham understood it, at least to some extent, because the apostle tells us that he "looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10.

Let us remember that this promise was given specially for our benefit—a testimony of the spirit to us of this Gospel age, put in the sacred Word for our guidance and encouragement—and to help us identify the voice of God as it speaks to us. Have we heard this glorious testimony of blessing for all through the promised "Seed"? If so, are we being guided by the present-day import of that glorious promise? Paul tells us, remember, that if we, through full consecration, have been "baptized into Christ," we have "put on Christ," and because of this we are "Abraham's seed, and heirs according to the promise."—Gal. 3:27-29.

Has God's spirit spoken to us concerning this glorious hope, through full consecration, of being a part of the seed of Abraham? And have we responded by placing our all on the altar of sacrifice, and are we continuing to yield our all to the influence of this testimony of the spirit—a testimony which urges greater and greater sacrifices, until we are completely consumed by the fires of divine love begotten in us by this and other wonderful features of His plan? If so, we can have this further assurance that we are being led by the spirit of God, and are, therefore, the "sons of God."

In Acts 3:19-21, the apostle tells us that all of God's holy prophets since the world began, foretold

coming "times of restitution of all things," to be ushered in, following the second coming of Christ. How important a testimony of the spirit this must be that God caused all His prophets to record facts concerning it! Yet, how many millions of sincere people there are in the world today who claim the spirit's leadings in their lives but know nothing of this spirit-revealed truth! We need not judge the standing of these before the Lord, but if we have heard the voice of the Lord speaking this glorious message to us, let us rejoice in this further identification of the spirit's leadings.

"If So Be That We Suffer With Him"

Another important testimony of the spirit, the knowledge of which is a wonderful evidence that God has spoken to us, is that mentioned by the Apostle Peter in his first epistle, chapter 1, verse 11. Here the apostle informs us that the spirit of God, through the prophets, testified of the "sufferings of Christ, and the glory that should follow." This particular testimony of the spirit foretold, not only the nature and purpose of Jesus' suffering and death, but the fact also, that the church must suffer with Him, and upon the basis of such suffering, share with Him the glory of His Kingdom.

Have we heard this vital message of the spirit testifying what it really means to be a Christian? Or are we among the millions of nominal Christians who vaguely imagine that in some mysterious way God's Kingdom is now established in the earth, and that faithful Christians, instead of suffering with Christ, should expect prosperity and health and material happiness? Fortunate, indeed, are we, if we have heard the spirit's witness testifying to us that we are the children of God, "if so be that we suffer with Him."—Rom. 8:17.

The Spirit Testifies of the Ransom

In Isaiah 53, Hosea 13:14, and other places in the Old Testament, the spirit of God testifies concerning the purpose of the death of Jesus. The spirit also testifies through the Word that in order for Jesus to fulfil these prophecies, it was necessary for Him to be made flesh "for the suffering of death." The spirit also reveals, in no uncertain terms, the exact identity of the Redeemer, that He was originally the Logos, the "beginning of the creation of God," the beloved Son of Jehovah. All these testimonies of the spirit of God are stated in the Word in a clear-cut, specific manner; yet how few there are who have heard God thus speak to them!

The Apostle John makes this particular testimony of the spirit of God a touchstone by which to decide who are of the world and who are of God. "Beloved," he says, "believe not every spirit, but try the spirits whether they are of God." That the term "spirit" used here has reference to doctrine is clearly indicated in the concluding statement of the text which says, "because many false prophets [teachers] are gone out into the world." (1 John 4:1.) In verses 2 and 3 the apostle gives us a definite clue as to how we may know whether or not the doctrines presented to us are of God. We quote:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John 4:2, 3.

By the foregoing Scriptural test, all so-called "orthodox" doctrines are condemned, because none of them contain the thought that our Lord literally came in the flesh, "was made flesh." (John 1:14.) The nearest any of the nominal-church doctrines come to setting forth this fundamental truth is the claim that Jesus was God Himself, incarnate in the flesh. But how about those to whom God has spoken through present truth? Ah, how transparently clear this precious doctrine has been revealed to them! Yes, here, again, we are able to recognize the spirit's testimony because it has witnessed of the same truth to us as that which inspired the writings of the prophets of old.

God's Love Emphasized

The doctrine that the Logos was made flesh in order to die for the world was one that seemed to be particularly near to John's heart. It was this beloved apostle who, in the first chapter of his Gospel account of Jesus' ministry, goes into such detail in order to make plain the identity of the glorious Son of God whose earthly life and ministry he records. Not only was St. John dogmatic with respect to the importance of this doctrine itself, saying that every doctrine not in harmony therewith is not of God, but he seemed to be particularly impressed with the manner in which the coming of Christ in the flesh, to be man's Redeemer, revealed the love of God.

"God so loved the world," he declares in John 3:16. And when he wrote his epistle he neglected not to remind the reader of this wonderful manifestation of divine love, and to hold it up as an example to those who profess to be followers of the Master. "We are of God," he says—"Beloved, now are we the sons of God"—"he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4:6; 3:2.) John knew, however, that the mere theory of Christ's coming in the flesh, even though we understand and believe it correctly, will not suffice for those whom God accepts as His sons. No, this glorious doctrine must be translated into terms of practical reality in our lives, if we are to have full assurance that we are being led of the spirit of God. The apostle continues:

"Beloved, let us love one another: for love is of God: and every one that loveth is born [begotten] of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—1 John 4:7-11.

We should not attempt to separate John's admonition to "love one another" from the doctrinal foundation upon which it rests—as some seem inclined to do. The apostle is not here describing merely a kindly disposition which is possessed by millions of noble people in the world, and which can be manifested in the life of an individual irrespective of his religious conceptions. No, to St. John the love of God was a very definite kind of love, a love that can be appreciated fully and copied only as one understands how it operated in the coming of the Logos into the world, and His being "made flesh" for the "suffering of death."—Heb. 2:9.

To St. John, this was not the kind of love that would countenance compromise with respect to the truth, particularly the truth concerning the coming of Jesus in the flesh. It was not a love which hindered him from unhesitatingly declaring that every doctrine that did not square with this great fundamental fact was not of God, but of antichrist. John knew that divine love required him to expose the spirit of error and uphold the doctrines of the truth. He realized that to do this was an important service of love, which he owed to the brethren.

How meaningful are the apostle's words: "Beloved, if God so loved us, we ought also to love one another." (1 John 4:11.) God's love for us was such that it prompted Him to give up the dearest treasure of His heart in order that we might live. Do we so love our brethren that we are willing to sacrifice our all, even the dearest things in life, for their benefit? Are we willing to give up our hobbies of doctrine and practice in order that all of our time and talents may be wholly devoted to serving our brethren with the great fundamentals of the divine plan as they are centered in the fact that Jesus has come "in the flesh"?

Knowing, and Being Led, By the Spirit

When the Apostle Peter properly identified the Master, saying, "Thou art the Christ, the Son of the living God," Jesus replied, "upon this rock [this great fundamental truth] I will build My church." (Matt. 16:16-18.) While thousands of professed Christians today may use the word "Christ" when speaking of Jesus, yet only those whom God is leading by His spirit are able to actually identify Him as the Messiah of Promise, the One who came "in the flesh" to redeem men and to prepare and establish a Kingdom through which "all families of the earth" will be blessed. It was the spirit of God that testified to these truths through the prophets, and if they have been revealed to us now, it is because God, through His spirit, has spoken to us, and is thereby leading us and blessing us as *His sons*.

But if we are to maintain our position as "sons of God," we must follow on to know and do His will. His spirit of truth points the way, but if we are to be truly "*led by the Spirit of God*" we must *follow* its directions. Through the prophets, through our Lord Jesus, and through the apostles, the spirit of God testifies of His great Kingdom plan for the blessing of all the families of the earth; and through these

same inspired messengers, it also testifies that our sonship in the divine family, as joint-heirs with Christ in dispensing the promised Kingdom blessings, is dependent upon our willingness to follow in His footsteps even unto death.

"If so be that we suffer with Him," is the testimony of the spirit. Is our enthusiasm for the spirit-revealed plan of the ages such that it is leading us in the pathway of self-sacrificing and suffering? Is the spirit of God leading us to look for opportunities to serve the brethren with the precious Kingdom truth? Is it leading us to spend time and substance in a general dissemination of the truth in order that "brethren" of whom we may now have no knowledge, may be reached and encouraged thereby? If so, then we have this additional evidence of the spirit's lead-

ings, hence additional assurance that we are "the sons of God."

St. Paul tells us that the whole creation is "groaning and travailing in pain together until now," waiting for the manifestation of these Gospel-age sons of God. Has the spirit testified to us that the purpose of our calling is that we may share in that future work of blessing? If so, it is another evidence that God has spoken to us, and that He is dealing with us. And if we really love God, we will love His plan, and be willing, yea, glad, to lay down our lives for it. And if this be the condition of our hearts before God, we can rejoice in the blessed assurance of the spirit, that "all things work together for good to them that love God, to them who are the called according to His purpose."—Rom. 8:19, 22, 28.

God's Providences

TWO brothers in the truth were discussing Divine Providence. We'll call them John and Fred:

"You see, John," said Fred, "my thought concerning the Lord's providence is that it operates in a kind of general way. I believe that it has been with the church as a collective body. It has preserved the church and carried it down the stream of time from Pentecost till now. But this idea that divine providence follows the individual Christian in the various details of his life is a matter that, somehow or other, I can't seem to grasp. Now, during this last preaching trip of yours, did you see any special evidence of the Lord's providences?"

"Yes, indeed, Fred," replied John. "Some very interesting things took place which I could not possibly ascribe to chance—even if I thought there was the element of chance in the life of the Christian, which I do not. Well, about my trip: We had been informed beforehand that Captain Parks would try to kill our meeting. The captain was retired from active life, but was the important, influential man of the place. Well, three days before the meeting in St. Martins, I chanced to meet him in a large general store. I was putting out dodgers advertising the meeting to take place in three days time. Just then a mutual friend dropped in and introduced me to the captain. The latter said, 'Well, Mister, I don't fancy your meeting. We have enough churches in this town and don't need any more meetings. I've been going to church all my life and I guess I know all I need to know about the Bible.'

"I replied to him, 'Well, captain, that's fine. You should know the Bible pretty well; and it contains some exceedingly interesting things. There is that Scripture being fulfilled today about chariots raging in the streets seeming like torches and running like the lightnings. That clearly shows the times in which we are living.'

"The captain said, 'I don't seem to remember that Scripture. Just where is it?'

"Having a pocket Bible with me, I showed him the place. He looked at it and said, 'What does it mean?'

"I replied that I would not then take time to explain it, but would do so in my Sunday lecture. Then I told him of the prophecy concerning the great time of trouble with which this present age will end. (Dan. 12:1; Matt. 24:21.) Also the prophecy which says that in all the land two parts would be cut off and die and that the Lord will bring the third part through this fire of trouble and purify them, etc. (Zech. 13:8, 9.) Then there are various Scriptures that prove to us that we are in the time when these things are about to be fulfilled.

"The captain said, 'Well, I've never heard of these Scripture texts that you've just mentioned, although I've attended church regularly. Do you intend to explain these matters on Sunday?'

"Yes, captain; all these texts and many others will be explained. We'll be very glad to have you come and hear the explanations yourself.

"Turning to his wife who stood just behind him, Captain Parks said, 'I think I'll go to that meeting. It sounds very interesting to me.' And she replied, 'Yes, and I think I would like to go, too.'

"Nothing could have been better for our purpose; for instead of opposing us, these influential people now were willing to cooperate. When Sunday afternoon came, about three hundred people were in the hall, and they had come from within a radius of five miles. And would you believe it? Captain Parks and his wife were there, and after the meeting invited us to their home to have tea with them.

"For the evening, we had planned a lecture illustrated by stereopticon slides and had announced it in the afternoon. There being no electricity in the hall, we made our own light with acetylene gas. But for some reason, or other, we had trouble with the generator. The afternoon service was over at 4:30. Then two brothers went to work at the light to get

everything ready for the evening meeting. But here we were blocked, for the light simply would not come on. The brothers worked with it for about two hours, and then had to give it up; as the time for the next meeting was drawing near.

"Well, we went to Captain Parks' to supper. I remarked after arriving there that it was too bad we couldn't get our light to work; that it meant there would be no illustration that night, and that the people would be disappointed.

"Mrs. Parks said, 'My son is an expert with acetylene gas. He is in that other room, but goes to the city in about twenty minutes from now.' With this, she slipped into the other room, and then came back, but made no mention of what she had done.

"When we went to the hall that night, our apparatus was all set up and the light seemed to be the best we had ever had. George Parks had gone in the hall and fixed it while we were at supper. And we had excellent pictures. And now, just one more incident and I am through.

"We did not leave for home that night till about twelve o'clock. So many wanted to talk to us about the truth, that we were detained till midnight. Then we set out on our twenty-mile drive. It had been raining for a week and some of the low roads were inundated and some small bridges had been washed away. Added to this, there was a heavy fog. But the brother who drove the car knew the road almost instinctively and had to get home that night. His wife was in the car with him, and there were two others of us. We had to go very slowly. After a time, the fog lifted and the way became clearer. We coasted down an incline to a level road, and then suddenly we saw something loom up ahead on the road. We could not stop quickly enough, there was a jolt, and we passed over it. Then, some fifty feet further along, we saw a man's felt hat on the roadside. We got out and picked it up, then went back to that object on the road. It was a man. We thought we had killed him. He was just recovering consciousness. We took him to a house nearby, where he came to, and soon appeared to be all right. He said that a car had frightened his horse, and that he had been thrown out of his buggy. Then his brother came looking for him, for the horse had gone home. Everything turned out well. But we had passed right over that man without injuring him—the cushion of the buggy had fallen beside him on the road and had raised up the wheels of the car as we passed over him, thus saving him. Added to that the man had been lying straight out the long way of the road. Thus, as I have said, our car passed over him without touching him. Were we not thankful? I should say we were. And as for chance, are such things always chance, Fred? The Bible says, 'The angel of the Lord encampeth round about them that fear Him, and delivereth them.' If we believe one part of the Bible why should we not believe the rest of it? Divine providence is a wonderful thing, and it is continually working on behalf of those with whom God is specially dealing during this age; that is, the members of Christ's body, the church."

John was right. The Bible gives the most positive assurance of the workings of divine providence. Law itself tends to eliminate chance, and the church is under the divine law of love. Because of the fact that the Christian is under this law, the apostle said, "We know that all things work together for good to them that love God, to them that are the called according to His purpose." Paul did not say, "we guess," but, "we *know*." He had gone very carefully into this matter; he had made interesting observations; he had something upon which he could rely, and therefore he could say confidently, "*We know*."

"I know whom I have believed," said the apostle. (2 Tim. 1:12.) How did he KNOW? Certainly he had the testimony of the Scriptures on the subject, but his statement implies that he had the assurance that comes of personal experience. When we have been with some one for a time and have seen him speak and act in accord with certain exalted standards, we do not need to have some one tell us about him. We know how he has acted in the past, and judging by his past actions, we feel certain as to how he will act in the future. That was St. Paul's argument, for he went on to say, "and am persuaded that He is able to keep that which I have committed unto Him against that day." So he reasoned from the past, through the present and into the future. His logic was sound, and he knew that all would come out well because God was behind the outcome of his affairs.

"He Careth For You"

One of the grandest things in the Christian life, we believe, is that God is personally interested in us and is directing and shaping the affairs of our lives. If there were no direction and supervision of this kind, our acts and deeds would be done in a more or less haphazard fashion; for even when we do the best we know how, we frequently make mistakes; and we could not know how such mistakes would affect us were we not reliably informed that they are being overruled for good. The idea that some persons have, that the God who created the universe is much too great to be interested in us, indicates that they have a misconception of the divine greatness. Truly God was not too great to make the pollen of the flowers, or the petals of the tiny sun-dew of the woods. Jesus remarked that not even a sparrow falls to the ground without the Heavenly Father's knowledge. God's very greatness enables Him to *know all things* and therefore to be interested in matters seemingly small to us. But the great plan and purpose of God is to subdue, finally, all things to His own will. He knows, in advance, the best way by which this can be accomplished. Therefore, He planned that during this present age, He would bring certain persons—the "first fruits of His creatures"—under His will, and do so, not by any process of coercion but by the drawing power of His Word, which reveals His love. What could be a better plan this? It is similar to the *modus operandi* of the government of the United States, which before giving instruction to millions of children in the public

schools, first prepares certain persons to become teachers, requiring them to be thoroughly qualified and equipped for their work. It would be a foolish thing indeed, to pick out people at random for the teaching profession, without regard to their ability.

So, in a similar manner, the Lord has His eyes on those who are to be the future instructors of the world. It is of great importance that these learn the lessons imparted by the divine Word of truth. It also is important that these have the kind of experiences calculated to develop them *in the right way*. "He is like a refiner's fire, and like fullers' soap," said the Prophet Malachi. The refiner's fire must not be too intense. It should be a certain temperature. Even so, the Lord has said that He would not make our testings too severe but, with the testing, would also provide a way of escape. He does not want the circumstances of life to crush us, but to develop us in patience, in endurance, in greater confidence in Him, and in the quality of an enduring love—the love that "beareth all things."

Our Invisible Helpers

With our natural eyes, we do not see the Hand that is guiding us. We do not behold those forces beyond the veil that are operating in our interests. That they are there, we cannot doubt if we believe the Word of God; for the Master said, "Their angels do always behold the face of My Father which is in heaven." And again we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Mighty angels who wait on God are interested in this church class, the members of which are to play such an important part in earth's affairs. So we are not fighting the "good fight of faith" alone, but we have the finest cooperation in the invisible realm, even while at the same time "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits] in high places." Surely, these latter would utterly crush us were it not for the former, that is, the good angels who are on our side. Truly "They that be with us are more than they that be with them."—2 Kings 6:16.

The first thing the Christian lays hold on is the Word of God as his chart and compass in sailing over life's rough sea. Then he soon begins to realize that divine providence is working in his affairs. Things take place in a certain way, and good comes from that way. They might have occurred in some other way. Joseph might have been left in the pit and might have died there. He might have been taken to some other country than Egypt. He might have been sold into some other family than that of Potiphar. The chief butler and baker might not have been in trouble and might not have dreamed dreams. Then Pharaoh might not have had his dreams. What a remarkable chain of circumstances we find recorded in connection with the life of Joseph. What intelligent person would think for a moment that all these things came by chance? "But, says someone, 'surely our lives today are common-

place compared with that of Joseph. His career stands out as a most unusual one.'" And that is true, indeed.

But after all, is it the seeming or real magnitude of the events that counts? Indeed, who shall say just how important any event may be in the sight of God? The Lord could have led the life of Joseph just as truly and surely in a humbler way and without eventually making him governor of Egypt. Abraham's separation from Lot was a small thing, seemingly, but it led to important issues. Ah yes, we may well ask, What are small things? and what are big things? It will take the future to make this clearly manifest. But every link in the chain of our circumstances is important. Some writer has said, "Some time we'll see that God might have led us by a different way, but not a better way, nay, not so good a way; for God always does the best."

Trust Under All Conditions

But perhaps some one may say, "Oh, if I could only be sure that divine providence is operating in my affairs, that God by means of His guardian angel is actually directing my life, how happy I should be. I would not worry then, as I am inclined to do now. I plan and plan, and my plans miscarry and everything seems to go awry at times. And I get discouraged, and it doesn't seem to do much good even to pray. How can I become positively convinced that the affairs of my life are not taking place by chance? Perhaps I do not love the Lord enough for His providence to work in my behalf. I am just a poor, miserable creature and don't amount to much. Can it be that the Lord passes me by and attends to the more important ones?"

Well, how thankful we are to know that God is from everlasting to everlasting, that He changes not. He has always loved the meek and lowly ones and He still loves them. Of course, you know, dear brother and sister in Christ, that you are not of much account, and we know the same about ourselves. How bruised and broken we have become through the Adamic fall into sin. Some indeed inherit a few more noble qualities by birth than do others, but such a possession gives us no claim on God and on His grace and love. But the Lord looks down through these natural possessions, and sees through to the heart, and seeks to find it humble and kind, loyal to Him and trusting in His Word. And so He is glad to deal with us, and He gives His angels a commission concerning us, and He ordains that our lives be directed in a way that shall mean the very best for us in the great final outcome of things. He says that His providence shall daily work on our behalf until our cross is finally laid down and the glorious crown is received from Him who has led us all the way to ultimate victory.

We need to have a constant realization that God is with us, that when we find ourselves in circumstances that seem very unpleasant, it is not a condition of chance, but rather that the Lord for some good reason wants us just where we are.

Your place is not another's; keep your own.
Your job is meant for you and you alone.
Remember this: God's providence is sure,
And never fails if we the cross endure.

So on we go in faith, knowing that the Lord has been very wisely leading us in the past time of our lives. Looking back we can probably see this more clearly than when we passed through certain trying experiences. There is something about pain and sorrow that naturally raises the question, Why? But at a later time we can see why; and then when the next trial comes, we feel that we have greater faith to bear it. We realize that God has not forsaken us, but is keeping and will keep His promise.

"For twenty-five years," said a brother in the truth, "God's providences have followed me in a most remarkable way. There have been times when I failed to live up to my privileges, and times when the flesh was not completely kept in place, but that did not change God's leadings of my life and the manifestations of His providence. There is one

thing that gives me great comfort, that even when I partly fail in performing my part of the contract, God never fails to perform His. He evidently knows how weak I am, and when I go down, He puts His strong arm under me and I am lifted up again. It is wonderful to know that we have a God like that."

Verily, "He knoweth our frame, He remembereth that we are dust." He intends to stand by us in every trying hour. As He said to Joshua, so He says to us, "I will not fail thee nor forsake thee." We are "safe from all danger while under His wings." He is a Pilot who knows every square foot of the dangerous waters upon which we sail. Let us take note of His providences, for we shall surely see them if we look for them; and, seeing them, we shall rejoice to know that He is assisting us in every possible way, and because of His daily watch-care over us we rest in the assurance that in "due time we shall reap if we faint not," and that "reaping" will mean all the fullness of endless joy that He has promised to those that love Him.

Fervency of Spirit Necessary to Overcoming

"Not slothful in business, fervent in spirit, serving the Lord."—Romans 12:11.

(From October 15, 1913 Watch Tower)



HIS text might very properly be transposed to read: "In serving the Lord, be not slothful in business, but fervent in spirit." The primary thought, the central thought, is that the Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable.

We ask first, Why should the great Creator of all things, the upholder of all things, need our service? And the Bible answers us that God needs no service whatever, that He is quite competent to carry out His own plan, but that He is pleased to have the co-operation, the sympathy, of His servants—not only of the human family, but also of the spiritual family—that God is not making an exhibition of His own power, but that all of His intelligent creatures are permitted to become more or less participants in the one plan of which He is the center.

This is particularly true of the earth. God permitted the adversary to overturn things, and has permitted sin to have its course, in order to illustrate certain great principles that operate in the universe, according to certain laws. Whoever violates the principles of righteousness will have proportionately an unsatisfactory experience, as sin is contaminating and contagious. And so what might appear as God's inability to control sin and its evil influences will ultimately be seen from a different standpoint—illustrating His Justice, Wisdom, Power and Love.

As some great business firm might say, Now we do not need any capital, but we will hold the balance of stock, and allow some to go out amongst the em-

ployees, so that each one may be associated in the business—have an interest in the business; just so God makes use of capital, having plenty otherwise Himself. God therefore arranged the plan as it is.

In God's plan, the Logos was to have the first opportunity of becoming man's Saviour and of bringing everything earthly to a condition of full perfection. God so arranged the matter that it would require a *death* to redeem mankind. God could have imposed a different penalty. He *could* have put a penalty of ten years of disfavor, or what not, for the first act of disobedience. But *He did not*. He put the penalty of *death*. Then He made the proposition to the great Logos that if He would carry out His plan of being the redemption price for Adam and his race, which would cost Him His life, He would be granted still greater honors.

So the Logos left the glory that He had with the Father and humbled Himself to become a man and to die, even the death of the cross. "Wherefore God hath highly exalted Him." In this way our Lord Jesus was permitted to be a co-laborer with God. He was required to be faithful, zealous in spirit, fervent in spirit. And we read of Him, "The zeal of Thine house hath consumed Me." He was to be self-sacrificing and not self-seeking.

The pictures of these things were given aforetime—before He came into the world. As Moses lifted up the serpent in the wilderness, so should the Son of Man be lifted up, etc. It required a great deal of fervency of spirit to carry our Lord through all the bitter experiences of His earthly existence.

He needed to have a great deal of faith in the Father and a great deal of devotion to the Father. And the fact that He overcame the difficulties shows that He had the faith and the fervency.

Who Shall Be Able To Stand?

But our Heavenly Father's plan is even broader than this. He planned that Jesus should have associates. And so the apostle declares that God, who foreknew our Lord Jesus as the great Shepherd of the sheep, foreknew us also by Him—with Him. And if we partake of His sufferings in this present time, we shall also share with Him in the glories to follow. This was premeditated in God's plan from before the foundation of the world.

This feature of the plan began to operate at Pentecost. Those who had already believed in God as a Saviour, and who had tendered their hearts to the Lord, could not be accepted until Jesus ascended up on high and made application of His merit for them—on behalf of all such. The holy spirit was given at Pentecost. Immediately they were privileged to begin a service for the Lord—a service that was made necessary in God's arrangement. He could have *done without* this service, but *He did not*—He arranged to have this very service. He purposed that a witness should be given to the world, to gather out a people for His name, and that those who should give the witness should show their faithfulness in the trials and tests that would come to them.

The Father is seeking such to serve Him as serve Him in spirit and in truth. Therefore He allows the way to be made narrow by the opposition of the adversary, the flesh and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the adversary to do this, but He permits it, not because He is limited in power and could not cause it to cease, but because He is testing all who would be followers of Jesus. And He wishes to have no others in that elect company than those who are fervent in spirit. Therefore are there such services and such tests.

The Cause of Opposition

The great business in life of those who would honor and serve the Lord is to serve the brethren and the truth. Everything that represents the truth these soldiers of the cross are to uphold—everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the brethren and the truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition

—to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of His spirit for God and His arrangements consumed His life. So it must be with all those who serve God—those who walk in the Master's footsteps. This must be, necessarily, the chief business in life for these people of God.

How To Redeem the Time

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. Further, as other people are engaged in these same occupations, laboring for the comforts of life, we are compelled to compete with these to some extent. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. The old ambitions to gain earthly things would lead us to lay up treasures on earth. But the hope set before us in the gospel leads us rather to lay up treasures in heaven, "where moth doth not corrupt," etc.

So this class do with as few luxuries as possible, in order that they may lay down their time and strength in His service. And the more they do this the more they become copies of God's dear Son. Thus, if any one is engaged in the carpenter business—the same in which our Lord engaged when He was a youth—he will say, How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond.

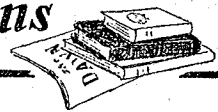
In proportion, therefore, as we imbibe the truth, in that same proportion will be our desire to be fervent in spirit—in that same proportion we shall be striving to sacrifice, to cut off, to devote to the Lord this time and talent and energy. We do not think that the Lord would wish us to be too particular regarding earthly things and waste valuable time. For instance, we might say, I will keep this house as *unto the Lord*. And we might give too much time and attention to different matters about the house. But the Lord is inviting us to choose the better part and not to give too much time and attention to procuring and caring for ornaments and bric-a-brac. Whoever would give too much time to the housework or to other earthly affairs would show that he did not appreciate the privilege of the Lord's service.

When we look about us, we find that all men need so much and the household of faith need so much. "What do they need?" They need the truth. "Is the truth then, to go now to the world?" Yes, to all who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this truth. We would rather suffer

(Continued on page 26)



International Sunday School Lessons



GOD PROVIDES A LEADER

July 11—Exodus 3:1-12

1 Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians press them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

GOLDEN TEXT: Come now therefore, and I will send thee.—Ex. 3:10.

GOD always provides a leader in His own good time and way. We remember how He raised up Gideon to overthrow the Midianites, and David to overthrow the giant, encourage the people, and subsequently become their king. But Moses stands out as one of the greatest leaders of all time. He had been especially prepared for leadership. From the time when God saved Moses on the river Nile, He knew what He would do with him.

Then there was the matter of education to be taken care of, and Moses had the very best instruction that the schools of the time could impart. We are informed that he knew all the science and the arts of the Egyptians. Likewise he was versed in the arts of war. He knew how to marshal and to lead a host to battle. He was thoroughly versed in statecraft. Doubtless he was the greatest and best informed man of the times in which he lived. He was a man especially prepared of God.

Just here some one may enquire as to why God permitted Moses to spend forty years in the wilderness taking care of sheep. Did such an experience have anything to do with the preparation for his future work? Doubtless it had. There is a great ministry in nature for those who can interpret and appreciate the message it bears. Out in the wide-open spaces and fields and on the hillsides the mind instinctively feels the greatness and sublimity of the Creator. Then there is the grandeur of the moun-

tains "with sublimities that clothe them with suggestions passing the measure of men's winged and soaring fancies." There is a majesty on the foamy clouds that bask in the light of the vault of heaven. And always the great wide open spaces impress the mind with a sense of vastness. Then we know that

"The unwearied sun from day to day

Does his Creator's power display,
And publishes to every land
The work of an almighty hand."

To dwell out in the open halls of nature is calculated to draw the mind away from little, trifling, sordid things, and to uplift the thoughts to the God who has written His signature on tree, on flower, on mountain and on plain.

The phenomenon of the burning bush was one which God created in order to mark an epoch in the life of Israel's coming deliverer. "The bush was not consumed," and Moses drew nigh to see just how this could be. Then the Lord called to him, telling him to put off his shoes. He had to walk very humbly and gently on this ground, for it was holy. Then the Lord tells him that He is not unmindful of the afflictions of the Israelites; neither is He forgetful of the promises which he made to Abraham, to Isaac, and to Jacob. He intimates that the time has now come for the deliverance of His people from their state of bondage, and that they are to be led to a large and goodly land—a land flowing with milk and honey.

And Moses is to be sent to Pharaoh with a message from God. What a privilege to be thus used as the mouthpiece of the Lord of hosts. But Moses feels very diffident about engaging in such an enterprise. He is a very meek man, and he says, "Who am I, that I should go unto Pharaoh?" He thinks that the Lord might get someone else more qualified than himself. But the Lord gives him assurance. He is God's chosen

vessel for this work, and is fully equipped and prepared for it. So the Lord says to him, "Certainly I will be with thee."

And the Lord gives a similar assurance to His people today. He has promised to be with them, to guide them and to assist them. They need, therefore, have no fear of any evil that may befall them; for "the eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

QUESTIONS:

Name some of the leaders that God has provided in times of emergency.

In what various ways was Moses especially prepared for his future work of delivering God's chosen people?

Why did God send Moses into the wilderness to tend sheep for forty years? Was such an experience calculated to be of any practical value to him?

Does God sometimes keep us waiting before He uses us in a special way? Is there anything we can do while we are waiting?

What is the proper attitude of the consecrated heart when God tells us to do something for Him? What qualities do we require to enable us to do the Lord's work in a manner acceptable to Him?

* * *

GOD ENCOURAGES A LEADER

July 18—Exo. 3:13-16; 4:10-16; 5:1

Exodus 3:13: And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: And He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham,

the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever, and this is My memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

* * *

Exodus 4:10: And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send I pray Thee, by the hand of him whom Thou wilt send.

14 And the anger of the Lord was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

* * *

Exodus 5:1: And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness.

GOLDEN TEXT: The Lord will give strength unto His people.—Psalms 29:11.



MOSES was without doubt one of the most highly qualified leaders of men that the world has ever known, yet all his preparation for his life's work, and all his natural endowments would have amounted to nothing had God not been with him. Moses was not forced into the position of becoming the champion of the people's rights. He might have refused his commission had he been determined so to do; but having once received sufficient assurance from the Lord, he then went ahead with the task assigned him. The fact is that God was the deliverer of the Israelites, and not Moses. The man that God chose was merely the instrument in the accomplishment of the divine purpose.

It has been a cause of wonderment to many that Moses was called upon to spend forty years in the wilderness before the Lord summoned him to a special service. It shows us that God takes time in carrying out every feature of His plan. He is not in a hurry, and something is being accomplished while He is waiting. Four thousand years of the world's history passed before Jesus was born, and yet the Scriptures tell us that it was "in due time." And that is the way in which all God's works are done. It takes time for the development of plant life on the earth. A tree does not spring up to maturity in a day; nor does a child become an adult in a few weeks or months. The poet has beautifully expressed the thought thus:

"God's plans like lilies pure
and whit unfold,

We must not press the close-
shut leaves apart:

Time will reveal the hidden
heart of gold."

The lesson for all the Lord's people is that they must learn to wait on God, and then be willing to fall in line with the divine operations promptly when it is revealed that the Lord's appointed time has come.

Having revealed Himself to Moses in the burning bush, the Lord then tells His servant that He intends to deliver the Hebrew people from their state of bondage. Truly, that was a joyous message. No doubt, Moses had taken the

afflictions of his people very much to heart; so it must have been a matter of the greatest interest to him that the God of their fathers was about to do something for them. If Moses did not seem keen about taking up such a work on behalf of the nation, it must be remembered that he was a very meek man. He probably thought that someone else would prove a far better instrument than he would be in God's hands. This humility on the part of Moses, was, indeed, a good quality; for we are told that "God resisteth the proud, but giveth grace unto the humble." (James 4:6; 1 Pet. 5:5.) When people are inflated with a sense of their own importance and superiority, the Lord will not use them. The hymn says (Hymns of Dawn, 229), "A broken and emptied vessel, for the Master's use made meet." That is, we must be broken in the sense of being aware of our own unworthiness, and we must be emptied of self and self-will.

Yes, Moses felt his own weakness, and therein lay his strength: for he had to depend wholly on the Lord. "When I am weak, then am I strong," said the apostle. (2 Cor. 12:10.) And the Lord said to Moses, "Certainly I will be with thee." Ah, yes, that was the assurance that the meekest man required. When one feels sure that God is with him, he need have no fear as to the results of his efforts. When the Lord asks anyone to do something such a person is always backed up by divine power. So he need not hesitate, but should go ahead in full confidence of divine help.

Today the body of Christ, the antitypical body of Moses, is declaring the coming deliverance of the world. This is an express commission from the Lord. May each one of us be faithful in such service, even as Moses of old was faithful.

QUESTIONS:

What was the great secret of the success of Moses?

Is God ever in a hurry? Why does He take so much time in the accomplishment of most of His plans?

How may we become best fitted

for the divine service? And how can we tell when the time for action has come?

How does God encourage His people today?

Has the church at the present time a work to do similar to that which Moses was called upon to perform? How is this work best accomplished?

::

GOD PREPARES A PEOPLE

July 25—Exodus 12:21-28.

Exodus 12:21: And Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

GOLDEN TEXT: The Lord thy God hath chosen thee to be a special people unto Himself.—Deut. 7:6.



OD was now about to inflict the last plague. He had given Pharaoh plenty of chance for repentance, and now He was to tolerate no more opposition on the part of this haughty monarch. When we read that "God hardened Pharaoh's heart," we understand that God did not interfere with his free moral agency in the matter, but that the king's heart was hardened by the removal of the plagues in each case. It is remarkable that kindness and leniency will sometimes harden the heart, but such is surely the case when the heart is wicked and stubborn and rebellious.

The first-born ones were in danger from the last plague—whether they were Egyptians or Hebrews. But God made provision whereby His own people might be saved from this calamity. He put them to the test of obedience—the blood test. They were to kill a lamb and apply the blood to the posts of their doors outside, and across the top. The home where the blood was thus shown would be spared from death. Only the first-borns were in danger. And the first-borns were typical of the church of the Gospel age; for the members of the church are called by the apostle, the "firstfruits of His creatures." (Jas. 1:18.) As the other members of the Jewish household were in no danger whatever—the plague menacing only the first-borns—so the world of mankind is in no danger of final death at the present time; for "judgment must begin at the house of God." (1 Pet. 4:17.) It is the church only that is on trial, and it is being passed over from death unto life by means of the blood of Jesus, the great antitypical Lamb of God, who will take away the sins of the world, in due time.

If any one of the Israelites had thought in his heart that the Lord would spare his home without the necessity of his complying with the divine instructions, he would have become terribly disillusioned. There is no such thing as gaining life apart from obedience to God. During this Gospel age, faith in the efficacy of the sacrificial blood of Christ means so much to the Lord's people that it gives them the stand-

ing of perfection which is called justification. But they must not merely look on while others make application of the blood; they must take the blood and apply it to their own hearts. They must be able to say,

"By faith the Lamb of God
I see

Expiring on the cross for me
He paid the mighty debt I
owe,

He died because He loved
me so."

Ah, yes, faith and obedience are what God requires from all those who would be passed over from death unto life during this Gospel age. During the Millennial age the requirement will be chiefly obedience. Faith then will not be so much in demand, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9); "they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:34.) But what a blessed thing it will be to belong to that number on whom "the second death hath no power, but they shall be priests of God, and of Christ and shall reign with Him a thousand years.—Rev. 20:6.

QUESTIONS:

Explain how "God hardened Pharaoh's heart."

What instructions did God give the Israelites regarding the killing of the lamb, etc, in connection with the last plague?

Why is the antitypical blood so important? Just what is the philosophy of the Ransom sacrifice?

Is the world on trial for final life today? How is your answer proved by the passover type?

Can there be faith without obedience? Can there be obedience without faith? Explain the relation that exists between these two.

* * *

GOD LEADS A PEOPLE

August 1—Ex. 13:17-22; 14:10-15.

Exodus 13:17: And it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines,

although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

* * *

Exodus 14:10: And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward.

GOLDEN TEXT: The Lord shall guide thee continually.—Isa. 58:11.

VERY soon after the last plague had been inflicted, the Israelites found themselves in sore straits. They had come to the Red Sea, and behind them were the hosts of Pharaoh in pursuit. It would be hard to imagine a more perilous situation. It was then that the people murmured. They did not seem to realize that the God who had brought the plagues was surely leading them. Moses told them to have no fear, but to stand still and see the salvation of God; for the people's extremity was the Lord's opportunity.

And there are times when we, too, have to stand still and leave matters in the Lord's hands. There are times when we feel that we have done everything that lies in our power, and we are obliged to turn to that great arm of strength that wrought salvation for the Israelites of yore. Probably all the Lord's people have similar experiences at times as they travel through the course of this earthly life. To realize that all our affairs are being divinely directed should afford great comfort and support to the heart and mind. Verily "All things work together for good to them that love God, to them who are the called according to His purpose."—Rom. 8:28.

The Israelites were guided by a cloud that was bright at night and dark in the daytime. Such a means of guidance, however, was not for the Egyptians. Nor is the world, typified by the Egyptians, being dealt with now. Nor do they understand the guiding power that lies in the divine word of truth. Nor is the deliverance of God's people generally recognized by the worldly, even though it be a more wonderful deliverance than that of the Hebrews from Egypt. When the true Christian escaped from the world, he was glad to behold the pillars of cloud and fire, and to realize that the mighty One of Israel, who had called him out, would surely keep him to the end. True, indeed, it is that we walk by faith and not by sight. But the evidences which strengthen faith are many

and afford all the assurance that the Lord's followers require along their Christian way.

As the Israelites murmured, so do some Christians murmur after they have left the world. The fact is that they experience trials and difficulties that they had not foreseen, and often they begin to regret that they ever started out upon the new life in Christ. As for the heavenly Canaan of their desires, it seems a long way off indeed, while before them lies the Red Sea of obstacles which seem to form a complete obstruction and behind them are the powers and forces of evil, symbolized by Pharaoh and the Egyptians. But to them their great Leader says, as did Moses to the people of Israel, "Stand still and see the salvation of God." He does not intend that they shall go back into slavery again. He will make success possible for them, "for He is faithful that has promised." He has never forsaken His own loved ones, but renders them assistance in every time of need.

As to what then took place we read: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall [literally, a protection] unto them on their right hand and on their left. Commenting on this, Rawlinson says:

"An east or southeast wind arose and moved the upper water of the shallow bay toward the northwest, while probably a strong ebb tide set in at the same time and drew the lower water southward, so that the bed of the sea was for a considerable space laid bare."

And so it came to pass that God saved His own people and destroyed the Egyptians. And His power to accomplish salvation and deliverance is just as great today as it was then.

QUESTIONS:

Explain the perilous situation in which the Israelites found themselves.

Do God's people experience similar difficulties today? If so, what are these difficulties?

How does the Lord accomplish salvation and deliverance for spiritual Israelites?

What means of guidance are symbolized by the pillar of cloud and of fire?

* * *

GOD FEEDS A PEOPLE

Aug. 8—Ex. 16:11-20; 17:3-6.

Exodus 16: 11: And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

* * *

Exodus 17:3: And the people thirsted for water; and the people mur-

mured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me.

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

GOLDEN TEXT: Every good gift and every perfect gift is from above, and cometh down from the Father.—James 1:17.



TRAVELERS tell us that the wilderness surrounding Sinai provides food of various kinds. However, no doubt the Israelitish hosts became tired of the things upon which they had been subsisting, and felt the need of something more. Nor can we blame them for this, even while they are to be blamed for a lack of faith in the Lord who had so wonderfully led them thus far. Evidently the Lord wanted them to realize their full need so that they would be the better enabled to appreciate the further provision that He would make for them. God hearkened to their cry, and sent them bread from heaven—not bread baked in loaves, but a kind of bread that they could gather for themselves and which satisfied the craving which had caused them to complain.

That there was something miraculous about this manna is proved by the fact that it spoiled after twenty-four hours, except that which was gathered on the sixth day, which remained good for forty-eight hours. Thus they did not have to gather it on the Sabbath day. It was ground into a kind of flour and made into bread or used in other ways. The Lord was teaching the Israelites to look

to Him as their great Provider.

The antitype of the manna is the spiritual bread which the Lord has provided for His people of the Gospel age. This heavenly bread is the truth concerning our Lord Jesus, who declared that He was the bread of life. It is the truth of His sacrificial death on behalf of the world, and of His resurrection, to become the "firstfruits of them that slept." (1 Cor. 15:20.) We feed on God's manna as we take the elements of divine truth into our hearts and assimilate them deriving the nourishment that we so much need to make us "strong in the Lord, and in the power of His might."—Eph. 6:10.

As to the quail, it is known that in the spring of the year large flocks of these birds fly over the Arabian Gulf. Wearied by their long flight, they fly low, so that they can easily be caught by man. The reading of Numbers 11:31 has been interpreted to mean that the quail flew within about two cubits of the ground instead of covering the ground to the depth of two cubits, or over three feet, although the latter could be possible, for

quail have been found covering an area of many acres in extent, being completely exhausted by their travels. At any rate the birds satisfied the craving of the people for flesh.

And thus it was that the Lord provided for His people in His own way, as He always does. It is not for us to tell Him in what manner to supply our needs. It should suffice us that they are supplied. We pray to Him saying, "Give us this day our daily bread," and we should always have the faith to trust Him and to know that He will do this. The Master said, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no [anxious] thought, saying, What shall we eat or What shall we drink? or Wherewithal shall we be clothed? But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."—Matt. 6:30, 31, 33.

And so He provides us with the spiritual bread and meat and water, and with all the necessary natural things, as well. That is, He places

them at our disposal, and lets us gather them. He knows that it is good for us to have something to do in the way of serving ourselves with the food He supplies. To cooperate with Him is a blessed privilege indeed, and while we do so, we shall never want for any good thing.—Psalms 84:11.

QUESTIONS:

Are the Children of Israel to be blamed for wanting the necessities of life? Were they blameable for lack of faith in the Lord? If so, why?

What proof is there that the manna was miraculously provided? Why did God want the people to gather it every day?

What is the antitype of the manna? Should we gather our portion of spiritual food daily? Why is this necessary?

Explain the matter of the quails. Is there any antitype to this?

Why is water used as a symbol of truth? What did Jesus mean by saying, "I am the water of life"? He is the great Rock of our salvation: must we daily drink of the life-giving water that He supplies?

FERVENCY OF SPIRIT (Continued from page 20)

the loss of everything else than suffer the loss of our being.

If everything else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could

we be indifferent to the telling forth of the praises of Him who has called us out of darkness into His marvelous light! So, then, God has so arranged this matter that all who believe and become children of God may have a share with Him in His great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil.

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THE FACT FINDER



SPOILING SATAN'S GOODS

QUESTION: In a recent issue of **THE DAWN**, you advanced the thought that one of the present evidences of the second presence of Christ is the fact that the nations of the earth are gradually being destroyed and that this is one of the first things to be accomplished by the Lord at His return. How does this harmonize with the words of Jesus as recorded in Mark 3:27, which read: 'No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house?' Are not Satan's goods represented in the present order of things? And if the Kingdoms of this world are now being destroyed, does this mean that Satan is already bound?

ANSWER: To our understanding this passage cannot be used to prove either that Satan is bound, or that Christ is not present because Satan is not bound. The important point to be noticed in the text and its context is that which is being discussed as constituting Satan's "goods." Jesus had just been casting out devils and healing the sick. The Pharisees accused him of doing this by the power of Satan, the prince of devils. It was in answer to this charge that Jesus made the remark about first binding the strong man of the house before spoiling his goods.

Evidently then, the "goods" here being discussed have to do with Satan's reign of sin and death; and the deceptive influences of his cohorts, the fallen angels. In Hebrews 2:14 the apostle declares that the devil has the power of death; and this is why he must and will be bound before sickness and death can end, and before the fallen angels will be restrained from plaguing the bewildered world. The destruction of Satan's kingdoms—"this present evil world"—is quite apart from the destruction of his "goods" referred to in Mark 3:27, although the present work of destruction among the nations of the earth is preparatory to the full binding of Satan and the ultimate spoiling of his "goods".

"SIT THOU AT MY RIGHT HAND"

QUESTION: In Psalms 110:1 we read concerning Jesus: "The Lord Jehovah said unto my Lord [Jesus], Sit Thou at My right hand, until I make Thine enemies Thy footstool." Does not this indicate that Jehovah is the One who destroys the present order of things, and that Jesus will remain in the heavenly courts until His enemies, the "kingdoms of this world," are completely destroyed?

ANSWER: Jesus said, "Hereafter shall ye see the Son of man sitting on the right hand of power,

and coming in the clouds of heaven." (Matt. 26:64.) This shows that the matter of sitting at the right hand of God has nothing to do with location. As a matter of fact, Jesus, no doubt, will always occupy the place of chief favor in the Heavenly Father's arrangements, even after His enemies here on earth are completely subdued. His second presence on the earth does not at all affect His position at the right hand of God.

While the passage under consideration shows clearly that Jehovah is the One who takes the credit for the subduing of Christ's enemies, we must remember that in the divine arrangements, all things are of the Father, but by the Son. (1Cor.8:6.) The prophet indicates that this rule applies to the destruction of the present world order as well as to other parts of the divine plan, saying, "The Lord [Jesus] at Thy right hand, shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with dead bodies; He shall wound the heads over many countries."—Psalm 110:5, 6.

Jehovah is the One responsible for every phase of His plan, therefore it is proper to speak, or to think of Him as accomplishing any or all parts of it; yet at the same time, Jesus is His executive, or active agent in all His work: the One who opens the scroll, and executes its provisions. (Rev. 5:5, 6.) That the subduing of Christ's enemies, as well as the enemies of God and of man, is not to be done apart from or independent of Jesus, is also shown by the Apostle Paul in 1 Corinthians 15:24-28. Verses 25 and 26 declare: "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

Thus seen, Jesus is the One to actively engage in the work of overthrowing the old order of sin and selfishness. That is why it is said that "then shall all the tribes of the earth mourn" because of Him (Matt. 24:30.) That is why He is pictured as coming in the storm "clouds of heaven." Indeed, the present "heavens" are to pass completely away as a result of His presence, and it is manifest that this passing will be accompanied by much "clouds," "thunders," and "lightnings." Only to the faithful "watchers" do these clouds of trouble reveal the presence of the Master; but ultimately the whole world will recognize the presence of the new King, and will say, "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."—Micah 4:1-4.

PAROUSIA—WHAT DOES IT MEAN?

QUESTION: We have long had the thought that the Greek word "parousia" translated "coming" in the 24th chapter of Matthew, and elsewhere in the New Testament, really means "presence." It is now claimed by some that this word can just as properly be translated "coming" as "presence." Is this true? What authority is there for the claim that it means only presence?

ANSWER: No qualified Greek scholar will admit that the word *parousia* means anything but presence, or a "being near," or a "standing along side." True, Professor Wilson, for example, in his Diaglott translation, substitutes the word "Appearance," in his free translation of 2 Peter 1:16, but in his word-for-word translation in the left-hand column, he uses the word "presence" to translate *parousia*. Neither Professor Wilson nor any of the other translators of the New Testament understood the manner of our Lord's second coming and presence, hence, in some instances they mistranslate *parousia* as "coming."

All the various forms of this Greek word have to do in one way and another with presence, or a being near. *Paron*, for example, is used in Greece today by school children and others in answering a roll call. When one's name is called, and he answers *paron*, he is saying "I am here." Anyone who has access to a Greek dictionary can readily verify the fact that the word *parousia*, in all its forms, has to do with that which is present or near, and never is it properly used to describe the future coming or arrival of an object or person.

A very good Scriptural illustration of the proper use of the Greek word *parousia* is that of 2 Corinthians 10:10. St. Paul is here writing about his own *parousia* or presence, among the Corinthian brethren, and says: "For his letters, say they, are weighty and powerful; but his bodily presence [*parousia*] is weak." There is no mistaking what Paul means by these words. He has no reference at all to a future coming to the Corinthian church, but to the fact of his being with the brethren there. In verse one of this chapter, the apostle explains why his bodily *parousia* was considered "weak;" for he says [according to the marginal translation] that "in outward appearance" he was base among them.

Dr. Rotherham, in the earlier editions of his translation of the New Testament, in a few instances mistranslated the word *parousia* as "coming," but in his latest edition he corrects these mistranslations, and in an author's note explains why. We quote his explanation, as follows:

"The sense of 'presence' is so plainly shown by the contrast with 'absence' (implied in 2 Cor. 10:10 and expressed in Phil. 2:12.), that the question naturally arises—Why not always so render it? The more so, inasmuch as there is in 2 Peter 1:16 also, a peculiar fitness in our English word 'presence.' This passage, it will be remembered, relates to our Lord's transformation upon the Mount. The wonderful manifestation there made was a display and sample of 'presence' rather than of 'coming.' The Lord was already there; and, being there, He was transformed and the majesty

of His glorified person was then disclosed. His bodily 'presence' was one which implied and exerted 'power'; so that 'power' and 'presence' go excellently well together—the 'power' befitting such a 'presence'; and the three favored disciples were at one and the same moment witnesses of both.

"The difficulty expressed in the notes to the second edition of this New Testament in the way of so yielding to this weight of evidence as to render *parousia* always by 'presence,' lay in the seeming incongruity of regarding 'presence' as an event which would happen at a particular time and which would fall into rank as a series of events, as 1 Cor. 15:23 appeared to require. The translator still feels the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection that, after all, the difficulty may be imaginary. The *parousia*, in any case, is still in the future, and may be enshrouded in a measure of obscurity which only fulfilment can clear away: it may, in fine, be both a *period*—more or less extended, during which certain things shall happen—and an event, coming on and passing away as one of a series of divine interpositions. Christ is raised as a first-fruit—that is one event; He returns and vouchsafes His 'presence,' during which He raises His own—that is another event, however large and prolonged; and finally comes another cluster of events constituting 'the end.' Hence, after all, 'presence' may be the most widely and permanently satisfying translation of the looked-for *parousia* of the Son of man."

This is very convincing, as it reveals that even though Dr. Rotherham did not himself understand how the word *parousia* could properly be applied to the second coming of Christ, as he understood the manner of that coming, yet his honesty forced him to give the proper translation. Let us not, then, permit our faith in the second presence of Christ to be weakened by the claims of some that the word *parousia* can just as properly be translated "coming" as "presence," for it cannot be.

WHAT CHRIST'S PRESENCE MEANS

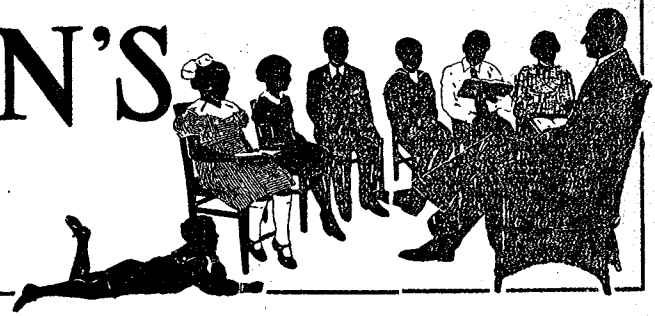
QUESTION: Now that Christ is a divine being, possessing all power in heaven and in earth, could He not remain in the heavenly courts and carry on the work of establishing His Kingdom here on the earth?

ANSWER: This is a hypothetical question for which no definite Scriptural answer can be given. We may safely assume, however, that the all-powerful, divine Christ is capable of establishing the Messianic Kingdom in any way that would be in harmony with the Father's will. With us, as students of the Word, who are seeking to know the truth in order that we may live in harmony therewith, it should not be important as to *what* Christ *can* do, but rather, *what* does the Bible say He *will* do.

Jesus Himself said, "I will come again." The fact that our finite minds cannot understand how a spirit being comes and goes, or can be invisibly present does not nullify the fact of His coming, or make it any less a reality. Jesus told Nicodemus that those who are "born of the spirit" are able to go and come as the

(Continued on page 30)

CHILDREN'S HOUR



The Tower of Babel

QUENE of the great cities of ancient times," said Uncle Eb, "was Babylon. But before Babylon came into existence the people built a great tower on the site where the city was afterward founded. At least, they tried to build the tower, and succeeded in building part of it, and this tower was called the Tower of Babel. You see that name means Confusion, the same as Babylon; and there certainly was a whole lot of confusion at that time, which came about in a peculiar way.

"Now when God made man, what did He tell him to do? Who can answer that question?"

"Not to eat some fruit," replied Ruth.

"That's what God told man NOT to do," said Uncle Eb. "But what did He tell man to DO?"

"To have power over the animals, didn't He?" suggested Peter.

"Yes, that's partly right. But in addition to that He told man to be fruitful and multiply and fill the earth and subdue it, or cultivate it. In order to carry out this command, men would be obliged to travel around and go into other places and not stay just in one country. The fact is that God wants the whole earth populated, and this has taken a long time because the earth contains about fifty-two million square miles of land surface; and at the present time, of course, there are vast areas at the North and South poles where no cultivation can take place because those lands are continually buried under ice and snow.

"Well, the people didn't scatter themselves abroad through the earth, as the Lord had told them to do. They thought it better to stay in one place and become great in numbers and great in power because of thus being together. They thought out a plan of keeping themselves united, and believed that if they built a great tower it would help to accomplish this purpose. So they gathered brick and mortar and various other kinds of building material in preparation for this work. Then in due time they started to build. Evidently they thought that they were doing a very clever thing in thus disobeying the Lord. Just how far they got with the job I do not know. But one day, they suddenly found that they could not talk to one another. What do you suppose happened? Why, they were all speaking different languages. Now what do you think of that?"

"I know a boy who speaks French," observed Peter, "and I can't understand a word he says."

"Of course not," replied Uncle Eb. "Well, suppose one of your friends suddenly found himself speaking French; another, German; another, Spanish; and still another, Chinese: now wouldn't that be a mix-up? Just think of the confusion that would cause. No one would be able to understand a single word of what the other fellow was saying. If you happened to be playing a game, you wouldn't get very far with it, I can tell you. And neither did these people get very far with the tower of Babel. It reminds me of a story which went like this:

"A Frenchman went to live in a certain village, and moved into a house next door to an Irishman. One day, the Irishman went over to the Frenchman's house and said, 'Mr. LeMont, will you please lend me your gridiron?'

"'Je ne l'entends,' replied the Frenchman. Now those words are pronounced 'Je ne long tongs,' and they mean, 'I do not understand.' 'It's your gridiron,' said Patrick. 'Just be so good as to lend it to me, and I'll be thankful to you.' 'Je ne l'entends,' again replied the man from France. 'Well, keep it then,' said the Irishman. So he went home and said to his wife, 'I asked him for his gridiron, but all he offered to lend me was his long tongs.'

"At a later time, on this site where God confused the languages and thus defeated the purpose of building the tower, the city of Babylon was founded. That king with the long name—Nebuchadnezzar—had the most to do with its construction and with making it famous. It had mighty walls of a great height all around it, and so thick were these walls that two or possibly more chariots could be driven along the top of it abreast of each other. On the inside of the walls were the most beautiful gardens, built upon terraces. Every street in the city was about fifteen miles long, and the streets crossed each other at right angles. If one walked or drove all along the top of the city's walls, he would have to travel about sixty miles before he returned to the place from which he started. A fine river—the Euphrates—flowed through the heart of Babylon, and was the means of bringing to the place the commerce of other lands.

"Babylon is said to have been the finest city of the ancient world. Yet the time came when Babylon fell;

for it was captured by the Medes and Persians led by King Cyrus; and because this king couldn't lead his soldiers over the walls or through the walls, he did a very clever thing—he led them under the walls. He did this by draining away the waters of the river into another channel which he had dug for them. Thus the bed of the Euphrates was left dry, and the Persian soldiers marched right under the gates of the walls into the heart of the city. So that is how Babylon fell. As you know, Babylon means confusion, and as I have said, Babel also means confusion; and you have seen that the name suits it very well because of the confusion of tongues that was caused in a miraculous way.

"Now, then, today there is another Babylon, or Babel. It is not a literal city like Babylon of old. Nor is it a literal tower like the tower of Babel. But it is a symbolic city. In one of our stories, I explained to you what the word symbolic means. I told you that the flag of our country has symbolic colors. That is to say, each one of those colors means something. And so, when we speak of a great city called Babylon that exists today, that means something too. It means confusion, just as the tower of Babel and ancient Babylon did.

"There is great confusion in the present-day Babylon—Christendom. Some people don't know whether the Bible is God's book or not. Many persons think the Bible was written just by man. Scarcely anyone in modern, mystic Babylon knows what the soul is. That question would certainly puzzle some of the most clever people. But you and I have no

trouble answering it. A great many people think that God will torture millions of wicked people in a great place called hell; but you and I know better than that. Very few people seem to know just why Jesus came to the world; but you and I know He came here in order to die for all men; and we know, too, that because He died and rose from the dead and ascended into heaven, ere long He will have a glorious Millennial Kingdom on the earth; and then all shall learn just what the truth is; and when they find out that 'God is love,' they will be glad to love Him; and all right-minded persons will be glad to obey His laws and do the things He would like.

"It is a fact that very few people know about Christ's earthly Kingdom. Many still think that when we die we go to purgatory, heaven or hell. But if God had no better plan than that, it would be a poor one indeed. What people need is to have life, peace and happiness right here on this earth. People need to have homes of their own, and nice gardens, and freedom from disease. I am quite sure that no one enjoys toothaches or headaches, or backaches, or any other kind of ache.

"Just think what the world will be like when everyone is well and strong, and when no one will die. When Christ's Kingdom is set up, the earth will be such a grand and glorious place that no one will want to go to heaven; for it will be delightful just to live right here. And that is the plan for men that God always had in mind, only that it has taken a long time to carry it out to its final completeness; and for that reason we still pray, 'Thy Kingdom come, Thy will be done in earth as it is in heaven.'"

WHAT CHRIST'S PRESENCE MEANS (Continued from page 28)

wind, which we humans cannot tell from whence it comes nor where it goes. The Scriptures are emphatic to the effect that Christ was born of the spirit at the time of His resurrection, hence, now possesses the capabilities He described to the enquiring Nicodemus.

Some seem to find it difficult to grasp the thought of the Master's *parousia*. Just where is He, they enquire? Is He in the earth's atmosphere? Is He in Europe, or America, or where? No one should have anymore difficulty in grasping the thought of Christ's presence, than to exercise faith in the Scriptural promises concerning the presence of the guardian angels of the Christians. And then again, Satan, a mighty spirit being according to the Bible, has been present on the earth for six thousand years. We have all accepted this truth, yet no one has ever seen Satan; nor do we try to imagine his exact location at any given time. We know he is present, however; first, because the *Scriptures say he is*, and secondly, because *we see the evidences* of his deceptive work.

Jesus spoke of Satan as being the "prince of this world"—"this present evil world." Jesus Himself is to be the Prince and King of the "world to come wherein dwelleth righteousness." Satan's rulership has been an invisible one; so will the rulership of Jesus. Satan's rulership, nevertheless, has been *very*

real and very effective. Likewise, Jesus' rulership will be real and very effective.

According to St. Peter, the *parousia* of Christ begins while Satan's kingdom, the "heavens and earth which are now," still exist. Also, that Satan's kingdom will be destroyed as a result of Christ's *parousia*. We quote: "But the *day* of the Lord will come as a Thief, in which the *heavens* shall pass away with a rushing sound [like the roaring of the sea and waves] and the Elements burning intensely shall be dissolved, and the Earth and the *works* in it shall be burned up. All These things, therefore, being dissolved, what persons ought we to be in Holy Conduct and Piety?—expecting and hastening the PRESENCE [*parousia*] of the DAY of God, on account of which the Heavens being on fire will be dissolved, and the Elements burning intensely will melt."—2 Peter 3:9-12, *Diaglott*.

We have accepted the fact of Satan's presence because we have witnessed the workings of his evil empire. Now that we see his empire crumbling in the downfall of the kingdoms of the world in fulfillment of the prophecies concerning the result of Christ's *parousia*, shall we not also accept His presence as now a reality, and wait until our own glorification in the Kingdom with Him to find out just how a divine spirit being carries on His work? John says, "It doth not yet appear what we shall be; but we know . . . we shall be like Him; for we shall see Him as He is."—1 John 3:2.

Talking Things Over



SERVING THE BRETHREN



HAT the church is in the midst of a severe testing period there can be no doubt. Satan is endeavoring by every means possible to beat our courage down and to confuse us with respect to the important issues of the Christian life. God permits this in order that each one of us as individuals may learn to properly apply the principles of truth in our own hearts and lives, and individually bring forth fruit to His glory. Along no lines are the subtleties of Satan more manifest than in connection with the kind of service each consecrated Christian is now privileged to render to the Lord, to His truth, and to the brethren.

We have learned, thank God, that it is not now the commission of the church to convert the world. We have learned that this is to be the great future work of the church, when she is glorified with her Lord in His Messianic Kingdom. By a distortion of this precious truth, Satan attempts to make us believe that we have no present responsibility to let our light shine out for the blessing of others.

We often hear the expression, "The chief work now is to serve the brethren; which is very true, but it is often intended to convey the thought that at one time in the harvest period our chief work was *not* to serve the brethren, but to preach the gospel to the world. Brethren, let us not be misled by "reasonings" of this kind. Let us remember that the chief work of the church has always been to serve the brethren; in this respect there has been no change in the divine arrangement in recent years, nor in fact since Pentecost; as both the sowing and the reaping of the Gospel age have been on behalf of the brethren. This is the chief work The Dawn has always been interested in, and will continue to be interested in.

But when we speak of serving the brethren we are not to take it for granted that all the brethren in our city or community are necessarily only those who are meeting with and agreeing with us. Here is where we are liable to make the greatest mistake in seeking to determine what the Lord would now have us do in the way of serving Him and His people. At the beginning of the harvest period all those whom we now consider our brethren were without a knowledge of present truth. When Brother Russell and those associated with him, worked hard and long, putting on public meetings, distributing books and tracts, operating the Photo Drama of Creation, etc., they were not endeavoring to convert the world, but to serve the brethren—those brethren, who,

through the harvest ministry, were enlightened with present truth.

So, today, when the brethren, to the extent of ability and opportunity, engage in a similar work, it is not with the thought of attracting the crowds, but of reaching and serving the brethren. Many of the brethren today who so much need help are those who had been previously reached and harvested by the sickle of present truth. These, many of them, by reason of the trying experiences of the past 20 years, are discouraged, and partially bewildered. In many, many cases they are remaining away from all meetings, "mourning in Zion," and longingly listening for some clarion note of truth to reassure them that God is still dealing with His people.

It will not do for us to boastingly say that we saw clearly the issues in the present crisis of the church, and have been able to maintain our standing in the truth and before the Lord, and hence, that others should have done the same. If we are indeed still rejoicing in the truth we have a responsibility toward our brethren who have not been so highly favored by the circumstances which have enabled us to see certain issues and meet them in advance of others. The divine principle of truth here involved is that expressed by the apostle saying that "We who are strong ought to bear the infirmities of the weak, and not to please ourselves."

It would be most pleasing to the flesh to conclude that all there is now left to be done is to keep our own minds refreshed with the truth, and to meet once or twice a week with those who are in sympathy with our viewpoint. But if we truly love our brethren, our weaker brethren as well as the others, we cannot afford to adopt this selfish viewpoint. If our love for the brethren is to be demonstrated by laying down our lives for them we should seek opportunities for rendering such service.

The command to lay down our lives for the brethren is one that has been imposed upon us by the Master Himself. To attempt to sidestep the responsibilities implied therein is to go contrary to the terms of our consecration. This is an individual matter. It has nothing to do with whether or not we cooperate with this, that, or the other group of brethren. You may not wish to cooperate with the brethren of The Dawn, or with any other group of servants—and it is not at all necessary that you should in order to be pleasing to the Lord—but don't let this fact serve as an excuse for not laying down your life for the brethren.

Even if one should be the last remaining member of the church class on earth, the responsibility would still be his to lay down his life for the brethren—if for none others, then for his brethren of the Great Company class. So dear brethren, let us each one be on the alert, watching for opportunities, individually, to sacrifice time and strength in serving our brethren. Many times the most arduous part of such service is the effort required to first of all locate our brethren who are most in need of help. It is this phase of the service that has always required the greatest effort. It was for finding the brethren that so many million tracts were distributed throughout the early harvest period. It was for the same purpose that so many other efforts were made to broadcast the message during the same period. And the most effective method to reach the brethren today is still that of a general dissemination of the truth.

In every city and town in the country where there has ever been an ecclesia of Bible Students, there is work to be done—brethren to be reached and comforted. This is not at all an idle fancy. Brethren everywhere are now falling away from their former association, and need help. In many cases they are being subjected to a bombardment of false doctrines which deny the presence of the Lord and other important doctrines of the divine plan. Shall not we, then, who have the truth and are still rejoicing in it, come to the rescue of these faltering ones? Can we as consecrated children of God stand idly by while Satan floods the minds of our brethren with doubts and fears, and not strain every nerve to raise a defense of truth against his machinations in order that our brethren may be helped and blessed?

One very effective method of reaching our brethren is through public meetings, especially if the meetings are advertised in the newspapers. It need not be a large meeting, but there should preferably be two or three in a series. In Brother Russell's time we had what was called Class Extension Work, which consisted of holding meetings in towns and cities adjacent to where a class was located, and sponsored by that class. This same method of service can be employed today, and where it is entered into enthusiastically, some of our lost brethren are almost sure to be found and comforted. As noted in our issue of last month, another effective method of reaching and serving the brethren is that of advertising literature in local papers.

These efforts will, of course, automatically interest others, some more, some less. In some cases new ones will be interested to the extent of making a full consecration, thus becoming our brethren. But while our efforts will constitute a "witness" for the truth for all to hear, let us remember that our chief object is to reach and serve our brethren, even as all the work done by Brother Russell was for the same purpose. The fact that the volume of work today must of necessity be much less than formerly does not release us from the responsibility of doing what we can, either individually or in cooperation with others.

Another effective method of serving as many of the brethren whose addresses are available is by sending the printed message through the mails. Brethren of *The Dawn* have been employing this method in recent months, and with very encouraging results. It is our purpose to continue this effort as the Lord provides the name and addresses and the funds for postage. Our list of names and addresses is constantly growing, and we will appreciate the continued cooperation of the friends in sending these to us.

But friends, whether or not you wish to cooperate with us in meeting the present-day emergency among the brethren, do not neglect to serve in some way. If you are still rejoicing in present truth, give others the opportunity to rejoice with you. Look around and find what means of service you can discover which will meet with your conscientious approval, and then enter heartily into it. Prove the verity of those inspired words, "It is more blessed to give than to receive."

CONVENTION NEWS FROM AUSTRALIA

The following report of a convention of our brethren in Australia reached us a few days too late for publication in the summer edition of *Bible Students News*, so we are glad to give space for it here. Reports of this kind indicate that we do indeed have brethren in these far-flung territories—brethren who love the same truth in which we rejoice. The report follows:

The Easter Convention arranged by the Adelaide and Gawler Classes (South Australia) was evidently much blessed of the Lord. The almost forty brethren present, including six visitors from Melbourne and one from Digby (Vic) and two from Murray Bridge (S. A.) seemed to fully appreciate the rich spiritual food set before us. It was just a little season of feasting together on the Word of God.

The Bible studies seemed to be particularly helpful, and were as follows—Rom. 12:1-8; Col. 2:1-7; 1 Pet. 1:3-9; and 1 Cor. 13:1-8. These passages of Scripture formed the basis of our studies, one portion being taken on each afternoon of the four Convention days. Whilst the time allotted for these studies was found in almost every case to be insufficient to deal with all the details of the verses, yet we believe the main thoughts were well presented by various brethren, and nicely summed up by the brothers acting as chairmen. We seem to get more real help in our classes when each member comes to the meeting with the lesson well prepared beforehand, with thoughts and Scriptures bearing on the study, and when the chairman encourages the brethren to free expression. "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." (Prov. 20:5.)

The exhortations by various brethren were also helpful and encouraging. In this brief report we cannot do more than mention the topics, viz., "The Balances of Life;" "Contentment;" "What Doth the Lord Require of Thee;" "Our Saviour;" "The Garden of the Lord;" "The Lord Your God Proveh You;" "Put on the Armour of Light;" and "The Books of Life."

At the Praise and testimony meetings and Fellowship meetings, a number of the brethren spoke of how the Lord was caring for them and blessing them in their affairs.

We feel grateful indeed to the Lord for His goodness and for the blessings received at this special season of fellowship and spiritual refreshment. We are grateful, too, to the dear brethren who came to visit us from other parts, and whose presence and loving efforts to serve in various ways all helped to make this Convention a success. It was pleasing to note the spirit of loving cooperation among the friends in Adelaide and Gawler Classes. The efforts of the sisters of the local Classes in providing tea for all present were also much appreciated.

At the Baptism service held on Easter Saturday morning, two sisters symbolized their consecration

to be dead with Christ. We trust and pray that our sisters may be richly blessed as they seek to follow the Master's steps along the narrow way that leads to life.

To those friends and Classes who forwarded messages of Christian love and good wishes to us, the following verses of Scripture were sent,—Psa. 133; and Eph. 3:14-19. What beautiful sentiments are expressed in the prayer of the Apostle here; and surely it is our desire that all who read these lines may realize by the Lord's goodness the fulfilment in themselves of the great Apostle's prayer.

We trust and pray, that the good lessons received during this Convention may have their designed effect upon us, making us more humble and obedient and Christ-like, and thus cause us to be fitted more and more for "the inheritance of the saints in light."

COMING CONVENTIONS

(Continued from inside front cover)

SAN FRANCISCO, CALIF., July 10, 11. Although this gathering is not announced as a General Convention, it is quite likely to take on some of the characteristics of such an assembly. Some of the distant speakers who serve at the Los Angeles Convention will assist on the program. The convention is sponsored by the Bay Cities Bible Students, and will be held in American Hall, 20th and Capp Streets, San Francisco. Address inquiries to Mr. William Wood, 3605 20th Street, San Francisco, Calif.

NORTH BROOKFIELD, MASS., July 18. The friends extend a cordial invitation to all the brethren to join with them in a day of spiritual refreshment and fellowship, beginning at 10 o'clock in the morning. All meetings will be held at the Grange Hall on Main Street. Class Secretary, Mr. John Waytina, R. F. D. School Street, North Brookfield, Mass.

GENERAL CONVENTION IN LONDON, ENGLAND, July 31, August 1 and 2. The following announcement has been received from England: "Preparations for the August Convention in London are now complete and it is hoped that a very blessed time of exhortation and instruction will result. Brothers C. Luttichau of Copenhagen and W. N. Woodworth of Brooklyn, will be among the speakers in addition to British brethren from various parts of the country. May it be indeed a memorable occasion. For all information write the Convention Secretary Brother A. O. Hudson, 24, Darwin Road, Welling, Kent, England."

LABOR DAY CONVENTIONS

SEPTEMBER 4, 5, 6.

BROOKLYN, N. Y. The friends in Brooklyn are looking forward to this being the biggest and best convention they have had since the first annual convention held seven years ago. A hearty welcome is extended to all who love the Lord, the truth and the brethren. All sessions will be held at the usual location, Lecture Room, 109 Remsen Street, corner of Henry, near Borough Hall, Brooklyn. Any friends desiring to be immersed at the convention are requested to advise us immediately in order that arrangements

for a baptismal service may be made. Address Miss Norma G. Mitchell, 360 Third Ave, Brooklyn, N. Y.

CHICAGO, ILL., JUNIOR BIBLE STUDENTS CONVENTION. The young people are making plans for a general gathering over the Labor Day week end and promise further details for the August issue. Further information may be obtained by addressing Miss Sophia Durka, 1916 So. Christiana Avenue, Chicago Ill.

MINNEAPOLIS, MINN. This gathering will be held at the usual meeting place of the class, 2922 Cedar Avenue, commencing at 10 o'clock Sunday morning and continuing throughout Labor Day. All believers in the Ransom are most cordially invited to attend. Arrangements will be made by the local Ecclesia to take care of all visiting brethren. Class secretary, Mr. J. F. Cedarberg, 4715 Bloomington Avenue, Minneapolis, Minn.

SAGINAW, MICH. The Saginaw friends are also planning on having their annual gathering over the Labor Day season. Further details in the August issue. Class Secretary: Mr. C. A. Sundbom, Route 1, Saginaw, Mich.

VANCOUVER, B. C. Word has been received from the Vancouver Ecclesia of Bible Students that they will have a convention September 4-6 and extend a hearty invitation to all of the Lord's people. They anticipate a rich spiritual blessing. Details promised for the August issue. Address Mrs. Henry Burdett, Secretary, 2591 E. 20th Avenue, Vancouver, B. C.

ST. LOUIS, MO. Request has been received that we insert an advance notice that St. Louis will hold a convention early in October. Class Secretary: Mr. J. B. Bernoudy, 7033 Lindel Blvd. St. Louis, Mo.

PITTSBURGH, PA. The Annual Reunion Convention in Pittsburgh will be held in October in the old Bible House on Arch Street. The exact dates will be announced later. Class Secretary: Mr. J. C. Jordan, 247 Greenwood Ave., Pittsburgh, Pa.

ERRATUM. Under "Free Subscription Fund" in our last "Good Hopes" report, annual subscriptions should read "160 at \$1 each" instead of 44.



To Us the Scriptures Clearly Teach

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

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.