

DAWN

*COMING IN THE CLOUDS OF HEAVEN
THE EVIDENCE OF THINGS NOT SEEN
A NEW NAME*

JULY

1938

COMING CONVENTIONS

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

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

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

PHILADELPHIA, PA., July 3, 4. All sessions of this convention will be held in the Y. W. C. A. 18th and Arch Streets. A season of blessed fellowship is anticipated and the friends of far and near are urged to share this feast with us. For further information write, Amos Van Sant, Redbank Avenue, Woodbury, N. J.

CLEVELAND, OHIO, July 10. Both morning and afternoon sessions will be held in the Johnson Room, Y. M. C. A., 22nd and Prospekt Streets. For programs and further information, write Mrs. V. E. Clapsaddle, 12002 Lake Avenue, Lakewood, Ohio.

BROOKLYN, N. Y., July 17. A one-day convention has been planned for this time instead of the fifth Sunday in July. A very interesting and profitable program has been arranged and the friends are cordially invited to attend. For further particulars write, W. Josiah, 117-34 123rd St., S. Ozone Park, L. I.

CHICAGO JUNIOR CONVENTION, July 17. All sessions of this gathering, arranged by the Junior Class of Chicago Heights, will be held in the Community Center Memorial Hall. An interesting and profitable program has been arranged. Luncheon will be served by the local friends. The elder brethren are especially invited. Secretary: Jean Klyzek, 1417 Fifth Avenue, Chicago Heights, Ill.

LINCOLN UNIVERSITY, PA., August 21. An outdoor gathering of the friends at the farm home of

Brother Ritchie is being planned again this year. Bring a basket lunch and stay all day. Coffee provided. For directions to reach the farm write Mr. M. L. Ritchie, Lincoln University, Pa.

LONDON CONVENTION, July 30, 31, August 1. The arrangements are now completed for what is hoped will be a very profitable and helpful season of fellowship and instruction in things of the Spirit. Programmes are available upon request and friends desiring accommodation, or to symbolize their consecration by baptism are desired to write as quickly as possible so that adequate preparations can be made. The hall is in Central London and every convenience for the friends' comfort is being afforded. All details from the Convention Secretary, Brother A. O. Hudson, 24 Darwin Road, Welling, Kent.

BROOKLYN, N. Y., September 3, 4, 5. Plans are being made for an exceptionally good convention at the Labor Day season, so plan now to come to Brooklyn at that time. All meetings will be at the usual location: 109 Remsen Street. Secretary, Mr. W. Josiah, 117-34 123rd Street, S. Ozone Park, L. I.

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

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

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

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

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

PITTSBURGH, PA., October 21, 22, 23. The Tenth Annual Reunion Convention will be held this year at the usual place, the O. of I. A. Temple, 610 Arch Street, North Side, Pittsburgh. Special features will be a baptismal service, the usual Memorial Service at Brother Russell's grave and a public meeting to be held in Carnegie Hall N. S. Information on hand indicates a large attendance. For further information write the class secretary, J. T. Van Horne, The Bible Students Ecclesia of Pittsburgh, 610 Arch St., N. S., Pittsburgh, Pa.

THE DIVINE PLAN of the AGES

The Divine Plan of the Ages will ever remain the standard present-truth text book. Though published originally more than half a century ago, it is still up to date, and vibrant with the living message of the Messianic gospel. Whatever other literature may be used to introduce the truth, whether tracts, or book-

lets, those who become interested will ultimately need The Divine Plan of the Ages in order to obtain a clear, detailed knowledge of the divine purpose.

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The DAWN

A Herald of Christ's Presence

Vol. 6, No. 10

JULY 1938

One Dollar a Year

THIS MONTH

THE EVERLASTING GOSPEL

Coming in the Clouds of Heaven—Another article dealing with the manner and time of our Lord's return. In this article it is seen that the "heavens," the "clouds," the "sun," the "moon," and the "stars," associated in prophecy with our Lord's second coming, are all symbolic.

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NEXT MONTH

EVERY EYE SHALL SEE HIM

There is much said in the Bible about "seeing" which has no reference to the literal vision of the eyes; and this is particularly true with respect to the prophecies relating to the second coming of Christ. It is hoped that this article may contribute somewhat to a firmer foundation of faith in the true manner of our Lord's second parousia.

A TRUE SOLDIER OF THE CROSS

The Bible compares the Christian life to the life of a soldier. It doesn't mean that the Christian is to fight with carnal weapons, but it does mean that he is to "endure hardness as a good soldier of Jesus Christ." And there are other ways in which the life of a soldier illustrates the experiences of one who is following Jesus as a Captain and Leader.

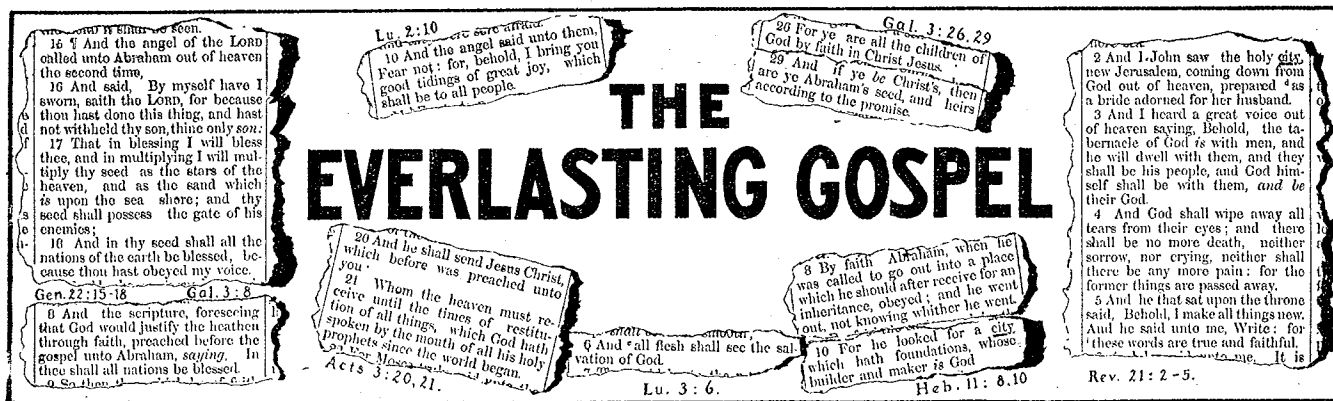
WHAT IS THAT IN THINE HAND?

Lack of confidence in one's ability to serve is often due to the supposed meagre talents we possess; and yet all of the Lord's people are blessed with some talents and some opportunities to show forth the praises of the Lord. In this heart-searching article an effort is made to remind us all of the talents which we may have unwittingly buried; or are not properly using.

EFFECTIVE USE OF THE WORD OF GOD

In writing to Timothy, St. Paul records the purpose of God in giving us the Scriptures. In this article its marvelous powers are discussed, and the tremendously important results which are assured to those who faithfully use the Bible as St. Paul outlines.

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 Bible Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.



Coming in the Clouds of Heaven

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:9-11.

WERE this account of Jesus' ascension, and the promise that He was to return in like manner, the only Scriptural information available concerning His coming, we would be quite justified in supposing that some day Jesus, materialized in a body of flesh, would be emerging from the literal clouds of heaven, and landing somewhere here upon the earth. And, by ignoring the many other prophecies pertaining to the Lord's return, some have concluded that this is indeed the manner of His return. As Bible students, however, who wish to take the entire testimony of the Scriptures into consideration before forming a conclusion on so important a subject as this, it is found necessary to compare carefully the various prophecies in order to determine definitely just what the angels meant by the "like manner" in which they affirmed the Master would return.

Revelation 1:7 is another very familiar passage pertaining to our Lord's return, which reads, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." It is apparent that these words are somewhat sim-

ilar to those in Acts 1:9-11. That is, He went away in the clouds, and He returns in the clouds; but otherwise the circumstances are quite different. For example, only a mere handful, so to speak, of His disciples saw Him go, whereas the Revelation account declares that at His return, "every eye shall see Him," including those who pierced Him.

It is worthy of note also, that if those who pierced the Saviour at the time of His crucifixion are to observe Him in a literal descent from the skies, it would mean that the Apostle Paul had the matter wrong when, in 1 Thessalonians 4:16, 17, he declared that the faithful followers of Christ would be raised from the dead first, but not until after His return. Certainly those who pierced Jesus will not come up in the first resurrection, which means that they are still in the sleep of death when Jesus returns, hence could not see Him come. Manifestly, then, there is more involved in these prophecies than might appear from a surface reading.

In a previous study consideration was given to Paul's prophecy concerning the "shout," the "voice," and the "trumpet," which he associates with our Lord's return. None of these things were in evidence at the time Jesus ascended into heaven, hence we are again faced with limitations as to what may be involved in the "like manner" of His going and His coming. Manifestly we are faced with the necessity of applying these apparently contradictory prophecies of our Lord's return and second presence to different periods and phases of that event, if the harmony of the di-

vine revelation is to be appreciated. Also, we will need to bear in mind that much in these prophecies must be viewed as symbolic, and not literal.

Only Disciples Saw Him Go

In 1 Thessalonians 5:1-5, as well as from other prophecies, we learn that the "brethren" would not be in darkness when the day of the Lord arrived, although, to the world He would come as a "thief in the night." Jesus Himself bid His followers to be faithful in watching in order that they might know of His thief-like coming. Obviously, then, those who did not watch would not know of His coming—not until the "sudden destruction" came upon them, "as travail upon a woman with child." This means then that only Jesus' immediate followers would know at first of His return. Evidently this is one phase of the "like manner" of both events.

But there is another point of similarity between Jesus' going and His returning and presence; namely, that of the "clouds" that are mentioned in connection with both events. But in order to fully appreciate this similarity it is necessary to give some attention to the nature of these "clouds." Of course, the clouds which received Jesus out of the sight of those disciples who watched Him ascend into heaven, were literal clouds. But the similarity would not at all be destroyed if the clouds associated with His return are symbolic ones. The angelic prophecy uttered to those disciples who saw Jesus would have had the same meaning had the angels said, even as the Revelator records, that Jesus would come again in the "clouds of heaven." This part of the prophecy had been illustrated for them, so it was unnecessary to put it into words.

The fact that there are literal sheep, goats, wheat, tares, heavens,

earth, sun, moon, stars, clouds, etc., all having certain characteristics, is the reason the Lord so effectively uses such things as symbolic of various phases of the truth pertaining to His plan. Are we, then, justified in supposing that the "clouds of heaven" in which our Lord returns are symbolic clouds? If so, then those prophecies pertaining thereto and which seem to be contradictory, at once take on a new and beautiful meaning, which is harmonious and soul-satisfying to those who are walking by faith.

The Clouds of Heaven

In Matthew 24:30; 26:64; Mark 13:26; 14:62; and Luke 21:27, Jesus is also said to come in the clouds of heaven. The "clouds" in these passages are associated with "sun," the "moon," the "stars," and the "heavens." The "powers of the heavens" are said to be shaken, the sun is darkened, and the moon withdraws her light; while the "stars shall fall from heaven." Manifestly, if all these expressions are to be understood literally, it would mean that the second coming of Christ just about results in the wreck of the universe.

Literalists will quickly retort that God is all-powerful, hence is able to do any of these things; that He is able to cause the stars to fall from heaven, even though these "stars" are, many of them, much larger than the earth, and millions of miles away. And we agree that God is able to do this; is able to upset all the laws of gravity and magnetism, etc., that hold the literal heavens together. God created all these literal "powers of the heavens," and is able to "shake" them if He wishes to do so; but is this the thought that God wants us to get from these various prophecies?

We think not, for there are good Scriptural reasons for not thinking so. For example, right in this same connection (Matt. 24:31) Jesus adds: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Are we to understand that God's elect are scattered throughout the literal firmament of the heavens? Surely not! Yet, the heavens from which the elect are gathered are the heavens from which the stars fall, the heavens in which the clouds appear, the heavens whose powers are shaken, etc. Obviously these symbolic heavens from which the elect are gath-

ered are not filled with literal clouds; hence the clouds as well as the heavens must be symbolic.

The Heavens Destroyed

Even more striking is the Apostle Peter's use of the term "heavens," as found in the 3rd chapter of his 2nd epistle. Here he tells us of a heavens that passed away at the time of the flood; also of a heavens the "elements" of which shall melt with fervent heat; and finally of a "new heavens," which, according to God's promises, will be a heavens "wherein dwelleth righteousness."

And God's promise relative to the new heavens should not be overlooked. It is found in Isaiah 65:17, which reads, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." As if to explain what He means by the new heavens and the new earth, the Lord continues, "but be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." (Isa. 65:18.) In vision the Revelator sees the coming of this new heaven and new earth, and describing it he says, "And I saw a new heaven and a new earth: for the first [former, **Emphatic Diaglott**] heavens and the first [former] earth were passed away, and there was no more sea." (Rev. 21:1.) John also saw, even as had been promised, the newly created Jerusalem: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. 21:2.

By grouping all these various prophecies relative to the heavens that are to be destroyed, and the new heavens that are to take their place there seems to be no chance for any other conclusion than that the term is used symbolically. And we should not overlook the fact that a symbolic earth is nearly always associated with the symbolic heavens; and Peter refers to the two as making up a "world" [Greek, **Kosmos**, arrangement of things]. In the literal realm, the heavens bear a certain relationship to the earth, and this arrangement is used by the Lord to illustrate the two principal phases of a world order by which the people are kept under control. It is these arrangements that are to be "shaken" and "melted" preparatory to the establishment of the new governmental arrangements of the Messiah.

What then are the symbolic clouds that appear in the symbolic heav-

ens; the clouds in which the coming of Christ is said to be seen? Let us go to the Scriptures for the answer. The Prophet Joel says: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." (Joel 2:1.) In this passage the time of the prophecy is identified as being the "day of the Lord," that day, which, according to Jesus, Paul, and Peter, comes upon the world as a thief in the night, but is recognized by the faithful watchmen in Zion.

Concerning this "day of the Lord" the prophet continues: "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. . . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:2-11.

There is no mistaking the significance of the symbolic clouds mentioned in this prophecy, as they are clearly shown to represent the gathering storm of the great "time of trouble"—a trouble which will finally reach a stage in which the destructive forces of the Lord's army will be everywhere so apparent that they will be like a mighty army overrunning the whole world. And that these clouds, and this trouble are the same as mentioned by Jesus in Matthew, Mark, Luke and Revelation, seems certain, because Jesus' prophecy of these things is evidently based upon the prophecy of Joel.

Not only do we find the clouds mentioned by both the prophets Isaiah and Joel, but there is also the reference by Jesus of the darkening of the sun, the moon, and the disappearing of the stars. In addition to this there is the mention of the trumpet. And then, in this "day of the Lord" thus described by Joel and Jesus, both emphasize the great distress that will come upon

the people. "All the tribes of the earth shall wail because of Him," say the New Testament prophecies; and Joel says, "let all the inhabitants of the land tremble," and also, that "before the face" of the Lord's great army which spreads out over the earth like morning clouds over the hills, "the people shall be much pained: all faces shall gather blackness."—Joel 2:1-6.

Luke's account of Jesus' prophecy

Luke's account of Jesus' prophecy relative to the time of His presence and the end of the age, makes a direct connection between the "signs" which appear in the heavens, and the "distress of nations" occasioned by the Lord's great army. We quote: "And there shall be signs in the sun, and in the moon, and in the stars; (See Joel 2:10) and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Then follows the statement, "And then shall they [the world in general] see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27.

The significance of the "signs" which appear in heaven, and by which all the tribes of the earth are caused to mourn (Matt. 24:30), has been largely obscured in the minds of some by a failure to compare Luke's account of this prophecy with that of Matthew. Matthew, in speaking of the matter, uses the singular form of the Greek word *semeion*, and some have taken from this that Jesus meant there would be some sort of a miraculous, spectacular demonstration in the literal heavens by which the world would be frightened and distressed, and that then they would see Jesus emerging from the literal clouds in the form of a man.

In a previous article of this series, the statement was made that this Greek word *semeion* could refer to one or many things as being evidence of the Lord's presence; which is true, although we failed to note that the word does have a plural as well as a singular ending. But that the *semeion* (the singular form) as used by Matthew in telling of the evidence of our Lord's presence is not to be limited to a single event is clearly shown by Luke's account of the same circumstances, in which he uses the plural form of the word; and declares that these "signs" were to appear in the sun

and the moon and the stars; whereas Matthew abbreviates Jesus' prophecy by saying that the "sign" shall appear in heaven. Luke also says "these things" in referring to the happenings of the Lord's Day—See Luke 21:28, 31, 32.

Shaking of the Heavens

Clearly the "heavens" and the "earth" that are shaken and in distress at the time of the Master's presence, in the "day of the Lord" are symbolic; just as the "heavens" and the "earth" that passed away at the time of the flood were symbolic, not literal. What, then, are the "signs" that appear in these "heavens"? These symbolic heavens and earth, as we have already noted, are said to make up the cosmos, or arrangement of things by which the people are governed. This arrangement consists of two principal phases, the civil and the religious. Satan has been the prince of the present cosmos, or arrangement, and naturally the religious phase of his world is guided by the unseen powers of darkness; namely, the devil himself, and the fallen angels.

This powerful influence of false religion and superstition, emanating from Satan and the fallen angels, has found expression through the various nominal church systems of the world. In many instances the church has actually been united with the civil phase of the devil's cosmos, or world, but in other instances the influence has been more indirect. Thus, as the literal heavens exercise a powerful influence over the literal earth, so the symbolic "heavens and earth which are now" have similarly functioned down through the centuries.

But the time was to come, according to the prophecies, when the "heavens" would be "shaken," when the elements were to "melt with fervent heat," when the "earth also and the works that are therein," were to be "burned up." The "signs" in the "heaven" were to be the darkening of the sun, and the moon, and the withdrawal of the stars. Do world conditions today give us any clue as to the manner in which these various symbolic statements are to be understood? We believe so.

While the bright shining of the Lord's presence has for more than half a century been dispelling superstition and ignorance, hence measurably weakening the influence of nominal churchianity over the peoples of the earth, the definite shaking of

these "powers of the heavens" has been much more apparent since the end of the Gentile Times in 1914 than it was before that time. Since then, and largely as an aftermath of the World War which began at that time, the "heavens" have indeed been terribly shaken.

The church-state system of government is fast vanishing from the earth. The "stars" of this counterfeit heaven—the great religious leaders—have ceased to be recognized by the governments as guides in the policies they adopt. More and more the real rulers of the earth are leaving religion out of their scheme of things. Before 1914 it was different. Then nearly all the kings and rulers of the earth were glad to base their claimed right to rule on the idea that God had authorized them. With the German Kaiser, for example, it was "Me and Gott," but with Dictator Hitler, his successor, it is just "Me."

This godless attitude has already spread throughout the larger part of Europe. Recent developments in Italy, on the occasion of Hitler's visit to Rome, revealed the waning influence of the Pope even in his own country. And while religion is still given a measure of freedom in many countries, almost nowhere is it permitted to exercise any influence in the affairs of the civil governments; and in many places the church systems themselves are already actually being destroyed.

And it should be remembered that it is the "heavens . . . which are now" — Satan's heavens, not the "new heavens" — wherein these signs were to appear. The Gospel sunlight, and the typical moonlight of the Old Testament Scriptures have blessed and guided the true church down through the age, and indirectly have influenced the world in a small measure; but the heavens in which these will shine forth in all their glory will be the "new heavens" of the future, "wherein dwelleth righteousness."

As the "stars" of the present Satanic heavens, are the false religious leaders, may it not be, also, that there is a counterfeit sun and moon in these same heavens; and that all these are being darkened by modern and ever-increasing anti-religious trends the world over? With this thought in mind, it is very easy to see how the "powers of the heavens" are being shaken: in fact, they have been so fully shaken already that they have little or no

influence in the affairs of civil governments.

The prophecies indicate that these signs in the "heavens" were to play no small part in causing "all the tribes of earth to mourn"; but the mourning is said to be "because of Him" — the returned Lord. Christ's return, is, of course, the cause of conditions over which the tribes of earth mourn; but the conditions themselves are, at first, all that the people are concerned about. They see the time-honored institutions of the earth crumbling; they see the marching hordes of non-religion spreading themselves like a threatening storm-cloud over both the "heavens and the earth which are now," and they are filled with consternation and fear.

The false religious influence in the world that now is, particularly that of Papacy is represented in the book of Revelation as a harlot—a woman who has committed fornication with the kings of the earth by means of the church-state unions of the past. The Revelation picture shows the destruction of this woman; and in connection with her destruction there is a similar "wailing" as is shown to result from the "shaking" of the "powers of heaven." And this is as it should be, because both pictures represent essentially the same events, but from different viewpoints. Notice the Revelator's description of the final destruction of this symbolic woman, Babylon:

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more"—and so on to the end of the chapter.—Rev. 18:7-11.

The Sign In Heaven

Here, then, evidently, is the "sign," or the "signs," which Jesus said would appear in heaven.

and which was to be a further evidence of His presence. In brief, it is the overthrow of nominal churchianity as a ruling power in the earth; and finally, of course, its complete destruction. Even though it might have some revival of power its complete destruction is imminent. And how appropriate that this should be called the "sign of the Son of man"! Christ, and associated with Him, His overcoming church, will constitute the "new heavens" in the Messianic Kingdom arrangements; hence, the shaking of the present heavens, and their loss of prestige and influence among the people is seen to be the result of His coming and onward march as earth's new King.

The forces which bring about the fall of Satan's empire, in all its phases, are said to be under the leadership of the Lord—"The Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2:11.) Not only will the present heavens be fully shaken and removed before the onward march of this great army of the Lord; but the symbolic earth, also, shall "melt." Luke points out, that the signs of the Son of man appearing in heaven bring general distress and perplexity—"for the powers of heaven shall be shaken."—Luke 21:26.

The religious influence in government has always been a powerful factor in holding the people in restraint. There have been very few governments in the earth that have functioned entirely apart from some form of religion. Religious worship and devotion is the outward expression of allegiance to higher, or unseen powers; hence, the "heavens" of this "present evil world," as we have already noted, include the unseen spirit agencies over which Satan is the head—the devil and his angels. The religion has been false, because he has deceived all nations; nevertheless, through this medium he has been able to hold his empire together.

The wise men of this world, the princes and the kings of the earth, and the captains of industry, all realize the great importance of the religious factor in government. This is why there is today so much "wailing" about the great tidal wave of "atheism" that is sweeping over the earth. As the powers of the heavens are being shaken, these

leaders of the old-world system can see little but chaos ahead.

Nor is it difficult to see how the returned Lord is bringing about this shaking of the heavens—at least the visible part of the heavens. It has largely come about through the "increase of knowledge" of these "last days," the "time of the end." In a previous study, we noted Jesus' prophecy in which He referred to the bright shining of His presence. This bright shining, or turning on of the light, has already dispelled much of the darkness and superstition of the past, and will continue to reveal to the people that the creeds and dogmas of churchianity, both Catholic and Protestant, have no foundation in fact. A realization of this world-wide, as it has already been partially realized in many portions of the earth, such as Russia, will cause the loss of respect for the governmental systems that have flirted with these institutions of deception and superstition, and have been largely controlled by them, and they will be swept away.

"Heaven and Earth Shall Pass Away"

Luke's account of this development of events during the Lord's presence, says, "Heaven and earth shall pass away; but My words shall not pass away." (Luke 21:33.) Both the symbolic heaven and the earth composing the world that now is are to pass away. While from the standpoint of all but the Lord's people who understand the significance of present world events, this appears to be a dire calamity, a wrecking of "civilization," yet to us it is really a cause for rejoicing. To us it means that the Kingdom of God is nigh at hand, that "this generation shall not pass away, till all be fulfilled."—Luke 21:32.

Jesus added, "but My word shall not pass away." Evidently Peter was impressed by this statement, because, in telling us of the certain destruction of the present evil world, he says, "Nevertheless we, according to His promise, [which Jesus said would not pass away] look for a new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13.) These new heavens and new earth had been promised long before, through the Prophet Isaiah (Isa. 65:17-25) and both Jesus and Peter knew that this promise would be fulfilled.

The Revelator, in vision, saw the establishment of the new heavens, and the resultant glorious time

of blessings. (Rev. 21:1-4.) The Apostle Paul, in vision, also saw them. He said that he was "caught up to the third heaven, . . . and into paradise," which was his name for the new earth. (2 Cor. 12:2-4.) Thus God has made it certain that while the present symbolic "heaven and earth shall pass away" yet, according to His promise, which is sure to be fulfilled, there will be a new and better order of things—"wherein dwelleth righteousness," and peace and joy; and wherein "there shall be no more death, neither sorrow, nor crying, neither shall

there be any more pain: for the former things are passed away."—Rev. 21:4.

Thus while the storm "clouds" are hovering low in the present "heavens," and the thunders of God are shaking these heavens, and while these conditions are causing world-wide distress and perplexity and fear, watchmen on the walls of Zion already see these "clouds," and other phenomena of the "heavens" to be signs of the Son of man; and they, seeing these things begin to come to pass, can look up and lift

up their heads with hope and confidence, knowing that their deliverance draweth nigh.—Luke 21:28.

And in due time all mankind shall recognize the meaning of what at first, has caused them to mourn; and then they will be able to say, "Lo this is our God; we have waited for Him, . . . we will be glad and rejoice in His salvation." (Isa. 25:9.) This particular phase of the subject—the salvation of the world—we leave for our next study, which will be presented under the caption, "Every Eye Shall See Him."

The Day of Judgment

(Excerpt from *Watch Tower*, November, 1882.)

"God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained"—"Jesus Christ the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son." (Acts 17:31; John 5:22.)

The word judgment sometimes signifies merely the execution of a verdict, or decision reached, but it means in a fuller sense the *process of trial*, including also the decision or result of trial. The human race represented in its head, Adam, once stood on trial before God. It failed to prove itself worthy of life, and in Adam all were condemned, the penalty or verdict being death.—"Dying thou shalt die."—Gen. 2:17—margin.

Seemingly, Jehovah had forever sealed the final doom of His creatures, the trial being ended and they all condemned to death. But not so; He had thus condemned all through one representative (Adam), that He might have mercy upon all through another representative—Christ Jesus.—Rom. 5:19.

In due time Jesus was placed on trial as a second representative man. He was in all points tempted (tried) like as we are, yet without sin (Heb. 4:15). In His trial Jesus was a victor; He was thus proved worthy of life according to His Father's law. Then by giving Himself (His humanity) a ransom for all (1 Tim. 2:6), He purchased all of the fallen race from, or out of death. The object of the ransom was not to justify sin, nor to bring back the sinner to continue a life of sin, but to afford each an *individual* trial for life in hope that all, having had a taste of the bitterness of sin, might return to harmony and communion with God through Jesus, and live. It is for this reason that the world is to be judged *again*. They were tried and condemned once already through Adam, as we have shown, and a *second chance* for life comes to all the race through Christ Jesus—an *individual* chance.

The second judgment or trial of the race, unlike the first, will be an individual trial, when every man who dies shall die for his own sin and not for Adam's (Jer. 31:29, 30). This individual trial will be under

the most favorable circumstances, and will decide their final everlasting destiny. But before they can have such a trial, they must first be redeemed from the consequences of the first trial.

It should be remembered this Gospel age has not been the World's day of judgment, but the church's only. Only a small part of mankind have yet been blessed with knowledge sufficient for a full, fair *trial* as individuals. But we thank God that He has "appointed a day (period) in the which He will judge the *World* in righteousness"—fully and fairly, as our text affirms.

Our hearts rejoice with gratitude and praise as we realize the blessings to come to all mankind, when the knowledge of the Lord shall fill the whole earth, for all must have full knowledge in order to a full and righteous *trial*. God could have had the World's trial-day begin where ours did, (the church's) at Pentecost, but it pleased Him to permit six days of evil (six thousand years) to pass, and then to bring in a seventh day of rest from the dominion of evil (the millennium, or seventh thousand years), in which the World should have a more favorable individual trial under the reign of Jesus. All who will, may then have back all that was lost through father Adam's sin—human perfection of life and happiness.

The trial of the World when Satan and evil are bound (Rev. 20:2) will be less severe and the prize for which they will be running (a right to existence as perfected *human*, or earthly beings) will be less glorious than that for which we run. Theirs will be a gloriously satisfying portion, however, since the natural man cannot receive the things of the spirit, for they are spiritually discerned. What a loving and wise provision! All will be perfectly satisfied—they on the earthly plane, we on the heavenly.

When the World's trial (during the Millennial age), not only Jesus will be their Judge, but His Bride—the overcomers now being selected, then made *one* with Him, will sit with Him in the throne and judge the world, as we read: "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.)

The Christian Life

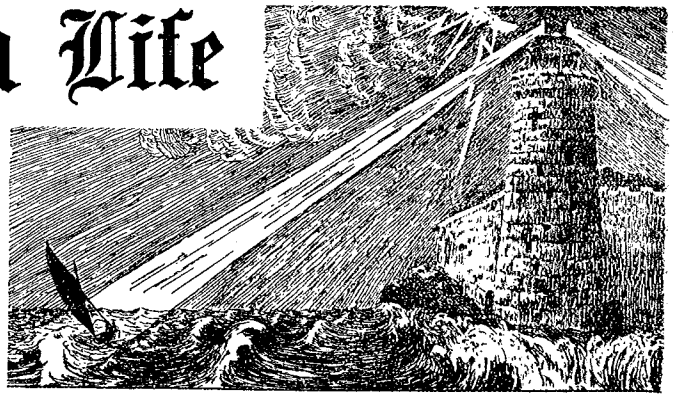
The New Name

An allegory of truth, setting forth the importance of a close walk with God and a constant employment of the means of grace, and also pointing to important matters relating to "the time of the end."

LOVE and Uncertainty were journeying along together, and it seemed strange that any kind of friendship should have existed between two such persons as these. But they were going in the same direction, toward the same goal; and, therefore, their main interests were held in common. Love indeed walked very buoyantly, and her face radiated the light of an inner peace and joy. Uncertainty, on the other hand, did not have the sprightly step of her companion, but moved forward as if the journey were much of a task and something from which she could not escape. The two are conversing most eagerly. Let us listen in upon their conversation.

"The thing that puzzles me," said Uncertainty, "is what makes you so sure of everything. It's one thing to believe in certain theories, but to be sure of them is quite another matter. Now I have had the truth for a good many years, and, to say the least, it is interesting. The Bible is a very unusual book, but it contains many statements that I find hard to put into practice. After all, we are in the world, and we have to live much the same as other people. There is no use in being fanatical, or in being over-confident. We just have to accept theories as theories and facts as facts. We can believe what we like, indeed, but we need not let the fancies of our minds govern our actions. I think it was the Apostle Paul that said, 'Let your moderation be known unto all men,' did he not?"—Phil. 4:5.

"Yes, he did," replied Love; "but he did not mean that kind of moderation which would be lacking in zeal, in fervor for the things of Divine promise, but that our demeanor towards others would be reasonable and gentle, not rough and uncouth. His meaning was, also, that we should not go too far in the demands we place on others. But you have spoken of assurance as being something of a doubtful quantity. Now I believe most fully in assurance. I simply could not go along and accomplish anything worth while if all in life to me were mere guess-work. Indeed, the very power of nature working around me teaches me the lesson of assurance; for nature manifests confidence in her operations, or something corresponding to confidence. The fact is, we are here in this world. There is no guess-work about that. And we are here for a purpose, just as everything



exists for a purpose; and there is no guess-work about that."

"Well, but—what is the purpose? You say that we are to glorify God? Now I ask the question in reverence, Why should God need to be glorified by such weak creatures as we are? If He is such a great, wonderful being as the Bible declares Him to be, how can you or I add to His glory?"

"While we can never add to the glory of God's person, there is a sense in which we can add to the glory of His government," responded Love. "When a king's subjects keep his laws, they honor him by so doing. In a certain sense, they add to his glory. In like manner, when we keep God's laws, we honor Him in our hearts and add to His glory in that sense. It isn't that God cares about this for His own sake, but He cares about it for *our* sakes, because He knows that nothing short of proper reverence for Him can lead us to that full and complete happiness sought by all His intelligent creation. God is not selfish; He is not an ego-maniac. On the contrary, He is philanthropic and altruistic in the highest degree. He wants you and me and others to have the very best possible, and He hands out His favors on the only terms upon which they can be received."

"I venture to say that every one has doubts at times," said Uncertainty. "Call to mind Peter who thought he believed in Christ; but, after all, how strong was his faith? He said, 'Lord, if it be Thou, bid me come unto Thee on the water.' In the first place, he couldn't be certain that it was the Lord; and in the second place, he didn't have faith enough to keep from sinking. Jesus said to him, 'O thou of little faith, wherefore didst thou doubt?'" Matt. 14: 28-31.

"Peter's faith was not very strong at that time," replied Love, "but he had some faith, and the Lord did not permit him to sink. Later on, Peter had a great deal of faith, for remember how strong and fearless he was on the day of Pentecost when he preached to the people. There was not the slightest doubt in his mind at that time. Had his mind been weakened by fears and doubts, he could never have become the great soldier of the cross that so unmistakably characterized him. And there were no doubts in the mind of the Apostle Paul, either. He said, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.'"—2 Tim. 1:12.

Doubting Castle

"Do you not remember the story of Doubting Castle in *Pilgrim's Progress*? Christian and Hopeful were going along very nicely on the narrow way that leads to life when they came to a path that ran almost parallel to the one they were on. However, this new path gradually diverged and led down to a beautiful meadow where the grass looked green and inviting and where flowers bloomed along the way. Now it seemed to them that they might as well take the easy path as the hard one, when both paths seemed to lead to the same goal, and so they left the straight road, although they had been commanded not to do so. They found 'By-path Meadow' a very pleasant place to be in. They saw blossoming shrubs and trees and flowers of various kinds. They wondered why they had not found it before. After a time, however, the languorous atmosphere caused them to become drowsy, so they sat down under a big tree to rest, and then they fell sound asleep, little knowing the danger they were in.

"Their awakening was a rude one. A great giant was shaking them. He carried them off to his grim castle. He gave them a terrible beating, leaving them almost dead; and they had plenty of time to regret their disobedience. O what terrible doubts now assailed them just because they had measurably gone back on their covenant of sacrifice, choosing the easier way! For they were now in DOUBTING CASTLE, and that is a bad place for anyone to be in. Those who escape from it are very fortunate indeed, but those who never get into it are still more fortunate. And if we follow the instructions of the Word of Truth, none of us will ever get into such a place. God does not want His people to doubt Him. He wants them to trust Him. Doubt never honors anyone. In order to honor persons in the highest sense, the best way, we must learn to trust them; and distrust rings the death-knell to true, respected friendship every time."

"You are preaching quite a sermon," said Uncertainty. "Well, perhaps I need it. There are so many things that one is required to believe. And yet some of the very things that some claim are necessary, others reject as being untenable and misleading. Now, for instance, you say that the Harvest of the Gospel age is continuing, while others claim that it ended in 1914. Whom shall I believe?"

"Carefully and conscientiously scrutinize for yourself and definitely determine which is true, which is correct," replied Love. "To think one thing today and another thing tomorrow, and swing back to the first belief the third day, is weakening to the character. A person hardly ever gets anywhere or accomplishes very much by such irresolution. Speaking of Reuben, his firstborn, Jacob's deathbed statement was, 'Unstable as water, thou shalt not excel.' (Gen. 49:4.) The Apostle Paul was a man of strong and resolute will. When he stood forth as an exponent of the law of Moses and persecuted the Christians, he verily believed that he was doing God service. Then, when he saw his mistake he didn't pursue a half-way course, but completely reversed

his former course of action and whole-heartedly devoted all his powers and energy to the cause of Christ. God told the Laodicean Church that because of lukewarmness, being neither cold nor hot, He could not use her as a mouthpiece of truth; and so, she was cast out. Luke-warm water is very insipid and unpalatable. God wants people of positive tendencies. In fact, persons of that description are the only kind He can use."

"Well, after all, you have not answered my question," replied Uncertainty.

"I'm sorry," said Love. "You see, I am so thoroughly convinced that the Harvest work is still being accomplished that I find it difficult to understand why others cannot be as fully and firmly assured of it as I am. Years ago, I attended large conventions and heard people from all the various churches of Christendom testify to the fact that they had come into the truth. Such testimonies, combined with fulfilled prophecy, convinced me that the harvest work was then in progress. But many things have happened since that time. The year 1914 came and went. It brought the great war. However, it did not bring the full end of the age. The question is, did the harvest work end in 1914, or is it still going on? Have we not the most positive evidence of the fact that the Lord is still gathering His people today? And if this is not part of the harvest work, what is it?"

"Well, there has been some talk of a 'youthful Worthy' class. What about that?"

"Jesus said nothing about such a class. Nor can I find any such class definitely mentioned in the Scriptures. Our Lord said that He would gather together the tares in bundles to burn them, and would gather the wheat into His barn. The wheat has been subjected to some very hard and trying experiences to be sure, but it is still wheat, nevertheless. Those who belong to this class are sincere in their consecration. Many strong and adverse winds have blown upon them, but the Lord is still dealing with them. They have entered into a covenant with the Lord, and He wants to see them make good. And we can be certain that He will complete this work of selecting and preparing His Bride before He undertakes to do any thing individually for the people of the world. Harvest work is of a totally different character and is not to be confused with the work of the Millennial Age. The great service to be rendered at the present time is to assist in gathering God's people unto Him, and helping toward their preparation for their future work of glory and honor. If we are faithfully doing this, we are cooperating with God. But the matter should not be deferred, for the indications are that the opportunity will not last much longer."

"Well, don't you think there is such a thing as over-emphasizing service? And might not so doing lead one into a trap and a snare of the Adversary?"

"I question if there is such a thing as over-emphasizing service. Service is a great and glorious thing. Take service out of life, and what is left but self-interest and selfishness? The great trouble is

that some persons have limited service to one line of activity. However, Jesus did not do so, for He served in many ways. He was keenly alert and eagerly sought opportunities of service. He said that He had come into the world to bear witness to the truth and to give His life a ransom for many, and this He did without ever swerving from His purpose. To be sure, He did not give out tracts, for no tracts were then available; but He used all the means then at His disposal; and surely He would do the same if He were here in the flesh today. He told beautiful parables relating to service, such as the story of the Good Samaritan, the Laborers in the Vineyard parable, and those about the pounds and the talents. Is not nature always serving man in some way or other? And what would become of us without such faithfulness on nature's part? There is no call for us to preach the doctrine of 'do nothing,' for the flesh is always ready to tell us to take things easy."

Causes of Uncertainty

"Well, you talk as though you knew all about it," said Uncertainty. "Sometimes that amuses me, sometimes it annoys me, and then again there are times when it makes me feel somewhat glad. But I'd like to ask you a question, and it is this: Do you think there is anything serious the matter with me that I cannot seem to have the full assurance concerning these things that you do?"

"Now that you have asked me the question," replied Love, "I'll try to answer it truly and honestly. My opinion is that you are living too close to the world. You go places and do things that are not expedient for a Christian to do."

"Surely you would not cut me off from all pleasure?" interrogated Uncertainty.

"By no means! Nor do I believe that the Lord wants to cut us off from all pleasure. Rather does He want us to direct our minds to the highest forms of enjoyment. The fact is, that when the world gets into the mind, the truth goes out of it. I feel sure that Jesus enjoyed the beautiful earth around Him, for it was His Father's earth, even though He found the human race so sadly blemished by sin. He called attention to the lilies of the field, to the grass, the birds, the sparkling water, and other things of the earth and nature. There are many things that the Christian can enjoy without absorbing the characteristics and nature of the world and its spirit. Then we should make our friends of God's consecrated people if we want to safeguard our position and be pleasing to the Lord. Jesus made close friends of all those who loved the truth and who desired to serve its interests to the best of their ability. We all cannot be Peters and Johns and Pauls but we all can be—in fact, must be—lovers of God, one another and His truth if we wish to be known as co-laborers together with Him. And He left us an example that 'ye should follow in His steps'—1 Pet. 2:21.

"Furthermore, my dear Uncertainty, I notice that you have been neglecting attendance at the meetings of the Lord's people. Why do you think the apos-

tle exhorted us to congregate together if it were not deemed necessary for us to do so? What is to offset the influence of the world, if we neglect the various means of grace?"

"I do not care much for testimony meetings," said Uncertainty.

"Well, if you do not like the testimony meetings, there are the Scripture studies that the friends have every week. Surely these are highly beneficial. Moreover, by so doing one can always learn something, for he is thus keeping in close touch with the Word of God. Pastor Russell considered the testimony meetings to be most helpful of all."

"Oh, yes, the friends get up and tell how much they love the Lord, when nobody knows whether they do or not. They just think they do; but when they are tried, tested, perhaps they fail. Then some just tell all about their troubles, as though no one had troubles but they themselves. They just seem to enjoy inflicting the friends with all their troubles, large and small, till it gives one the blues. Wouldn't it be possible to have a different kind of testimony meeting than the kind we now have?"

"Well," replied Love, "I believe there is a measure of truth in what you say. Now, for my part, I never talk about my troubles in a testimony meeting. But, perhaps, some of the brethren have no one in sympathy with them at home to whom they can tell their troubles, and so they feel that they can't resist doing this in the meeting. And as for thinking that we love the Lord, well, if we are firmly convinced that we do, surely there is no harm in saying so. This need not be in the nature of boasting, but should be done in all humility. The Apostle says, 'We love Him, because He first loved us.' (1 John 4:19.) The apostle was not boasting when he said that.

"Then, in a testimony meeting, we can tell of some helpful experience we had during the week, and scarcely a week passes but we have some such experience. Perhaps we met someone who listened to us while we spoke about the truth. Perhaps we met someone in trouble who did not enjoy the precious hope that we do, and we thanked God because He had so wonderfully favored us. And we certainly can say how much we love the Lord without boasting. Indeed, there must be much that we can say, for 'out of the abundance of the heart the mouth speaketh.' (Matt. 12:34.) If the heart be full of love and praise, it is bound to find some expression through the avenue of the lips."

"The Delectable Mountains"

"Why, what a beautiful view we have from here!" exclaimed Uncertainty. "Just look at that meadow stretching yonder, and those mountains in the distance! And look at that river winding, winding, like a bright ribbon of silver till it is lost in the distance! Oh, I love a view like this: it just lifts me up and makes those things of which you have been speaking more real to me. Let us stand here a few moments and feast our eyes on this wonderful panorama of hill and plain."

"By all means let us do so," said Love. "Don't you remember about the Delectable Mountains, those grand heights from which could be obtained a view of the promised land? And they reminded me of Mount Nebo from which Moses beheld the land of Canaan. But the leader of Israel was not permitted to enter into the desired country. However, it is different with us. At least, it should be different. We are called to enter into the land of Promise and we have every opportunity to make good in the journey thereto. Look far in the distance and behold that golden band along the sky."

"Well, Love," said Uncertainty, "after all, it is good to hear you talk. I fear that I have not been doing my best for some time. You have been so good to me all these years that I do sincerely love you, and I hope that you will try and bear with me a little longer. You have been my best friend, for you are always kind, and you do not cast me off when I say things, at times, that must hurt you."

"Thank you, Uncertainty," said Love. "Of course, you know that my love for you has not changed. I want to be with you to all eternity even as I am with

you now. And I want to call you by another name, and it is my wish that you bear this name in the future. It is the name ENDEAVOR, and I think you will prove worthy of it and try to live up to it."

"It is a very good name," said Love's friend, "and I will try to live up to it as worthily as possible. Oh, but you have been good! The Lord bless you and keep you! I do so want to be with you in the Kingdom above."

And, as the light of the Old World was fading in the west, the two friends still pursued their way. And soon God's glory in the Heavens bejewelled the great vault above. But Love and Endeavor knew that a new day would ere long break forth with all the effulgence and resplendency of A New Birth to the Earth, and that the great Sun of blessing and peace would then spread its radiance over all this new-born world. And they rejoiced to know that the long night of sin and sickness would soon be gone and that the glorious day of LIFE, LOVE, HOPE and ENDEAVOR would be a consummate reality.

The Evidence of Things Not Seen

"Now Faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1.



FAITH in the promises of God is one of the necessary fundamentals of the Christian life. The Epistle to the Hebrews seems to have been written for the very purpose of strengthening the faith of these wavering converts to Christianity; and in this 11th chapter of the epistle the apostle reaches one of his important climaxes by calling the attention of these Hebrew brethren to what faithful ones in the past had endured because of their faith in the promises of God. And, in his customary way, connecting Old Testament lessons in a practical way with the faith-life of Christians, the apostle adds, in the first verse of the next chapter, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus [the most outstanding of all examples of faith] the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1, 2.

The 11th chapter of Hebrews, even apart from its setting, is a remarkable piece of literature, but its value is enhanced greatly when studied in connection with the entire epistle. "Faith," says the apostle, "is the substance of things hoped for, the evidence of things not seen." But in what are we to have faith? By reverting to the first two verses of the epistle, we find the answer. In these verses the writer introduces his lesson by establishing the foundation upon

which all true Christian faith must rest. He says: "God, who . . . spake unto the fathers . . . hath in these last days spoken unto us."

In this statement, the apostle postulates the reason for Christian faith. It is in the fact that God has spoken, that the God who made promises to the fathers, has made certain, definite promises to us, that thus He has spoken to us, and is, therefore, dealing with us. It is much more than faith merely in the fact that there is a God. Christian faith must go much further than that. "Devils also believe, and tremble," the Apostle James reminds us. (Jas. 2:19.) Our faith must go beyond that of the devils—it must be a faith in the fact that the great and loving God of the universe has spoken to us, is dealing with us, is blessing us, and finally will reward us with a place in the Kingdom with His beloved Son, if we *continue faithful to Him*. "For he that cometh to God must believe that He is, and [also] that He is a rewarder of them that diligently seek Him."—Hebrews 11:6.

Blind Faith Not Enough

While the Christian is called upon to exercise faith in much that he does not understand, yet the foundation of our faith must be that of a certain understanding of God's purpose; a purpose that God Himself has revealed. While Abraham, for example, did not fully understand the significance of the devious ways in which God dealt with him, yet he did know that God had promised he should have a seed, and that, eventually, he would be given the land to which he went to sojourn. These were the promises which constituted the basis for his faith. In all probability, Abraham couldn't understand why God

required him to offer Isaac as a sacrifice, but he believed that God was able to raise Isaac from the dead if need be in order to fulfill His original promise. Yes, he trusted God for what he didn't understand; but there would have been no basis for this trust had God not spoken to him and made the promise of coming blessings through his seed.

And it is very much the same with the Christian. There are millions in the world today who believe that there is a God, and that this unknown God is in some mysterious way taking care of them, that He will reward them for good deeds, and punish them for evil deeds; but such a belief is not what the apostle is talking about in the 11th chapter of Hebrews. Nor is it this kind of faith by which we are justified. No doubt God has some pleasure in any person who can exercise a degree of faith in Him even though he may never have heard or understood His message; and, we can safely assume that all who now have but this limited degree of faith will, doubtless, in their "day of visitation," the more readily fall into line with the Kingdom provision for their blessing; but until God speaks and reveals His purposes and invites cooperation, there is no proper foundation for a living intelligent faith to walk with Him.

But when the God who spoke to the fathers through the prophets, speaks to us through His Son, then we have something real, tangible and definite upon which our faith can confidently and understandingly rest. When God speaks, He lets us know that He will test our faith by trials. And while we may not understand why certain experiences are necessary for us, yet we trust God, because we have learned to know Him. He has told us, even as He told Abraham, that He intends to bless all the families of the earth through a seed. He has told us, also, that if we are faithful we may become a part of that seed. To these promises we cling, believing that, while we do not understand just how, "all things [do] work together for good to them that Love God, to them who are called according to His purpose." (Rom. 8:28.) With this blessed assurance, we can sing,

"I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

—*Hymns of Dawn* (110)

Thus faith becomes the evidence, the conviction of things unseen; although faith itself, in order to be such an evidence, such a conviction, must be based upon something that is real, something that is more than imaginary or emotional, or a feeling, or a desire, or mere credulity. A real faith, an intelligent faith, a vital, moving faith, must be based upon the fact that God, the great Creator of the universe, has spoken to us, and has invited us to cooperate with Him in carrying out His purposes with respect to the reconciliation and blessing of the children of men. Paul went to great lengths in this epistle to convince the Hebrews that the God who had spoken to the fathers, had actually spoken to them through Jesus. If they could not be convinced once and for all of that fact, then they would continue to waver, to "let

them slip"; and would have need of "laying again the foundation of repentance from dead works." But if they could get this fact firmly established in their minds, then they would be fortified against all the opposition of the world, the flesh and the devil, and would be able to stand, yea to make progress, and would not be of those that "draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10:39.

"Through Faith We Understand"

The *Diaglott* translation of Hebrews 11:3 reads, "In faith we perceive that the ages [*aiones*] have been so thoroughly adjusted by God's Command, that not from things then manifest the things now seen have come to pass." Here, again, the Word of God is given its proper place as constituting the basis of faith. God spoke to the fathers, the "elders," and they believed, yet there was no evidence then apparent of the things which had been promised. But in Paul's day, there was *some* evidence, evidence which tended to substantiate faith on the part of those who were walking by faith.

So the apostle told the Hebrews that it was now possible, "in faith," to "perceive that the ages have been so thoroughly adjusted by God's Command, that not from things then manifest the things now seen have come to pass." That is, while there was nothing in the days of the prophets to indicate a fulfillment of God's promises, yet God's unalterable plan of the ages was being carried out, and in the apostle's day, some of its features were seen to be fulfilled. This, in turn, gives further assurance that the remainder of that glorious plan, which is backed up by the command of God, will also be carried out.

Now all this would mean nothing to our faith except upon the basis of our understanding. It was thus in the case of the Hebrews, hence the apostle called their attention to one after another of God's promises of the past, as well as the picture lessons of the Old Testament, in an effort to convince them that, in accepting Christ and becoming His followers, they were, indeed, cooperating with God in one of the progressive steps of His plan of the ages. Hence, they could have full assurance of faith that just as God had spoken to the fathers through the prophets, He now had spoken to them through His Son, whom He had appointed *heir of all things*.

Indeed, the Hebrews of Paul's day should have had even greater assurance than the prophets through whom God had spoken to their fathers, in that many of the things foretold by the prophets had now become a reality in and through Christ, the Messiah. True, the entire Messianic purpose was far from realized at the time Paul wrote this epistle, but a new age in the plan of the ages, had been ushered in. The Messiah had become the Redeemer, as pointed out in the types. His followers were being prepared for future joint-heirship with Him in His future Kingdom; and, as a further incentive to their faith and zeal, they now could look unto Jesus as an example, and be inspired by the same joys that were set before Him, joys which enabled Him to endure the cross and despise the shame.

"Faith Coming by Hearing"

"By faith," the apostle continues, "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." (Heb. 11:4.) It is difficult to realize how faith entered into Abel's offering more than it did into Cain's except as we take into account Paul's statement that "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) From this we would gather that although the Old Testament account does not so state—God must have revealed to Abel that an animal sacrifice was the kind He desired. Abel's faith in the matter, therefore, was manifested in his obedience to the word of God; and this was an obedience which afterwards cost him his life.

And how important it was to God that Abel exercise this obedient faith in His command, even as it is important that we give heed to the Word of God in order to be assured of God's full favor. From the human standpoint, it would seem to make little difference in what way Cain and Abel manifested their devotion to the Lord. Even today, from the human standpoint, it would seem to make little difference just how one would serve the Lord, or just what one believes concerning God and His plan; but it makes a big difference to the Lord. It did in the case of Abel, too.

God had already started to develop His plan of the ages. His command had already accurately adjusted the various ages and details of that plan, and He could tolerate no deviation from it. Already He had let it be known that the seed of the woman would one day bruise the serpent's head, and now He wanted to illustrate the manner in which that death-dealing blow to Satan and his works of sin and death, was to be brought about; namely, that it would be by virtue of the shedding of blood, even the blood of His own dearly beloved Son. Hence, the sacrifice of the fruit of the field would not serve the purpose; it must be a sacrifice involving the shedding of blood. This is what God required of Abel, and, believing Him, Abel obeyed.

Herein is a tremendously important lesson for us. It will not do to say that it doesn't make any difference how we serve the Lord, how our faith in Him and our love for Him is manifested. God has but the one plan, the one way to serve Him in this age, and those who enlist in His service must follow His instructions, must work according to the blueprints, according to the plan that has been so thoroughly "adjusted by God's Command." The moment we become too liberal in the matter of faith and practice, we are quite likely to discover, as Cain did, that while we are bringing as valuable a sacrifice, because it is not being offered by faith—it does not represent obedience to the divine instructions. Yes, many will say, "Lord, Lord," but later will find that God didn't recognize them because they did not do His will.

There is very little said in either the Old or New Testaments about Enoch. Jude, however, gives us sufficient information to warrant the thought that

God used Him as one of the holy prophets of coming blessings. Jude says that Enoch prophesied that the Lord would come with ten thousand of His saints, to execute judgment, etc. Evidently, then, God's voice was sufficiently plain and clear to Enoch to constitute a basis for his faith. In Genesis 5:22, we are told that "Enoch walked with God"—by faith and obedience, of course. There is always a special reward attached to special faith, and Enoch's reward was his translation "that he should not see death," and also, later, a share in the better resurrection.

As the apostle mentioned one after another of these faithful ones of the past, and reminded the Hebrews of the manner in which God dealt with them, and of the promises He made to them, they couldn't help but be impressed with the thought that the same God was their God, that the promises made in the past had to do with what God had spoken to them through His Son. And it should be even so with us today. We do not look upon Abel and Enoch and other worthy ones of the past so much as being characters of the remote past whom God dealt with in a manner entirely distinct from the plan in which He has invited our cooperation. Rather, they were co-workers in the same divine plan, inspired by the hope of the same glorious consummation of that plan. They lived and worked in a different period, and, therefore, had a different work to perform, but it was all part of the same plan. Enoch was told of the Lord's coming and of the future judgment work, and that is still familiar language to those to whom God has spoken today. Can we, then, expect to walk with God today, even as Enoch did, apart from faith in, and cooperation with that same plan of the ages?

The Ark of Noah's Day Prepared by Faith

The first great dispensational change in God's plan was due in the days of Noah. A flood was coming which was to destroy the "world that then was." (2 Pet. 3:6.) God's plan called for the starting of a new world, to be inhabited by the descendants of the pure Adamic stock of the old world. To carry out this purpose, He could easily have rescued from the flood, in a miraculous manner, as many as He deemed necessary for the purpose, without inviting Noah's cooperation. But God didn't choose to do it that way. No, He wanted to provide another exhibition of faith in His word, so He spoke to Noah, told him of the coming flood, and what to do in order to be carried through the flood into the new dispensation.

So it was by faith that Noah prepared the ark—faith in what God had said. This exercise of faith on Noah's part involved much hard work, and long years of patient waiting upon the Lord. Sometimes faith is thought of as merely giving mental assent to the truthfulness of what God says; but the faith that is real and vital is more than that. True faith, real Christian faith, is something that induces action. This is well illustrated in the case of Noah. If Noah had merely thanked the Lord for the information concerning the coming flood, and had done nothing about building the ark, he would have evidenced a

lack of faith. But instead of this Noah's faith worked. It handled and shaped large timbers for the ark—120 years Noah labored, all the while witnessing to an unbelieving world that God had spoken to him, and had told him of the impending disaster of the flood. Here, indeed, was faith in action.

In the New Testament very important lessons are drawn from the flood, and the experiences of Noah and others in connection therewith. This is one reason why it was so important that Noah's faith and obedience cause him to carry out the Lord's instructions concerning the building the ark, etc., so explicitly. Jesus said that as it was in the days of Noah, so it would be in the days of the presence of the Son of man. The world back there was almost entirely in ignorance of the import of the work then being performed and, of course, was but little responsible. Just so now, the world, even the nominal church world, is likewise largely in ignorance of the times in which we are living, and we *are* held accountable and responsible—responsible to Him for a share in the future kingdom, and responsible as God's witnesses in the world.

And how readily God's dealings with Noah and His promises to him are seen to fit in with the general plan. And, as we contemplate Noah's faithfulness in reponse to the voice of God, how it should stimulate our faith to thus realize that the same God has spoken to us, and has called us to participate in the same general plan. And with what force this lesson must have come home to the Hebrews to whom it was originally addressed! From chapter 10, verses 36 and 37 we get the thought that possibly part of the Hebrews difficulties lay in the fact that they were losing their patience waiting for the Lord to fulfill His promises. This is a common difficulty with many of the Lord's people; but how it must have encouraged the Hebrews to be reminded of the great patience of Noah through those long, weary years during which he was building the ark, and during which there was never a sign of rain—nothing at all to strengthen his faith in the fact that the ark would ever be needed. All Noah had was God's promise, but the Hebrews had the evidence of God's promise to Noah fulfilled. They had the sacred record concerning the reality of the flood which God said would come. As with the Hebrews, so with us, our faith should be strengthened by the knowledge that God who lived in Noah's time, is just the same today.

"By Faith Abraham . . . Obeyed"

Next in line the apostle mentions Abraham, the "father of the faithful." His observation of the operation of faith in the life of this beloved one of God is simple, yet full of meaning—he "obeyed." How little of real faith would have been evidenced in the life of Abraham had this quality of obedience been lacking. As in Abraham's case, even so with all with whom God deals, the basis of his faith and obedience was the fact that God had spoken, that he was "called of God." God made a wonderful promise to Abraham, even as He has made wonderful promises to us, but promises alone mean little except as those

to whom they are made obey the call that is always associated with them.

Hand in hand with the promise of blessing to all the families of the earth, came the call, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee." (Gen. 12:1.) How similar has been our experience! We heard of God's plan, a plan to bless all the families of the earth through "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," to realize that God was calling us, yes, saying to us, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him."—Psa. 45:10, 11.

This has been our experience; and it was doubtless the experience of the Hebrews. In chapter 3:1 of the letter to the Hebrews, Paul reminds them that they had, indeed, been called to a heavenly calling, invited to start out toward a heavenly Canaan, so to speak. And they had started. They had started with enthusiasm. They had started at great cost, taking joyfully the spoiling of their goods. But, like Abraham, they needed patience, that after having done the will of God in obeying the call, they might continue to obey the voice of God, and finally receive the fulfilment of the promise.—See Heb. 10:32-36.

How long it was after Abraham first heard God's call before he entered into the land of promise! In fact, he never did actually inherit the land—that must wait until the resurrection. But God had promised, and God's promises are sure. On this promise of God Abraham pinned his faith, on this the Hebrews were to pin their faith, and on this we must pin our faith. God's plan is the same today as it was when that wonderful promise was made to Abraham. There is one point of progress, however. God promised Abraham that there was to be a "seed," and to us He has promised that if we are faithful we may be a part of that seed.

The underlying principles of the plan remain the same, and because of this we are assured that God has spoken to us. How little chance Paul would have had to convince the Hebrews that God, through Jesus, had spoken to them, had he undertaken to preach another gospel to them, or had he tried to tell them that all of God's plans had changed since the time of Abraham and the other prophets; that the "new light" then due was so much better than that old light that it was necessary to discard all those things which they formerly had believed. Thank God this is not the way He deals with His people. Thank God for His divine commands whereby the ages and other features of His plan have been definitely adjusted, so that each part thereof bears an important relationship to every other part, and that knowing the main purpose of that plan as it was revealed to Abraham, we can now have confidence that God has spoken to us, because we have tuned in on the same glorious theme song of the ages.

The Reproaches of Christ

Although the man Christ Jesus had not yet come to earth in Moses' day, nevertheless, so definitely was God's plan back there the same as it was in Paul's day, Paul speaks of Moses as suffering "the reproach of Christ." This expression, of course, does not mean that Moses was a follower of Christ, in the sense of walking in His footsteps and partaking in the sacrificial suffering as one of His body members. It simply conveys the thought that Moses' sacrifice and sufferings, resulting from faithfulness to God's promises were really reproaches of Christ, the Anointed of God, the Messiah, reproaches that have come upon all, in every age, who have been loyal to God's Messianic purpose.

Moses' example should have been very encouraging to the Hebrews, because they, too, had endured much suffering as a result of their espousal of the Messianic cause. This suffering on the part of the people of God will continue until the time comes when "the rebuke of His people shall He take away from off all the earth." (Isa. 25:8.) Until then, the Hebrews were to realize and we, also, are to realize, that the way of faith—faith in the promises of God—is a hard way, a way of suffering and trial, a way of sacrifice and privation. And we are to realize too, that if we do not have experiences of this kind, if our loyalty and zeal as followers of the Master are not sufficient to result in such experiences, such trials and testing, then we may question if there is not something the matter with our faith.

"And what shall I more say?" concludes the apostle, "for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life

again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Hebrews 11:32-40.

What a powerful argument! If those ancient worthies, with much less incentive than we, could endure such hardship because of their faith in the promises of God, ought we not be able to demonstrate more fully our faith in God's promises? God has provided "some better thing" for us, than He did for them. They are to be in the earthly phase of the Kingdom, while we, if faithful, will be in the heavenly phase; yet when lesser trials come upon us than were endured by them, we sometimes become discouraged and bewildered, and wonder if God is still dealing with us.

Brethren, let us fully *realize* that being Christians is much more than merely understanding how to rightly divide the Word of truth and rejoicing in the harmony of the Scriptures resulting therefrom. It means a real vital, active faith in these beauties of the divine plan, a faith that impels obedience thereto—an obedience that will lead us into the service of God where we will be subjected to trials, to persecutions, to weariness, to the sacrifice of time and energy and of means, of prestige, and finally of everything that we have and are. Let us, therefore, be encouraged by "looking unto Jesus" who walked this way before us, and who, for the joy that was set before Him through the promises of God, was enabled thereby to endure all things. Let us, then, run faithfully even unto the end.

The Wilderness Journey

God's dealings with the Israelites in the wilderness as typical of things to take place in connection with the church of the Gospel Age. God's wonderful divine providence manifested in His care of His ancient people and of His people today.



ONE of the most interesting stories of the Old Testament is that of the wanderings of the children of Israel in the great wilderness of Arabia for forty years. That their experiences were mainly typical is borne out by the Apostle Paul who says, "Now these things were made types for us, in order that we might not be Cravers after Evil things, even as they craved."—1 Cor. 10:6, *Diaglott.*

The Israelites had been called out of Egypt. They were to leave all matters of guidance and care in the hands of Him who called them out from Egypt. They were practically defenceless, being untrained in the use of arms. They had to travel through a desert where they might be ravaged by plundering tribes having no law forbidding such practises. However, they were God's concern and He it was who accompanied them on their journey, and that was the secret of the eventual success of their venture.

After they had crossed the Red Sea, a three-days journey to Marah, where they found that the waters were bitter, brackish and not fit to drink. This incident supplied a test for their faith, for they were suffering greatly from thirst. It was a discouraging situation, and they had not yet learned to trust God notwithstanding all that He had done for them. So a great cry of despair went up from the people. Bitterly did they complain to Moses about the waters.

No doubt they thought that if this was the best that God could do for them, then certainly they were very poorly off. What a blessing it was for them that Moses, at least, had faith in God and in His purpose for them as His people. He knew where to go for help, and that was straight to the Lord Himself. The problem was anything but difficult to God. He simply pointed out a tree to Moses, which cast into the impure waters, sweetened them, thus making them all that could be desired.

And what lesson does this afford to the New Creature? At the time of the first advent of Jesus, God's truth for the people was contained in the law given to Moses at Sinai. Now while the law itself was good, it had become brackish in the sense that no one could gain life by means of it. The Apostle Paul said, "The commandment which was ordained to life, I found to be unto death." (Rom. 7:10.) Was there any remedy for this condition of things? Yes, there was a remedy and that remedy was to be found only in that special tree which was the cross of Christ. While the law condemned, the cross justified; or, as the apostle expressed it, "There is, therefore, now no condemnation to them which are in Christ Jesus." (Rom. 8:1.) And, "Being justified by faith [in Christ, by virtue of his death on the cross and his resurrection], we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) Apart from the death of Jesus on this tree, therefore, the church could not gain life now, nor could the world gain it during the Millennial age.

The next experience of the Israelites was at Elim. Here there were twelve springs of good water and seventy palm trees. It was a real oasis in the desert, and must have proved highly enjoyable. And this, too, is true of the experience of the Christian. For him, the way is not all difficult and hard. To be sure he has trials, but then there are also compensating joys and blessings. The twelve springs at Elim may serve to illustrate the apostles of Christ, through whom the Lord has caused to come to us the crystal waters of truth, and the seventy palm trees may illustrate the seventy disciples whom the Lord especially commissioned and sent out to do His work.

Manna in the Desert

While it is said that the desert through which the Israelites passed had sufficient herbage for their cattle, and produced an abundance of snails of an immense size, which were considered a great delicacy, the diet became very monotonous. We all like some variety in our food, and we can have a certain sympathy for the people in craving some of the juicy meat they had enjoyed in Egypt. Travelers in wild places tell us that the thing they crave most is bread, for while they can generally kill enough game to sustain them, the craving for something made from flour is very great. Well, God knew how it was with the Israelites, and so He sent them a kind of food that lay all over the ground like hoar frost. And when the people saw it, they said, "Manna?" (What is it?) And accordingly it was thereafter known by this name. The people could grind it into flour and make bread of it, and, also use it in various ways.

The manna was gathered every morning, and was not to be kept over till the next day. Some, however, disobeyed this command, only to find that the manna thus stored away had become corrupt and had bred worms. On Friday, because the Sabbath was the next day, the people gathered enough for two days, and it did not spoil. On the seventh day some of the people went out to gather manna and found none.

As God fed His people in the wilderness, even so He feeds His people today. "Man shall not live by bread alone," said Jesus, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) As the children of Israel gathered their manna every day, so likewise do the children of God today. We know that when Jesus was on earth, He understood the Word of God perfectly. The Word of God is compared to various things. Paul calls it a sword, but perhaps the finest thing to which it is likened is food, for without food it is quite impossible for us to live.

So then, daily we gather a portion of the food provided by our Lord. Daily we desire to hear what He has to say to us. To be sure, we have heard it before, and so also, we have eaten bread hundreds or thousands of times, and yet we are glad to have it again when our appetite is good. We do not get tired of hearing our dear ones say that they love us, for that is a kind of food for our hearts. Neither then, should we become tired of hearing God say that He loves us, as He speaks to us through His Word. Indeed, there is nothing else quite so sweet as the assurance of His love, for this assurance has many vitamins and many nourishing qualities that build us up in the faith and make us spiritually strong.

There was nothing injurious in the manna that God provided. God never gives anything poisonous to His people. Some persons have become seriously sick from eating what was thought to be mushrooms but which proved to be toadstools. In fact, such a mistake may even result in death. So we must be particular as to what we eat, that we do not take food from the devil's table, for it may prove highly injurious. We are always safe at the bountiful table that God has set for us, and we can feast there assured that every necessary element for our spiritual growth and development will be supplied.

Water from the Rock

Water was a great scarcity in the wilderness, although it is a vital necessity for the maintenance of life on this planet. The people of Israel simply had to have it in order to live. They began to murmur because of a lack of the precious liquid. They even threatened to stone Moses, for they seemed to consider him responsible for their difficulty, and the Lord promptly gave him instructions what to do. He told Moses to take his rod and go to the rock in Horeb, and in the presence of the elders of Israel to smite the rock. The result was an abundance of water, and no doubt it was cool and refreshing to their dry and parched palates.

It seems impossible to exactly determine the number of the host of the Israelites. Some Bible com-

mentators have gone so far as to place it at over two million all told. This however, would seem to be an excessive estimate. In Numbers we are told that there were six hundred and three thousand five hundred and fifty persons from twenty years old and upward able to go to war. This number excludes the Tribe of Levi, who were not numbered, and those under twenty, both male and female. Apparently, the women were not included in this census of Israel made by Moses and Aaron. Some commentators claim that the word "thousand" should be translated "families". However, there are certain inconsistencies and incongruities in such a method of calculating the host of Israel. We can be assured, however, from all the Scriptures and records available to us that the number of Israel must have been considerable. And this great host naturally would require a most copious supply of water. For such a large number of people an ordinary well would amount to nothing. But when God gives water, it is just as easy for Him to supply an enormous quantity as it is to supply a draft for a thirsty soul. No doubt when He provided the water for Israel, it was a bountiful supply and not merely a scanty one; for God is not a stingy giver. Call to mind the incident of the loaves and the fishes for the multitude—was there not much left over after all had been fed?

Jesus not only compared the truth to bread, but He also compared it to water. He said, "I am the bread of life: He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." (John 6:35.) In regard to natural water, He said to the woman of Samaria, "whosoever drinketh of this water shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13, 14.) Then too, the rock that was smitten represented Christ Himself, and ever since the smiting occurred over nineteen centuries ago, the water of life has been available to all the thirsting ones who have been called to follow Him through this wilderness of sin.

God's Law of Righteousness

In the third month after the exodus, the Israelites came to Mount Sinai, where the Law was given to Moses. This was one of the greatest events in the history of that nation and, for that matter, in the history of the world, for the Mosaic Law has been the basis for many of the best laws of which the world can boast. Jesus summed up the law as man's love for God and his love for his neighbor; for love fulfils the very spirit of the law, which was the great desideratum pronounced by Jesus Himself. The first Commandment explicitly sets forth that an Israelite should not put anything before or in place of God, nor that he should seek, in any way, to belittle, in the eyes of others, the sovereign authority of Jehovah. From time to time God punished violations of His law by permitting the children of Israel to suffer defeat at the hands of their enemies, and, in various other ways, to become humiliated. This law was not given to the world, but to the Jewish people alone.

A similar law to that first one given to the Jews, applies to the Christian. The Lord says to His pro-

spective followers, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18.) When one consecrates to the Lord, therefore, he covenants to put God *first* in his life. And by thus putting God first in his life, he must of necessity put the Truth first also. He who belittles the truth belittles the God who gave it. That is to say, the attitude of such a person is a God-dishonoring one, in so far as God can be dishonored by a human being. He who puts something else before truth is actually putting something else before God. Though he may not realize it, he is an idolater if he has set up in his heart and mind something else in the place of God. The first part of the Law relating to God is of primary importance, both to the Jew and to the Christian.

The second part of the Law related to one's attitude toward his neighbor. And this too, has a bearing on the Christian's consecration. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) "By this shall all men know that ye are My disciples, if ye have love one to another," said the Master. (John 13:35.) "Love . . . doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."—1 Cor. 13:5.

Let us consider some of the special clauses of the Mosaic Law: "Thou shalt not raise [margin, 'receive'] a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak [margin, 'answer'] in a cause to decline after many to wrest judgment. Neither shalt thou countenance a poor man in his cause. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. . . . Also thou shalt not oppress a stranger: for ye know the heart [margin, 'soul'] of a stranger, seeing ye were strangers in the land of Egypt."—Exodus 23:1-9.

And how beautifully all this accords with the teachings of Jesus. When the Pharisees found fault with Him for doing good on the Sabbath, He asked them whether it was right to do good or ill on the Sabbath; and, moreover, if a man saw that his neighbor's ox or ass had fallen into a pit on the Sabbath day, would he not take him out? "And if any man will sue thee at the law, and take away thy coat [by sentence of the court], let him have thy cloke also," said the Master. "Give to him that asketh thee, and from him that would borrow from thee turn not thou away."

And then Jesus transcends the Mosaic law in His grand exhortation: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully

use you, and persecute you; that ye may be the children of your Father which is in heaven: . . . Be ye therefore perfect, even as your Father in heaven is perfect."—Matt. 5:40-48.

Mount Sinai and Mount Zion

The Apostle Paul draws a comparison between the events that took place at Mount Sinai and certain events of the Gospel Age. He says, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12:18-24.

Here the Apostle compares Mount Sinai with the divine Kingdom. As the Israelites beheld the literal mount, saw the lightning and all the fearsome sights and heard the thunder, and all the sounds that accompanied the giving of the law, even so the Christian has approached unto the symbolic mount or Kingdom. He knows from the Scriptures that the establishment of the Kingdom of God will be preceded by "voices, and thunderings, and lightnings, and earthquake," [shaking of society] and "a great hail." (Rev. 8:5, 7; 16:21.) He can see all these things through the eye of faith by means of prophecy, and that they are to take place before God's law is to be given to the world.

Then the Apostle goes on to say (Heb. 12:25-28): "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Haggai 2:6, 7.

The things that need to be shaken are many. The governments of the world all need to be shaken for they have much oppression, corruption and injustice.

With their various policies and expediences for selfish ends that tend to strife and suffering, how can they bring order out of chaos and help suffering humanity? The great industrial corporations also need to be shaken for many of them are greedy, heartless and selfish. All the false, God-dishonoring religious systems need to be shaken until they fall to rise no more. The only things to be left intact are those things that cannot be shaken. The truth cannot be shaken; neither can the principle of righteousness. The love divine, real faith, and hope cannot be shaken. The cross of Christ that means so much to the Church and the world cannot be shaken, for it "towers o'er the wrecks of time," and will continue to tower o'er all the earth in the age to come, already dawning.

The Apostle intimates that it would be a very serious thing for us to refuse Him that speaketh from heaven. Verily He has spoken to us very clearly in the plan of the ages and in revealed and fulfilled prophecy. God speaks to us today through all the signs of the times. There is no need for the sincere and honest-hearted to question His voice and the mighty verities set forth in His Word of truth. The "kingdom that cannot be moved" is the portion of those that love Him supremely. These can see the shallowness, and undesirability and vanity of the world and wherein it has failed, and that failure is seen to have been in not taking God into its councils, and not coming under His great law of righteousness. They can appreciate, also the fact that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit; without partiality and without hypocrisy," whereas that which passes for wisdom in this world is corrupt and quite lacking in the elements of peace. Verily, "the world by [its] wisdom knows not God."—Jas. 3:17; 1 Cor. 1:21.

God's Tabernacle

One thing of great interest to Christians is the tabernacle that the Israelites erected in the wilderness and carried about with them from place to place. All the directions for the building of this structure were given to Moses by the Lord, and they were very explicit. The reason for this is that the tabernacle was to be a kind of type of things to take place in the future. This is proved by the Apostle Paul's statement in the 9th chapter of Hebrews. From this statement it is plain that the High Priest of the Jewish tabernacle was a type of Christ, and the tabernacle itself a type of the special relationship to God enjoyed by the church during this Gospel Age. His words are, "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building . . . by His own blood He entered in once into the holy place," etc.

It is also quite clear that the sacrifices offered in the tabernacle were typical. The sacrifices of the great Day of Atonement pictured the sacrifices of Jesus and the church. Of these we shall have more to say in a future article.



International Sunday School Lessons



DEBORAH: EMERGENCY LEADERSHIP

July 17—Judges 4:1-9, 12-14

1 And the children of Israel again did evil in the sight of the Lord, when Ehud was dead.

2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shalt not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from

mount Tabor, and ten thousand men after him.

GOLDEN TEXT: Who knoweth whether thou art come to the kingdom for such a time as this?

—Esther 4:14.



WHEN the Israelites forsook the ways of God, He gave them over to the power of their enemies. At least, He did not fight for them, and so they met with defeat; but when they repented and cried to Him for help, He espoused their cause and came to their assistance. God can use any instrument by which to effect His purposes, and on one occasion He appointed a woman as Judge of Israel. She is believed to have lived in a very simple manner and to have been faithful to her calling.

Sisera was a man of resources and was experienced in leadership. He possessed nine hundred iron chariots, which was a formidable force, for these were handled by skilled warriors; but we have learned that human strength is nothing in the sight of God, who has all the artillery of heaven at His command. If God told the Israelites to fight, then there could be no question about the issue; for God knows no defeat in any enterprise that He undertakes.

Deborah sends a summons to Barak, and reminds him of the Lord's command that he go to mount Tabor with ten thousand men. Sisera was not afraid of Barak and his army, but on the contrary, thought that an easy victory was within his reach. He probably thought that there was no danger from a people that he had already harassed and scattered. He did not reckon on the Lord God of the Hebrews. Here, indeed, was an unknown quantity, that did not fit in with his calculations. Verily, the world never does count on God, but always reckons without Him. And it is for this reason that the world is bringing upon itself great trouble at the present time. Perhaps Satan thinks that he will win the victory again, just as he has done so many times. But the book

of Revelation says, "These shall make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of Lords, and the King of kings."—Rev. 17:14.

God's people need have no fear of the enemy, for they are operating not in their own strength but in the strength divine. The last mighty conflict between good and evil is soon to take place at the close of this Age, and evil will be overthrown by the Lord of hosts. The Kingdom of Christ will gradually efface sin, sorrow and death from the earth. However, before Christ's Kingdom shall have been fully established, a great "time of trouble" will shake to pieces the nations and the systems of men.—Dan. 12:1; Matt. 24:21.

Barak's name is said to mean "brightness" or "lightning." He certainly fell upon the enemy like lightning, and his victory meant deliverance for his people. Likewise, when Christ wins the victory predicted in the Bible, the whole world will enjoy deliverance from Satan's rule; for then the great adversary of righteousness is to be bound and cast into the bottomless pit for a thousand years, that he may deceive the nations no more. What a glorious time that will be!—Psa. 46:5; Mal. 3:16, 17; Rev. 2:26, 27; 3:21; 19:14-16.

"We hail thy bright beams, O morn of Zion's glory!

Thy blessed light bursts on our sight; O hail, happy day!

Fair Beulah's fields before us rise, and sweetly burst upon our eyes The joys of Paradise! Oh, hail, happy day!"

QUESTIONS:

Outline God's method of dealing with the Israelites. Was He always ready to assist them when they repented and cried to Him for help?

Tell the story of the lesson.

Does the world reckon on God or without Him? What is bringing great trouble on the world today?

Just how will the world's deliverance be accomplished?

What Bible texts prove that God is with His people today?

GIDEON: FOLLOWING GOD'S PLAN

July 24—Judges 7:4-7, 15-23

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men but all the rest of the people bowed down upon their knees to drink water.

7 And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned unto the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord and of Gideon.

19 So Gideon and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, hands, and the trumpets in their right hands to blow withal: and they and held the lamps in their left cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled.

GOLDEN TEXT: Have not I commanded thee? Be strong and of a good courage.—Joshua 1:9.



THE story of Gideon's success gives another example of the Lord's remarkable dealings with His people. Thirty-two thousand men seemed a small number to march against a hundred and thirty-five thousand; (Judges 8:10) yet the Lord considered these too many; for He did not want the Israelites to vaunt themselves and think their own strength had given them the victory. So those who were fearful and had any doubt as to the issue of the conflict were sent back home. Still ten thousand were left, and the water test culled out all but three hundred of these. In the left hand they held a pitcher containing a light or torch, and in the right hand, a trumpet. They came upon the enemy suddenly in the night, and caused such a confusion in the camp of the Midianites that a complete victory was gained.

The story of Gideon has features of a pictorial or typical character. In the antitype the water which was lapped by the chosen three hundred, represents truth. While drinking of this water today, God's people should be in an attitude of preparation, on the alert, and not spiritually prostrate. Also, they should be able to see what they are drinking, and not swallow what purports to be the truth, blindly. God wants His people to act intelligently, and to know just what they are doing and why they are doing it. Then His soldiers are to break their pitchers (their earthen vessels,

their bodies) in the divine service, and let their God-given light shine out. Also they are to fulfil the command to blow the trumpet, for the Lord through His prophet said, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain."

While Christians do not fight with carnal weapons, they do fight with the "sword of the Spirit, which is the Word of God." (Eph. 6:17.) They cry, "The sword [Word] of the Lord [God], and of Gideon [Christ, the Captain of their salvation]." They have no doubt in their minds as to the ultimate issue of the conflict. The Truth relating to this transition period will cause the enemy to become confused, and that is what we see is happening today; for confusion of thought and action is becoming general throughout the world. Civil strife and rebellion of one kind or another is the order of the day until that time shall come when "every man's hand will be against that of his neighbor." (Zech. 14:13.) Gideon's army was not great in numbers, but it was great in the strength of the Lord. The truth is shining out with great resplendency and power for those whose eyes have been opened to discern it. The Lord has come to rout the enemy and to take over the kingdoms of this world, so that, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Psa. 72:8.) It is a wonderful privilege to belong to His army at the present time.

QUESTIONS:

How did God encourage Gideon? How many men had this leader at first?

Why did the Lord consider this host too many? How did He reduce them?

What was the water test?

Explain the antitypical significance of the facts of the story.

Who constitute Gideon's army today? When and how will the victory be gained?

SAMSON: STRENGTH AND WEAKNESS

July 31-Judges 14:5, 6; 15:11-14; 16:15-21

14:5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

15:11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burned with fire, and his hands loosed from off his hands.

16:15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

GOLDEN TEXT: Be strong in the Lord, and in the power of His might.—Eph. 6:10.



HE story of Samson is a most interesting one. Had it not been for certain weaknesses of character, this man might have rendered the greatest imaginable services to his country. Previous to his birth, an angel of the Lord had appeared to the wife of Manoah, assured her that she would have a son, and that he was to be a Nazarite throughout life.

A Nazarite was one especially consecrated to the Lord. His hair was not to be cut, and he was not to drink wine. And in the case of Samson, this command also applied to his mother.

The men of Judah—three thousand of them—went up to take Samson to deliver him to the Philistines, for the latter had a heavy account to settle with him. Samson allowed himself to be bound and taken into the presence of the enemy. Then he broke his bands and seizing the jawbone of an ass, he slew a thousand men. He was a dangerous man where the enemies of his country were involved, for he was mighty in the strength of the Lord. While he maintained his Nazarite vow, no man or number of men could stand up against him.

But Samson was seduced, as many another has been seduced, from that day to this. He had no business to take up with a woman who was a foreigner. Nor could he expect fair dealing at her hands. He tried to put her off, but she was determined upon success in what

she had in mind. She kept at him till she wore out his resistance; and, foolishly, he told her his great secret. She lost no time in making use of the secret of his great strength which he had disclosed to her and, accordingly, had a man shave off his hair, and then his wonderful strength was gone. He was at the mercy of his enemies, who put out his eyes and set him in a prison, there to grind corn.

The strength of the Christian lies in his consecration. While he does not literally wear long hair, he is different from his fellows in that he is thoroughly committed to the will and purpose of God. So long as he keeps his consecration vows, he is strong in the Lord and in the power of divine truth; but if he falls a prey to the allurements of the world, or permits the cares of this life and the deceitfulness of earthly riches to wean him away, his spiritual strength ebbs away. In so-called Christendom there are many weak Christians by reason of this fact. While they profess to believe in the Bible, they have been overcome by the worldly spirit. They have formed a wrong alliance, for "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Matt. 6:24.

A teacher once said to a friend, "My chief work in life is to teach school." The friend replied, "You are a consecrated man, and your chief work in life is to serve God so well that you 'will make your calling and election sure.'" And the words made a lasting impression on the young man's mind. God wants Samsons doing His work today—men and women strong in the Lord's strength and having no fear of the opposing hosts of the enemy.

QUESTIONS:

What do we mean by the statement that Samson was a Nazarite?

Tell of some of the incidents in the life of Samson.

What led to Samson's undoing?

What is the secret of the Christian's strength? And how can this strength be maintained?

Wherein lies the chief danger to the follower of Christ today?

RUTH: ADVENTUROUS FAITH

August 7—Ruth 1:6-18

6 Then she arose with her daughter in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord visited His people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return to the land of Judah.

8 And Naomi said unto her daughters in law, Go return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9 The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also tonight, and should also bear sons;

13 Would ye tarry for them till they were grown? Would ye stay for them from having husbands? nay my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

GOLDEN TEXT: Thy people shall be my people, and thy God my God. Ruth 1:16.



BECAUSE of a scarcity of food in the land of Bethlehem-judah, Elimelech and his wife Naomi left their own country and went to seek their fortunes among the Gentiles in the land of Moab. In so doing they were leaving their own people, which were God's people. They were going among idolaters, which was a dangerous procedure both for themselves and for their children. Had they stayed at home they might have had more hardships there, but they would have shown a greater trust in the Lord, and would have retained their association with other Israelites.

In the foreign country, however, they did not escape trouble. While they may have found a more ready means of sustenance there, other difficulties arose that far outweighed these advantages. Ere long Elimelech died. His two sons married heathen wives, and then the sons died. Naomi now began to feel that circumstances were against her, and upon learning that food there again was plentiful, she decided to return to the land of her fathers. She took affectionate leave of her daughters-in-law; but one of them, Ruth, refused to leave her, giving utterance to words of entreaty that are superlatively beautiful. She said, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."—Ruth 1:16,17.

Ruth's words upon this occasion remind us of certain words found in Psalm 45. Evidently this portion of Scripture prophetically applies to the Church. The exhortation is, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the

King greatly desire thy beauty: for He is thy Lord; and worship thou Him." Here the prospective bride of Christ is referred to as the King's [God's] daughter. The thought evidently is that those who wish to be of the Bride class must give ear to the voice of the Lord speaking through His Word of truth. Then they must forget their own people—the people of the world—in the sense that they no longer live to please these people, but now live for the higher, superior things. Then they must also forget their father's house [the world—the house of father Adam and his family]. And the King will greatly desire the beauty that is now being developed in them; for He is their Lord, and will look after their best interests.

In the Book of Revelation, we read, "the marriage of the Lamb is come, and His wife has made herself ready." (Rev. 19:7.) The making ready for that wonderful event is in the present life-time. The Psalmist says, "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework [fine adornments of character]: the virgins her companions that follow her shall be brought unto Thee."—Psa. 45:13, 14.

Ere long the door of opportunity for becoming a member of the Bride class will be closed, and the "wise virgins" will go into the heavenly Kingdom to participate in the marriage feast. And that banquet will fully compensate for all the toils, difficulties and tribulations of the present time.

QUESTIONS:

Was it a wise move for Elimelech and his wife to go to a foreign land?

Tell the story of what took place in the land of Moab.

Quote from the 45th Psalm words similar to Ruth's, and explain them.

What preparatory work has the Bride class to do on this side of the veil?

What is the chief qualification of this Bride class?

THE RELATION OF TEMPERANCE TO CHARACTER

Aug. 14—Prov. 4:10-23;
1 Thes. 5:6-8.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest thy steps shall not be straitened; and when thou runnest, thou shall not stumble.

13 Take fast hold of instruction; let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it are the issues of life.

1 Thes. 5:6. Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

GOLDEN TEXT: Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.
—Prov. 20:1.



HE true Christian is not likely to become intoxicated by literal wine, but he has to be on his guard against the wine of false doctrine, which causes spiritual intoxication. Jesus

said, "Sanctify them through Thy truth: Thy Word is truth." (John 17:17.) Man-made creeds and erroneous religious theories are spiritually debilitating, to say the least. God's Word is God's expression of His plans and purposes concerning the Church and the world. When we come to understand His Word, we realize that God is love, that He will not torment any one to all eternity, but, on the contrary that He will grant to the world the opportunity for attaining the glorious salvation secured by His Son's death on Calvary.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) Ah, there is the secret of true living. In this text, the heart is considered to be the seat of affection for things both good and bad. By the "heart" is meant the affections. We must keep our affections centered on the things that are good in the sight of God. "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.) Verily if the heart is thus set for righteousness, there will be little chance for stumbling or for spiritual inebriation.

"Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thes. 5:6.) This is wise counsel, indeed. The watchers on Zion's heights today are watching the signs of the times. They can see that the full splendor of day is about to break over the world. In the words of the prophet, they can say, "the morning cometh, and also the night." "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness," wrote the Apostle Paul.—Isa. 21:12; 1 Thes. 5:4, 5.

"For they that sleep, sleep in the night; and they that be drunken are drunken in the night." (1 Thes. 5:7.) Even in so-called Christendom millions are spiritually asleep. They cannot see that we are in a great transitional time when the old world order is passing away and the New World Order under Christ is about to be inaugurated, that the kingdoms and nations of

earth are headed for the Armageddon of the Scriptures, called "the battle of that great day of God Almighty." (Rev. 16:14, 16.) Hear the words of the poet Kipling:

"If drunk with sight of power we loose

Wild tongues that have not Thee in awe,

Such boasting as the Gentiles use,
Or lesser breeds without the law;
For empty boast and foolish word,
Thy mercy on Thy people, Lord!"

Yet the people of the world are not God's people of this present age. Only members of the true Church can now be called His people. All others will have a chance to become God's people by keeping His divine laws under the New Covenant arrangement, when His Kingdom is fully established. God will then take over the entire world and place it under His laws. Then will humanity appreciate the wondrous picture presented by the Revelator of the tree of life and the great River of the Water of Life proceeding out of the throne of God and of the Lamb.—See Rev. 22nd chapter.

"Be not drunk with wine, wherein is excess; but be filled with the spirit," is the Scriptural injunction. (Eph. 5:18.) It stands to reason that if we are filled with His spirit—the spirit of truth, the spirit of true holiness—then nothing can hinder us or distract us from accomplishing His purpose for us. While those so disposed may seem peculiar to the world, the Lord places His stamp of approval on them. To Him, they are exceedingly precious, for they are His "jewels," which are now being shaped and polished up for the glorious diadem of light of the future. Blessed are we, indeed, if we are found numbered among these precious jewels.

QUESTIONS:

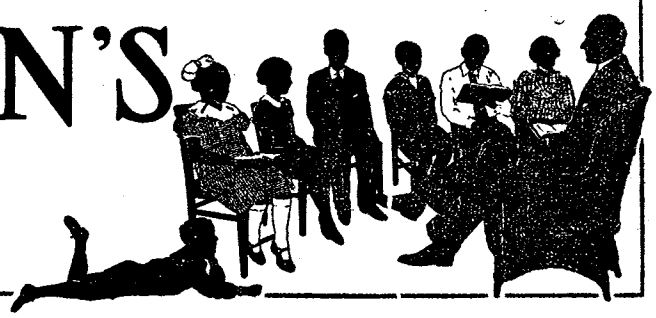
What is literal intoxication? What is spiritual intoxication?

Explain the meaning of Prov. 4:18, "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Why are the issues of life said to come forth from the heart? How can the heart be kept with diligence?

What is the value of keeping awake? And what do those who are now awake see?

CHILDREN'S HOUR



Samson -- Israel's Strong Man



OW that we have come to the 'good old summer time,' said Uncle Eb, "it's nice to tell our Bible stories out under the trees, where we can see the moon, 'the Queen of the night,' come up over the hilltops; and where we can enjoy the sweet odors from the 'balmy halls' of Mother Nature. How soft and fair is the moonlight, yet it isn't hot like sunlight, nor nearly so intense, for it is only the reflected light of the sun. Old Sol, the Sun, that gives us the day, is indeed a mighty power in the heavens, for he is strong enough to break the icy bands of winter and to call forth millions of flowers from the responsive sod, and clothe the fields and the trees in their 'garments' of emerald beauty.

"What a variety of things the summer season does bring to us! The other day I was passing through a town, and what do you suppose I saw! Now I don't believe you could ever guess, so I'll tell you. It was a circus parade. There was a clown in it, and there were ladies on white horses, and there was an immense elephant that seemed almost as big as a house. Why, that old fellow looked as though he could have pulled up a good-sized tree by the roots. I don't think there would be much left of any one who would get a blow from his trunk. Oh, but he was a monster, and must have been tremendously strong, though he seemed mild and gentle enough. Now I believe we all like to hear of very strong animals and very strong men; and it is about a very strong man that I wish to tell you today.

"This strong man lived a long time ago. Before he was born, an angel appeared to his mother and told her that she was to have a son. This woman was the wife of a man named Manoah. She immediately told her husband what the angel had said. Then after the angel had appeared a second time to the woman, Manoah saw him out in the field, but thought that he was a man. Manoah then offered a sacrifice to the Lord, and as the flame ascended, the angel disappeared in it; and by this sign Manoah and his wife both knew that they had been talking to a visitor from heaven, and they fell with their faces to the ground.

"Well, the wife of Manoah did have a son, just as the angel said she would. And this boy's name was Samson. He was to be a Nazarite all his life, that is, he had to take the Nazarite vow. Among other

things, this meant that he was not to drink intoxicating liquor of any kind, and he was not to have his hair cut. In this case, you can believe that his hair became very long, which it certainly did. But his hair was a symbol of his strength, for he became the strongest of all strong men. He also, in due time, became one of the judges of Israel.

"One day Samson went down to a town called Timnah, and there came a lion from the desert to attack him. And the lion gave a roar that was enough to terrify any ordinary man, but it did not terrify Samson, no sir, notwithstanding he had no weapon with which to defend himself. What did he do? He just caught that lion in his two hands and rent him in twain, and killed him on the spot, for he was so mighty in the spirit of the Lord that neither animal nor man could stand against him.

"Now when Samson was returning from Timnah, he found a swarm of bees and honey in the carcase of the lion. And he ate some of the honey, and took some to his father and mother, but did not tell them how he had obtained it.

"One day Samson made a feast in Timnah, in honor of his marriage to a Philistine woman of that place. At this time Samson proposed a riddle, telling the young men that if they found it out in seven days, the length of time the festival was to last, he would give them a handsome present. But if they couldn't solve it, they would have to give an equally fine present to him. They agreed to this. And the riddle that he set before them was, 'Out of the eater came forth meat, and out of the strong came forth sweetness.' I think you all know the answer to this riddle, but at that time no one knew it but Samson. For several days the others tried to find out what the riddle meant. But, at last, Samson's wife coaxed him to tell her, and this he did, and she went and told the Philistines; and the seventh day, they said to him, 'What is sweeter than honey? and what is stronger than a lion?' So Samson knew that his wife had told them the secret.

"Samson did not like the Philistines because they were ruling over and oppressing his people, although he had married one of their women. So one day he caught foxes and tied torches to their tails and let them go into the fields of the enemy and burnt up

their corn. Then the Philistines came up to take Samson, and the men of Judah said, 'Why are ye come up against us?' And the Philistines replied, 'To bind Samson, and to do to him as he has done to us.' And the men of Judah took Samson and bound him with new ropes and brought him to the Philistines. And then suddenly Israel's strong man broke the ropes that bound him and caught up the jaw-bone of an ass and slew a thousand men of the enemy.

"Now Samson's wife and her father had been put to death by the Philistines. And then the strong man became friendly with a woman named Delilah. And he was staying in a place called Gaza. And the people of the city decided to kill him in the morning. But at midnight Samson thought it was time to be going, so he quietly took the great gate of the city and the two posts with it, and carried them up to the top of a hill.

"And Delilah said to Samson, 'Tell me what is the secret of your great strength.' And Samson replied, 'If they bind me with seven green withs, or new moist cords, that have never been dried, then shall I be weak like other men.' And the Lords of Philistines brought up to her seven green withs that had never been dried, and she bound him with them. And there were men lying in wait for him. And Delilah said, 'The Philistines be upon thee, Samson.' And he broke the withs without the least trouble and routed the enemy.

"Well, Delilah complained that Samson had played false with her, and had not told her the secret, so the strong man said, 'If they bind me with new ropes that have never been used, then shall I be like others.' So Delilah bound him with new ropes, but that made no difference either, for he broke the ropes as though they were thread. Upon Delilah's complaining this time, Samson said, 'If they fasten seven locks of my head with the web.' And she did this, but he went away with the pin of the beam and with the web.

"However, this woman was determined to find out Samson's secret, and she kept at him till she succeeded. So, one day he told her everything, revealing the fact that he was a Nazarite, and that his hair was a symbol of his strength. So one day when he was asleep she got a man to cut off all his hair. And Samson awoke, and she said as before, 'The Philistines be upon thee, Samson.' And he said to himself, 'I will go out as at other times.' But he did not know that the Lord had departed from him, and that his strength was gone.

"Poor Samson! He was now at the mercy of his enemies. And they took him and put out his eyes. And they brought him to the city of Gaza, and bound him with fetters of brass, and put him to grind corn in the prison. Just think what a position for one to be in who had been a judge in Israel, and had been the strongest man of his time. Samson had committed a terrible mistake in disobeying the voice of the Lord, and in becoming friendly with women who were not of his own people. He had to suffer a dreadful punishment, just as all will have to do who fail to yield full obedience to the commands of God.

"Well, Samson's hair began to grow again. And the lords of the Philistines planned to hold a grand religious festival in honor of their god, Dagon, who, they thought, had delivered Samson into their hands. So, the people came together by the thousands, and just had what they considered a great time. Then Samson was taken out of the prison and brought to the temple of Dagon where the people were assembled. And they mocked poor, blind Samson, and made sport of him, calling him the destroyer of their country. And Samson said to the lad who had led him, 'Suffer me that I may feel the pillars whereupon the house stands, that I may lean upon them.' So the lad permitted him to do this. And after he had prayed to God for renewed strength, he leaned upon the pillars with all his might and they could not stand the strain, but gave way, and the great building fell. And upon the roof there were about three thousand men and women, and all the lords of the Philistines were in the place, and they were all slain, and so the number that Samson killed at the time of his death was more than all that he had slain during his life.

"Then his relatives came down and took the body of Samson and buried it in the burying ground of Manoah, his father. And he had judged Israel twenty years."

"Uncle Eb," said Paul, "I don't see how Samson could kill a thousand men with the jaw-bone of an ass. I should think the bone would break before he killed ten."

"Yes, one would naturally think so," admitted Uncle Eb. "But, then there was Samson's strength. Why didn't that give out? Was it natural or supernatural?"

"Supernatural, I think," said Peter.

"Yes, indeed, it was supernatural," replied Uncle Eb. "Well, then, if God could put this kind of strength into a man, couldn't He put it into a bone, as well?"

"I didn't think of that," said Paul. "But, of course, He could."

"How did Samson catch the foxes?" asked Ruth.

"I don't know," said Uncle Eb. "The Bible does not tell us. We don't know just how everything was done in Bible times. For instance, we don't know how Jesus raised the dead. However, we can rest assured that these things actually happened and in the satisfaction we derive from that assurance I now bid you all good-night."

HYMNS OF DAWN

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

THE DAWN 136 Fulton St. BROOKLYN, N. Y.

Talking Things Over



UNDERLYING PRINCIPLES OF CHRISTIAN LIBERTY

PROBABLY at no other time in the history of the true church has there been greater need for the exercise of Christian love and tolerance than now. And at no time has there been greater need for clear spiritual vision and fortitude to enable the Lord's people to exercise these qualities in a manner that is pleasing to the Lord and productive of the greatest amount of good among the brethren. Only by the complete surrender of self-will, and an earnest looking to the Lord for wisdom from on high, can we, as individuals, expect to be guided in the right way. Where any degree of self-will is permitted to influence our decisions, there is a corresponding lack of spiritual vision, which in turn, means that our attitude toward our brethren will not be wholly pleasing to the Lord.

The principle of true Christian liberty is fundamentally important to healthy Christian growth and activity; yet the distortion of this principle through failure properly to apply it in connection with other principles, may lead to chaos in the church. Herein lies the importance of a fully surrendered will, the result of which is a sincere effort to know and to abide by all that the Lord has established in His blessed Word for our guidance. If, by nature, one likes to think and act independently, he is quite likely to over-emphasize the instructions of the Word relative to Christian liberty. If, on the other hand, the disposition finds it easier to go along with the majority in upholding established customs and beliefs rather than to pioneer in independent fields, one is quite likely to over-emphasize the Lord's instructions concerning the evils of causing divisions in the church, etc. Full surrender of the human will, therefore, and a sincere desire to know and to do the Lord's will, is the only solution to what otherwise become increasingly baffling problems among the people of God.

Apropos to the subject of Christian liberty, is a timely letter we have recently received from the Associated Bible Students of Dayton, Ohio, which we here quote, as follows:

"Dear Brethren: Some twenty years ago several of the brethren in Dayton withdrew from the I. B. S. A. group because of certain principles which to them should not be violated nor disregarded. These were assembled from the [Watch Tower] Reprints and Volumes of *Studies in the Scriptures*, and embodied in the enclosed folder.

"Because of conditions which have arisen in our class recently, due partly to the doctrines of the sin-offering and covenants, we as a class have reviewed these principles and have unanimously voted that we still hold them to be Scriptural basis for fellowship and class activity.

"As a class, with the exception of one or two, all staunchly uphold all the doctrines as presented by Brother Russell, but we also feel that his counsel that we 'put no yoke upon each other beyond the fundamentals' be observed; and that all are welcome to assemble with us who feel these principles are operative toward others as well as toward themselves. Should you care to publish this letter with excerpts from the folder, we would appreciate it.

"These conditions in the church are not comfortable nor pleasant but no doubt are given us so we may not only stand for the doctrines upon which our faith is built, but that we might grow in love, and, with Paul, so steadfastly maintain our loyalty to our Head that we can say, 'none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.'

"May the Lord guide and uphold you, that all you do may be done to the edifying of the body, that all be built up in this most holy faith. Sincerely, yours in Him,—Associated Bible Students, Dayton, Ohio,
Ariel H. Hollister, Sect."

The articles in the folder mentioned in the above letter are taken from the *Watch Towers* of July 15, 1914, August 1, 1913, and from Volume 6, *Studies in the Scriptures*, pp. 326-328. All quotations in the following comments are taken from these articles.

One of the principles of Christian liberty set forth by Brother Russell, and embodied in the folder referred to in the above letter is, that "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) Commenting on this Brother Russell says: "As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in His name at any place and at any time." Then, after referring to a Scriptural illustration of the operation of this principle as found in Luke 9:49, 50, Brother Russell further says:

"Here is a general principle which will serve to guide, to instruct God's people of today respecting His will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is

not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to His wisdom in the management of His work."

Then, we should "put no yoke upon each other beyond the fundamentals," which are, belief in the creation and fall of man, acceptance of the atonement work of Christ as necessary to salvation, and upon the basis of faith in the merit of His blood, a profession of full consecration to do the Father's will. Such as meet these conditions are to be accepted as brethren.

Furthermore, while each one, as shown by the articles in this folder, individually, should seek to be fully persuaded in his own mind as to what constitutes the truth on the various subjects discussed, no attempt should be made to force all in an ecclesia to adopt the same viewpoint. "It is proper," Brother Russell observes in Volume 6, "that we should wish that all might see 'eye to eye'; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people. Our various kinds and degrees of education are important factors also in assisting or hindering oneness of view. But does not the Apostle intimate that we should all mind the same things?—and that we will be all taught of God so that we will all have the spirit of a sound mind?—and that we should expect to grow in grace and in knowledge, building one another up in the most holy faith?"

"Yes, all this is true; but it is not intimated that it will be attained in one meeting. The Lord's people not only have differently developed heads, and differences in experience or education, but they are additionally of different ages as New Creatures—babes, youths, matured. It must not surprise us, therefore, if some are slower than others to comprehend and, hence, slower to be fully persuaded in their own minds respecting some of 'the deep things of God.' *They must grasp the fundamentals*—that all were sinners; that Christ Jesus, our leader, *redeemed* us by His sacrifice finished at Calvary, that we are now in the School of Christ to be taught and fitted for the Kingdom and its service, and that none enter this School except upon full consecration of their all to the Lord. These things all must see fully and always assent to, else we could not recognize them as even baby brothers in the New Creation; but we all have need of patience with each other, and forbearance with each other's peculiarities—and behind these must be *love*, increasing every grace of the Spirit as we attain more and more nearly to its fullness.

"This being so, all questions, all answers, all remarks—in meetings where several participate—should be for the entire company present (and not personal to any one or number), and should, therefore, be *addressed to the chairman*, who represents all—except when the Chairman, for convenience, may request the speaker to face and address the audience direct. Hence, too, after having expressed his own view, each is quietly to hear the views of others and

not feel called to debate or restate his already stated position. Having used his opportunity, each is to trust to the Lord to guide and teach and show the truth, and should not insist that all must be *made to see* every item as he sees it, nor even as the majority view it. 'On essentials, unity; on non-essentials, charity,' is the proper rule to be followed."

Should Humbly Seek God's Will

Just as human selfishness causes many to select from the Scriptures merely those passages, or parts of passages which seemingly substantiate views which they have already determined to be correct, so there is a danger that the expositions of the Bible by Brother Russell, and other teachers in the church, may be treated in the same way. Only a sincere desire to know and to do God's will, regardless of how different it may be from our own will, or what the cost may be of time, or influence, or friends, or money, or strength, will safeguard us from being led into taking extreme positions which violate the underlying principles of Christian life. Without this selfless attitude our study of the Bible will be one-sided, and will not lead us into the full truth on any subject. The same is true in our study of what Brother Russell has written on the various phases of truth.

Now if one wanted to do so, he could quite easily use the foregoing quotation from the *Studies in the Scriptures* as authority for adopting a very loose policy with respect to the handling of the truth. One could say that according to these thoughts, the ideal Bible study meeting is where a sort of free-for-all spirit prevails, and where no definite conclusions are reached as to what constitutes truth or error with respect to the subjects under discussion. And, it is but a little step beyond this, to claim that all the various false theories being presented today should be given a hearing in our meetings and from our platforms. But is this Scriptural? Does the proper exercise of Christian love call for such an open policy? Is this the thought that Brother Russell would have us take from his writings?

The thoughts just quoted clearly apply to class meetings where different degrees of progress and development are represented among those in attendance. Some may have been in the truth for many years, others for a few years, while still others are just becoming interested. Perhaps among these newly interested ones are those whose former religious training varied. One, for example, may have been a Baptist, another a Catholic, etc., etc. Obviously these various ones, until they progressed beyond the babyhood stage, would have different ways of expressing the truth, with the result that patience and consideration on the part of all present, especially by the leader of the meeting, would need to be exercised in order that the meeting might be a blessing to all. That Brother Russell was not here advocating a loose method of handling the truth is evidenced by the following paragraph, also from Volume 6 of *Studies in the Scriptures*; and a part of the same general discussion:

All Truth Important

"We agree, however, that every item of truth is important, and that the smallest item of error is injurious, and that the Lord's people should pray and strive for unity in knowledge; but we must not hope to attain this by force. Unity of spirit on the first basic principles of truth is the important thing; and where this is maintained we may be confident that our Lord will *guide* all possessing it into all truth due and necessary to him. It is in this connection that the *leaders of the Lord's flock* need special *wisdom and love and force of character and clearness in the Truth*, so that at the conclusion of each meeting he who has led may be able to summarize the Scriptural findings and leave all minds under their blessed influence—expressing himself *clearly, positively, lovingly*—but *never dogmatically*, except upon the foundation principles."

How important is the application of the thoughts expressed in this last quotation if we are to receive the blessing of the Lord in our meetings. Yes, let there be freedom of expression on the part of all. Let the newly interested brethren express their immature thoughts with respect to the plan of the ages, but let us make sure that the leaders of our meetings are sound in the truth, and possessing a sufficient degree of wisdom and love and positiveness to enable them to sum up Scripturally the thoughts expressed, so that the meeting will close with all feeling that progress has been made, that the babes have had some of their difficulties removed, and that the more mature have been helped to a better appreciation of the wondrous harmony and beauty of the truth.

It was under just such Scriptural arrangements that the truth flourished in years gone by, and is still flourishing in hundreds of ecclesias throughout the world. But today, a different problem is before us, a problem which, until it is Scripturally settled by each ecclesia when confronted with it, hinders good fellowship among the brethren, and healthy growth in grace and in the knowledge of the truth. Briefly it is this, that out of the very midst of those once fully grounded in all the vital phases of the truth, there occasionally arises one who suddenly decides that much of what we have learned in the past should now be looked upon as error, and, apparently being conscientious in this thought, insists that he should have equal opportunity with others to serve as a teacher of the brethren.

Spirit of a Sound Mind Needed

Obviously, this calls for clear, unselfish, and Scriptural thinking on the part of the brethren in each ecclesia in order to know how to apply properly the principles of Christian liberty, and at the same time protect the interests of the truth, even as God would have us protect them. In some cases, the difficulty is increased by the fact that those who have to deal with it in their local sphere feel that, in the past, they have been too radical in their handling of those who took a different stand with respect to the truth than they took; hence, now they are inclined to be exceedingly liberal, thinking that, by so doing,

they partially atone for their unchristian radicalism of the past. Ties of friendship, also, enter into the decisions of the brethren in such cases. Others again, say, "I permitted myself to be brought into bondage once, but I'll not do it again; so I intend to be very liberal, not only in the exercise of my own Christian liberty, but also in allowing my brother the same privilege."

Thus we are confronted with what appears to be conflicting principles. However, the principles of Christian liberty and loyalty to the truth and its interests, do not really conflict, not when viewed wholly from an unselfish, unbiased standpoint. If we permit friendships, or past mistakes, or fear, or other extraneous things to influence us in the proper application of Christian principles, then we will find ourselves compromising the most valuable thing to the sustenance and development of our lives and characters as Christians; namely, the truth; and, correspondingly, compromising our position before the brethren.

Take, for example, the matter of personal friendship. Throughout the many years of the Harvest, nearly all the brethren have developed very deep and blessed friendships with those of like precious faith. When one or more of these dear friends of ours take a certain course with respect to the truth or its service, which is contrary to our understanding of what it should be, we find that the influence of that course tugs strongly at our heart-strings. If the course that our friend has taken, or the views he has accepted, are Scriptural, well and good; but if not, and we recognize them as being unscriptural, then we are faced with a crisis which will determine whether or not our consecration to the Lord is so complete that we will be loyal to Him, even though it costs us the loss of our dearest friend or friends. Nearly all the brethren passed this test once when they were becoming interested in the truth, and preparing to leave the nominal church and their friends there; but the test is much more severe when it involves those with whom we have walked in sweet fellowship in Present Truth.

And fear often exercises a very potent influence in our processes of thinking. It may be fear of bondage, or it may be fear of too much freedom. There is a certain bondage to which all the Lord's people willingly and gladly should subject themselves. In the July 15, 1914, *Watch Tower*, Brother Russell says: "Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to class preferences. Even the majority of the class should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of cooperation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the spirit of the Master and living close to Him

will find fellowship one with another in yielding personal preferences in the interests of the whole number."

Yokefellows With Christ

How true! And what a sweet and blessed bondage—being subject one to another. (1 Pet. 5:5.) Ah yes, it is a mistake to suppose that Christian liberty means doing just as we please in all matters. Such an attitude among all the brethren would indeed lead to chaos in the church. Christian liberty simply means the liberty to do God's will; and sometimes the doing of His will means the complete restraint of our own personal likes and desires; in fact, it almost always does mean that very thing.

We should not fear this proper Scriptural bondage to the will of Christ; but we should fear and shun human bondage to man-made headships and arrangements. It is most unscriptural for one individual, or for one group of individuals, to impose rulings and regulations upon the church at large. Many of the brethren have found themselves entangled in just such bondage as this; and, having become free from it, we should all help each other to remain free. But, let us not permit fear, engendered by past experiences, to hinder us now from doing the right thing by the truth and by the brethren whom we all love and desire to serve.

While some fear to be bound, others fear to be free. That is, through a partial lack of faith, we sometimes feel that the Lord's people can make progress only when kept in a sort of hothouse condition, where they are protected from all the winds of false doctrine, as well as from other disturbing or chilling influences. This sort of fear leads in the direction of exclusiveness, which is another form of unscriptural bondage. There should be a proper amount of caution exercised by all in the matter of selecting teachers, etc., but we should never fear concerning the Lord's ability to care for His own. If we permit fear along this line to isolate us from the brethren, or to cause us to use our influence to isolate others, then we are being drawn off balance, so to speak, with respect to the proper interpretation of Christian principles.

Briefly, Christian liberty merely permits the privilege of doing God's will, and never the carrying out of our own preferences, as such. We may quite properly waive our own preferences with respect to teachers in the church, provided they are only personal preferences. But we do not have the liberty to yield to the wishes of the minority with respect to teachers, if the teachers desired by the minority do not meet the Scriptural requirements of character and soundness in the truth. On this point, those in an ecclesia who are holding to the truth, whether in the minority or in the majority, should learn to say, no.

And if there is to be a healthy spiritual growth in a class, both the minority and the majority on the points at issue must learn to exercise Christian love. When the majority in an ecclesia let it be known by their vote that they desire only the pure message of Present Truth be taught in their midst, and that they do not favor speakers who do not hold to these truths,

it is not a display of Christian love on the part of the minority to accuse the majority of being narrow-minded and sectarian, or lacking in love, or of being opposed to Christian liberty.

We are by no means forbidding our brethren who disagree with us, their right to preach the truth as they understand it, simply because we do not invite them to preach to us. Jesus instructed His disciples not to forbid those who were casting out devils in His name, but He didn't say that they should co-operate with them. In this respect, Christian love demands that we do not hinder others from serving the Lord in any way they choose, so long as it does not involve the possibility of bringing error into our own midst. The exercise of Christian love toward those whom we believe to be in error does not mean that we should give our consecrated time to hear them air their views, nor spend our money, either as individuals or as ecclesias, to provide opportunities for them to teach in our meetings.

An ecclesia that is organized for fellowship and service upon the basis of Present Truth as set forth in *Studies in the Scriptures*, has no obligation whatsoever to furnish opportunities for opposing views to be promulgated in its midst. If one of its own number discovers what, to him, appears to be advanced truth, it would be Christian courtesy on the part of the ecclesia to give this brother an impartial hearing. But if the ecclesia decides that the brother's views are not Scriptural, the matter should be dropped. If the brother then considers his views important enough to warrant it, and the opportunity opens up to him, he has the privilege of proclaiming them publicly, and of getting anyone he can to listen to him; in which case the ecclesia is prohibited, by Christian love, to put anything in the brother's way to hinder him in thus exercising his Christian liberty of thought and action. (See *Scripture Studies* Vol. VI—pp. 316-319.)

Some may raise the objection that this is the attitude of the nominal churches; that when we received the truth and started to preach it in the church, we were told we were not wanted. Are we, then, any different from the nominal churches, if, just because a brother changes his views, he is not welcome as a teacher in our midst? We admit that the similarity here noted is a very close one, but then, any group of people is quite within its rights when controlling the nature of the views that are acceptable to it. Any church group becomes intolerant only when it seeks to prevent the preaching of opposing views outside of its own precincts. Yet there is a difference between our position and that of the churches, and to us, a very important difference. It is the difference of being established in error and being established in the truth.

Now Established in Truth

Most of us were at one time subscribing to or indoctrinated in the error of the nominal systems. Few of us were satisfied with the doctrines we were trying to believe. We perhaps, feared eternal torture more than we believed it. The trinity and other irrational and unscriptural teachings of the church

were bewildering to us. Then came the truth. It was so refreshing. Many of us at the outset thought it was too good to be true; yet, as we continued our search of the Scriptures, we were convinced that it was true. We had been investigating many things, perhaps, but now we had really found something that was true, that was good; it satisfied our longings as nothing else could do, and we determined that we would hold fast to it. Whereas, heretofore we had been partly established in error, now we have become fully established in the truth—"the faith which was once delivered unto the saints."—Jude 3.

And this truth—Present Truth—was so soul-satisfying, that we lost our desire to investigate further. Why should we continue to investigate when we had found the truth? Before this, we had no definite foundation of faith. The crude ideas of religion we tried to believe were bewildering and confusing to us. But with the truth, it was entirely different. The divine plan revealed to us the harmony of the Bible, so that every part of it fitted into its proper place. Our confusion took wings, and we settled down to revel in the glorious portion of "meat in due season" which we knew that none but the Lord had provided.

Yes, we became established, not in the sense of being religious bigots, but because we had found that which satisfied our longings as nothing else could do. It satisfied our hearts, and it satisfied our heads. It satisfied us concerning our own standing before God as His children; and it satisfied us with respect to our outlook for our friends, our relatives, in fact, the whole world. Even the heathen were given a place in the divine plan. Because of this wondrously glorious vision of truth that had come to us, we could exclaim with the poet:

"Sweet prospects, sweet birds and sweet flowers,
Have all gained new sweetness to me."

Why then should we not hold sacred these precious truths. Why should we now waste time in giving ear to other theories? If an individual or a minority in our midst should become dissatisfied with this glorious truth, why should we permit the spread of this dissatisfaction among us? While in the nominal church we were not satisfied; but now we are satisfied. Then, we were confused, distraught, perplexed; now the Bible is harmonious to us, and we can give a reason for the hope that is within us. We have learned, too, how to study the Bible. We now study it dispensationally and topically. We have learned that no mere thought or statement is truth unless it is in harmony with all that the Bible has to say on the subject. It is not that we, as Bible Students, have taken up with an illusive hope, a mere figment of the imagination, a dream or fantasy that can be dissipated or resolved into vacuity at will by ourselves or others. No, it is of more enduring, more substantial qualities than that. We have studied the truth, and proved it to be the truth—proved it by our only infallible guide, the Bible. It is for this reason that Bible Students generally have lost interest in other fields of research. Why continue to search for

that which has already been found to be entirely satisfactory to both heart and head?

Should Not Be Caught Off Guard

But while all this is true, yet when confronted by subtle tests, and cunning, misleading arguments, it is not always easy to adjust our spiritual vision to the new circumstances. Sometimes, for example, we hear the remark that "once I was a student of Pastor Russell, but now I am a Bible Student." Indeed, it may be that some have been merely students of Brother Russell. Perhaps, they never did find out from personal study of the Bible, just how thoroughly Present Truth is substantiated therein. Perhaps, indeed they have been so intent on being students of Pastor Russell, that they failed to observe the manner in which he urged us to study the Bible, hence did not themselves become students of the Bible.

But this is not true of the majority of Bible Students; although when such a thought is expressed, it may, temporarily, catch some of us off guard, so that we wonder if we are really Bible Students. Another subtle suggestion is often made by contrasting the thought of loyalty to man with that of loyalty to God; with the implication that those who hold to the truth, as we have learned it, are being loyal to man, while those who change their views to please whoever may come along with different views, are thereby proving their loyalty to God. Here too, it may be that those giving expression to such thoughts may have been giving their allegiance to man, and not to God; but surely this is not true either, of the majority of Bible Students. With most of us, it has been a case of recognizing Present Truth, not only as being thoroughly Scriptural, but also as being the voice of God speaking to His people in these last days; and we have found inestimable joy and peace in responding to that voice with our whole hearts, yea, with all that we possess, of time, talent and means.

This glorious truth tells us of God's love, a love that has provided blessings for all the families of the earth; and it bids us to be like Him. If we are like Him in love, we, too, will be interested in the blessing of all. Those who have really imbibed the spirit of the truth, which is the spirit of love, cannot be narrow-minded. Their interests must of necessity extend beyond their own limited circle of friends. And with this genuine interest in all, even in those who may oppose us, we will refrain from judging, or condemning anyone. We will simply leave all in the hands of the Lord, meanwhile, ourselves, endeavoring to make use of every possible opportunity to make our calling and election sure.

And we will do this by adhering strictly to the truth, and seeking to promote it and to safeguard it, both in our own lives as individuals, and also in the lives of those comprising the ecclesia. Having specially in mind the babes in Christ who may be in our midst, we will endeavor at all times to have the purity of the truth set forth in our meetings; and even to those who oppose us, we will endeavor to be

kind and considerate, ever hoping that the time may come when they too, may rejoice with us in the effulgent light of the old, old story, in all its glorious phases.

So, dear brethren of the Dayton Ecclesia, we rejoice with you in the reiteration of your stand for Christian liberty; and that you have taken this stand in the spirit of love, and the desire to be mutually helpful to all. Also, that you are rejoicing in the truth in which so many of us also rejoice, and that you intend, by the grace of God, to uphold that truth, and to be guided by it until you reach the heavenly goal, and hear the "well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."—Matt. 25:21.

YEARS OF DISCONTENT, AND THEN—

We greatly enjoyed the following letter from brethren in the far western part of Canada. It is just another evidence of what the Lord is doing today among His people the world over:

"Dear Brethren of the Dawn: Greetings in the name of our dear Redeemer! Almost a year has passed since receiving our first Dawn, and what a year of rich blessing it has been! I have often wanted to tell you about it but felt it would be taking up too much of your time; but after receiving so much one feels that you dear brethren would enjoy knowing about it.

"Briefly, in 1918, in Vancouver, my wife and I were brought into the truth through a sister to whom I was deploring the attitude of the churches toward the war. For a few short weeks we enjoyed their fellowship, then moved to Mission City. A little later came the division, and we were muddled. Thinking the Society was still carrying on the work, we bought every book published. But when contradictions began to appear it caused us much trouble and we drifted on in confusion until about a year ago. Then I saw a letter in the Vancouver paper offering a tract dealing with dictatorships. I sent for it, thought it good, but was afraid to send for any more literature as I thought it was but another scheme to get money; and I had tried dozens of them with no satisfaction.

"However, dear Brother and Sister Henry Burdett didn't leave us there. They sent us 'God and Reason,' and then, thank God, I sensed something that caused me to write and tell them of the muddle I was in and how there was only one teacher I had ever learned to love, and that was Pastor Russell. You can imagine their joy. Since that time we have enjoyed their sweet fellowship, and others of the Vancouver class. And, two of my daughters have come to love the truth and have consecrated themselves to the Lord. Isn't it wonderful after twenty years of discontent to be brought right back. Truly, God works in a mysterious way.

"And now, every Saturday, Brother and Sister Burdett and some of the other brethren visit us for a study, and we have some wonderful times. It has been a year of rich blessings for which we praise God. Now I fear that too much of your time has been

taken up; but for a long while I have felt like telling you our experiences, that it might bring joy to your hearts, also as you see the wonderful workings of our God. May the Lord continue to bless you richly. We are by His grace, your brethren,

—The Barnetts, B. C. Canada."

EXTENSION WORK IN ARIZONA

The following letter from sparsely settled Arizona raises a thought in our minds as to the unlimited possibilities of class extension work in the more congested regions. Undoubtedly the Lord is blessing such effort:

"Dear Brethren: We wish to report our Public Meeting held at Casa Grande, Ariz., June 5—the results rejoiced our hearts. Population about 1500, attendance 44, cards 8. Two of these had formerly—in about 1924—attended meetings but ceased associating with the friends under the arrangements then existing. They indicate they will now attend meetings and asked for one to be established.

"As a result of the meeting in Coolidge, about 18 miles away, next Sunday a Brother and Sister Albers will be immersed. To see their enthusiasm would do your heart good. We believe we can arrange a permanent class there.

"It is a pleasure to thus carry on the harvest work; the spirit of the Truth has greater power of operation today than ever before. It is a blessing to be able to offer The Dawn for three months. We believe this is one of the best ideas yet—it holds the gain in hearts that are softened. May the Lord continue to guide and bless you. Sincerely,

Your brethren, Phoenix Arizona Ecclesia."

REPORT OF AURORA CONVENTION

The following echo of the Aurora Convention is indeed refreshing and the proposal suggested by the friends at that convention for an eight-day assembly during the summer of 1939 will be received with much interest:

"Dear Brethren in Christ: Greetings in our Master's Name! It is my pleasant duty to report on the convention held at Aurora, Ill., May 28, 29, 30, the sessions of which were a wonderful blessing to the friends gathered here—according to their own testimony. The blessing exceeded even the hopes of the Aurora Class, who for five months had been planning and laboring to make it a blessed period. The 400 brethren in attendance well represented the midwest section, and from the very outset we recognized the Lord's presence through His spirit which pervaded the entire session. The words of our Master, inscribed over the speaker's platform—'One is your Master, all ye are brethren'—had been chosen for the watchword of the gathering. They were vividly emphasized in our minds by

the reality of sweet fellowship enjoyed by all. This loving injunction was made the more impressive by a beautiful painting, "Gethsemane," hung in the background. It served to further remind us of Him who became poor for our sakes, and who so greatly enriched us through His own impoverishment.

"The messages from the speakers blended perfectly with the spirit of the convention; and each successive discourse served to further refresh our minds through the repetition of the glorious truths which had drawn us together and which can keep us to the end—if we abide therein. Space does not permit even a short resume of the subjects used. Suffice it to say that each brother was the minister of the Lord to us in things spiritual. The grand features of the Divine Plan and exhortations to live in accord with the doctrines we have received were alike stressed.

"We rejoice, also, that the memory of our dear Brother Russell was honored through the kind and loving way the truths he so faithfully labored to present to others, were repeated at this convention.

"It had been the hope of the Aurora class that the friends would gather in such a spirit of quietness and brotherly love, that even if those not accustomed to meeting with us, should come into our midst they would be spiritually refreshed through hearing the old message spoken in love. 'By this shall all men know that ye are my disciples, if ye have love one to another.' We are happy to say our hopes were realized, for a wonderful spirit of Christian love was manifested by all. Praise the Lord who commanded the blessing which brought so much joy to His people.

"The baptismal service was held in the same building as were the other meetings. A pool served as baptismal font. Five dear 'Juniors' witnessed, before several hundred friends, to their devotion of their all to our Creator. May the Lord bless them in the house of their pilgrimage.

"Before the convention closed, plans for an eight-day International Convention were approved by a sea of upraised hands. It is proposed that this convention be held in the mid-west sometime in the summer of 1939. It is hoped that a suitable place near a lake and woods can be found where as many as 1,000 friends can be accommodated. Thus, it is hoped, many during their vacation periods will be able to have, amidst restful physical surroundings, the still greater blessing of spiritual refreshment.

"A working committee of three was appointed by the convention to apprise all the classes possible and to secure their cooperation. Further information will be forthcoming shortly. We earnestly petition the friends for their prayers that the spirit of this larger convention may be the same as that of the Aurora convention which inaugurated it, if this more ambitious undertaking has the approval of our Lord.

"We close with sincere expression of gratitude to our Heavenly Father for the season of fellowship now in the past; and also to all in whose prayers we know

we have had so abundant a share. The grace of our Lord Jesus be with you all.

The Aurora Ecclesia, Wm. J. Siekman, Sec'y."

PATERSON, N. J., CONVENTION

WE ARE pleased to have the following report from one of the brethren who had the pleasure of attending:

"The convention held May 30, 31, in Paterson N. J., was an occasion long to be remembered by all who were privileged to be there. It was well attended by both local friends and those from a distance.

"Brother R. H. Sachtleber opened the convention with an address of welcome. Brothers Martin Mitchell, J. A. Bell and Oscar Magnuson took part in the morning program, which was the Brooklyn Ecclesia's contribution. Lunch was served in the hall both days. Brother Thomas Weir was chairman afternoon and evening. Sunday afternoon there were helpful talks by Brothers Edwin Procter and J. H. L. Trautfelter; the afternoon session ending with a testimony meeting. Brother C. P. Bridges spoke on the subject, 'Lest We Forget Those Things Which Our Eyes have Seen and Our Ears have Heard.'

"Monday's chairman was Brother A. Kuehn and the sessions started with a Praise and Testimony Meeting. The Jersey City Ecclesia supplied the morning's speakers, Brothers David Dinwoodie and William Hollister. The afternoon program included talks by two of the New York Greek Ecclesia's brethren, M. Stamulas and Nick Constant. A discourse was also given by Brother Fred Bright. The convention closed with a lively testimony meeting in which the ones testifying told 'What the Convention Has Meant to Me.'

"It is next to impossible to describe properly the enjoyment experienced while partaking of a bountiful feast. Similarly, a report or description of a convention could not possibly convey to those not in attendance the real depth of appreciation, nor the manifold blessings received by those who partook of the bounties of the Lord's table. Is not the 'Fellowship of the spirit' something we can better feel than describe? Surely the Lord had our highest spiritual interests in mind when He exhorted us to 'forsake not the assembling of ourselves together...and the more so as we see that day approaching.'"

VEST-POCKET MANNAS

We wish to announce that our stock of cloth-bound, pocket-size Heavenly Mannas is temporarily exhausted. However, we do have a limited quantity on hand of the leather-bound pocket-size edition. These are priced at 60 cents each.

SPEAKERS' APPOINTMENTS

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

BROTHER H. E. ANDERSON

Paterson, N. J., 169 Van Houten St., 3 P. M. July 24
Brooklyn, N. Y., 109 Remsen St., 3 P. M., 31

BROTHER T. E. BARKER

Lynn, Mass. July 10
Worcester, Mass. 24

BROTHER J. A. BELL

Varden, Pa. July 3

BROTHER H. K. BLINN

Newark, Ohio July 8
Cleveland, Ohio (Convention*) 10

BROTHER C. P. BRIDGES

Belleville, Ont., Can. July 5
London, Ont. 6
Boston, Mass., 30 Huntington Ave. 10
Lynn, Mass. 17
Providence, R. I. 24

BROTHER FRED BRIGHT

Paterson, N. J., 169 Van Houten St., 3 P. M. July 10

BROTHER N. CONSTANT

Paterson, N. J., 169 Van Houten St., 3 P. M. July 17

BROTHER EDWARD FAY

Philadelphia, Pa., 18th & Arch Sts., 3 P. M. July 10

BROTHER CLARENCE GEORGE

Youngstown, Ohio. July 17

BROTHER WILLIAM HOLLISTER

Hartford, Conn. July 31

BROTHER J. T. JOHNSON

East Liverpool, Ohio July 10

BROTHER PETER KOLLIMAN

Reading, Pa., Stauffer's Hall, 3 P. M. July 10
6th & Franklin Streets

Harrisburg, Pa. 17

Lancaster, Pa. 24

Philadelphia, Pa. 31

BROTHER O. MAGNUSON

Brooklyn, N. Y., 109 Remsen St., 3 P. M. July 24

BROTHER EDWARD MAURER

Duquesne, Pa. July 10

East Liverpool, Ohio 24

BROTHER MARTIN C. MITCHELL

Baltimore, Md., 4 West Eager St., 3 P. M. July 3

BROTHER A. L. MUIR

San Bernardino, Calif., 1354 Walnut St. July 6

Romoland, Calif. 7

San Diego, Calif., 1618 "I" Street 8

Oceanside, Calif., 324 S. Fremont 9

Santa Ana, Calif., 1726 W. First St., 10:30 A. M. 10

Hawthorne, Calif., 13106 Doty Ave., 7:45 P. M. 10

Long Beach, Calif. 12

Eagle Rock, Calif. 13

Pomona, Calif., 1408 E. Franklin Ave. 14

San Gabriel, Calif., 220 Segovia 15

Santa Monica, Calif., 1538 Tenth St. 16

Pasadena, Calif. (A. M.) 17

Los Angeles, Calif., 1324 S. Figueroa (3 P. M.) 17

Paso Robles, Calif., 396 Seventeenth St. 18

Fresno, Calif., 1430 "P" Street 20, 21

Stockton, Calif., 244 E. Pine Street 22, 23

Oakland, Calif., 737 Jackson St., Albany 24

San Francisco, Calif., 61 Eagle Street 25

Sacramento, Calif., 2319 "N" Street 26

Medford, Ore. 28

Salem, Ore. 29

Portland, Ore. 31

Manitou, Wash. August 1

Montesano, Wash. 3

Tacoma, Wash. 5

Seattle, Wash. 7

BROTHER F. H. MUNDELL

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

BROTHER C. C. PEOPLES

Richmond, Ind. July 8

Indianapolis, Ind. 9

New Albany, Ind. 10

Lima, Ohio. 16

Ada, Ohio. 17

Cyclone, Ind. 23

Lebanon, Ind. 24

Muncie, Ind. 30

Peru, Ind. 31

BROTHER EDWIN PROCTER

Rochester, N. Y. July 1

Tonawanda, N. Y. 2

Buffalo, N. Y. 3

Cleveland, Ohio (Convention*) 10

Akron, Ohio 11

Byesville, Ohio 12

Marietta, Ohio. 13

Nelsonville, Ohio 14

Columbus, Ohio 15

Piqua, Ohio 16

Dayton, Ohio 17

Cincinnati, Ohio. 18

Richmond, Ind. 19

Brazil, Ind. 20

Washington, Ind. 21

New Albany, Ind. 23, 24

BROTHER W. SARGEANT

Harrisburg, Pa. July 3

Philadelphia, Pa. (Convention*) 4

Brooklyn, N. Y., 109 Remsen St. 3 P. M. 10

Baltimore, Md., 4 West Eager St. 3 P. M. 24

Paterson, N. J., 169 Van Houten St., 3 P. M. 31

BROTHER W. J. SIEKMAN

Chicago, Ill.	July 10
Chicago Heights, Ill.	17
Elgin, Ill.	23
Cicero, Ill.	24
Harvey, Ill.	25
Waukesha, Wis.	30
Milwaukee, Wis.	31

BROTHER S. STAMULAS

Paterson, N. J., 169 Van Houten St., 3 P. M.	July 3
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BROTHER J. H. L. TRAUTFELTER

Reading, Pa., Stauffer's Hall, 3 P. M.	July 24
6th & Franklin Sts.	

BROTHER J. I. VAN HORNE

Duquesne, Pa.	July 3
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BROTHER G. M. WILSON

Brooklyn, N. Y. (Convention*)	July 17
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BROTHER W. N. WOODWORTH

Oklahoma City, Okla.	July 8
St. Louis, Mo.	10
Brooklyn, N. Y. (Convention*)	17

NOTICE TO OUR BRITISH READERS::

The Bible Students Committee of Great Britain has requested the following notice be published:

"The Bible Students Committee is pleased to announce that their invitation to Brother Norman Woodworth to visit Great Britain this year has been accepted and that arrangements have now been completed for a tour of the classes. It is earnestly hoped that this,

the second visit of an overseas brother during this year, will be a means of continued growth in grace and knowledge, and a strengthening of the bonds which unite us to our American friends."

Brother Woodworth's first appointments are as follows:

London, England (Convention*)	July 31, August 1
Welling	3, 4
Warrington	5-7
Lynn	8
Blackpool	9
Accrington	10
Leeds	11
Dewsbury	12
Darlington	13-15
Doncaster	16
Mansfield	17
Sheffield	18
Melton Mowbray	19
Kettering	20-22
Ealing (London)	24
Brentwood	25
Leigh-on-Sea	26
Guildford	27-28

BROTHER E. G. WYLAM

St. Louis, Mo.	July 24
Kansas City, Kans.	25
Topeka, Kans.	27
Denver, Colo.	31
Lincoln, Nebr.	Aug. 5
(*Convention announcements begin on front cover page)	

5 CENT VEST-POCKET BOOKLETS

THE vest-pocket size booklets are proving to be very satisfactory for general distribution; and their use has resulted in a greatly increased circulation of the truth. These little booklets have been found to be very convenient for use at public meetings. The following are now obtainable:

"The Truth About Hell"—A slightly condensed edition of Brother Russell's original hell booklet. This new edition is very attractive.

"The Day of Jehovah"—A reprint from The Divine Plan of the Ages, chapter 15.

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

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

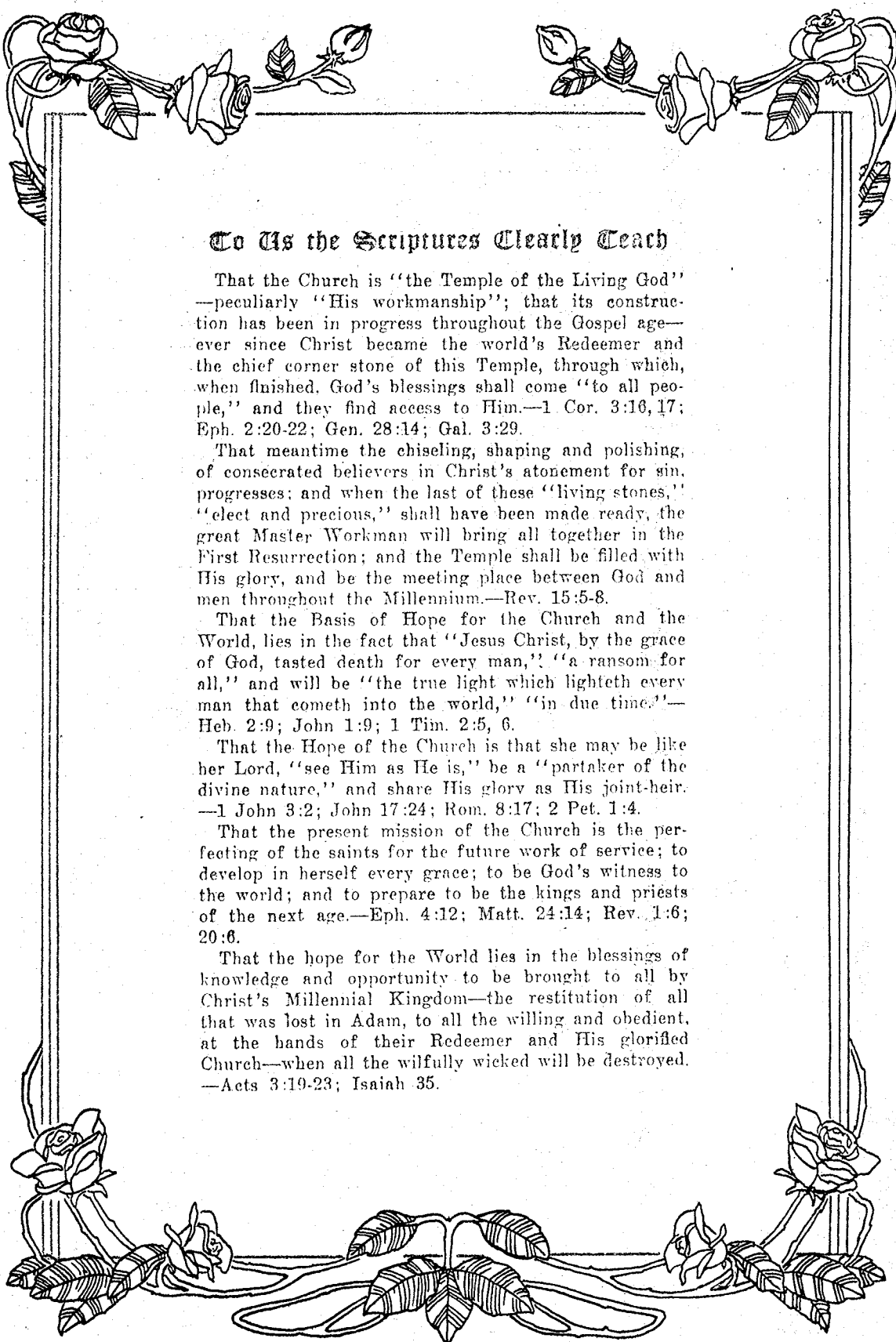
"Hope Beyond the Grave"—A comprehensive treatise of the entire subject of life, death and the hereafter. The soul, immortality, hell, heaven, paradise, spiritism, and related points, are discussed. So far as we are aware, there is no other single piece of truth literature which deals with all these various phases of the subject of hope beyond the grave,

THREE MONTHS TRIAL SUBSCRIPTION

We are glad to be able to continue our offer to send The Dawn for three months free to all who request it, either for themselves, or for those whose names and addresses they wish to forward to us. This offer applies particularly to Bible Students. When sending in names of interested persons who are not Bible Students, please so state. Do not hesitate to avail yourself of this offer, as these trial subscriptions are all paid for from a special fund provided for the purpose.

TABERNACLE SHADOWS READY SOON

WE ARE indeed sorry our expectation of beginning shipments of Tabernacle Shadows was not realized this past month. The unusual demand for advertising matter etc., did not lessen when expected, therefore changing our plans somewhat. However, it now appears that printing of the book can be started. This new booklet will be an exact reprint of the original Tabernacle Shadows. New drawings had to be made for the illustrations, but even these will be essentially the same as the originals. The original Berean Questions on Tabernacle Shadows, formerly bound in a separate booklet, will be printed and bound under the same cover. Price 25 cents,



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.