



The DAWN

Zionism in Prophecy

Going On To Perfection

Calamities - Why Permitted

CONVENTION ANNOUNCEMENTS

IMMERSION SERVICE AT CHICAGO, MAY 3

The Chicago brethren are looking forward to a rich blessing at their semi-annual convention, May 3, to be held at 910 N. La Salle St. It is expected that Pilgrim Brother A. L. Muir will be there and serve on the program, both for the friends and the public. Brother D. J. Morehouse will give the baptism talk. Other speakers on the program will be Brothers Wm. Siekman, H. J. Hansen and A. Krebs. Brothers John T. Read and D. J. Morehouse will serve as chairmen. If you know of anyone who would like to symbolize their consecration at the Chicago convention, it will be appreciated if you notify the Convention Committee. Address the secretary, Irving S. Foss, 5944 N. Knox Avenue, Chicago, Ill.

PITTSBURGH, PA., May 24. This will be an all day convention, all sessions being held in the O. of I. A. Temple, 610 Arch Street, N. S. Pittsburgh, Pa. The Pittsburgh friends advise us that luncheon will be served in the hall and that all are cordially invited to join with them in this day of spiritual blessings. Outside speakers will be on the program. For additional information address the class secretary, J. C. Jordan, 247 Greenwood Avenue, Emsworth, Pittsburgh 2, Pa.

BROOKLYN, N. Y.-PASSAIC, N. J., May 30-31. This convention is sponsored jointly by the Passaic and

Brooklyn ecclesias, and will take the place of the regular 5th-Sunday gathering in New York. All sessions on Saturday, starting at 10 A. M., will be in Carpenters Hall, Jefferson Street and Hoover Avenue, Passaic, and on Sunday at 109 Remsen Street, corner of Henry Street, Brooklyn, N. Y. Passaic is easily reached, being in the Greater New York area, and rooms will be provided for those who may wish to remain in New Jersey over night. This will be especially convenient for friends coming from points west of the Hudson River. Any additional information desired may be obtained from the secretary of the Brooklyn ecclesia, Miss Norma Mitchell, 360 Third Avenue, Brooklyn, or from the secretary of the Passaic ecclesia, Mrs. R. H. Sachtleber, 67 North 14th Street, East Orange, N. J.

CINCINNATI, OHIO, May 30, 31. Meetings both days will be held at 24 East 6th Street, Cincinnati. The Cincinnati brethren write, "We are striving to make this gathering Cincinnati's best convention. . . . It is already taking on the appearance of a general convention, which we hope and pray will be productive of much good in the advancement of the spiritual interests of God's dear people. We are contemplating an immersion service at that time, and should like to have the names immediately of any who desire to avail themselves of the privilege of symbolizing." All inquiries should be addressed to the class secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

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SPEAKERS' APPOINTMENTS

BROTHER C. P. BRIDGES		Bay City, Mich.	22	Cincinnati, Ohio	17
Boston, Mass.	May 10	Saginaw, Mich.	23, 24	Richmond, Ind.	18
Brooklyn, N. Y.	11	Grand Rapids, Mich.	25	Dayton, Ohio,	19
Laurelton, L. I.	28	Ypsilanti, Mich.	26	Columbus, Ohio	20
Brooklyn, N. Y.	31	Detroit, Mich.	27	Newark, Ohio,	21
BROTHER J. A. BELL		Toledo, Ohio	28	Zanesville, Ohio	22
Passaic, N. J.	May 17	Cincinnati, Ohio	30, 31	Pittsburgh, Pa.	24
BROTHER B. BOULTER		BROTHER OSCAR MAGNUSON		Duquesne, Pa.	25
Springfield, Mass.	May 24	Pen Argyle, Pa.	May 17	Lewistown, Pa.	26
Passaic, N. J.	30	Passaic, N. J.	30	Allentown, Pa.	28
BROTHER DAVID DINWOODIE		BROTHER R. E. MITCHELL		Rutherford, N. J.	29
Passaic, N. J.	May 30	Hartford, Conn.	May 17	Passaic, N. J.	30
BROTHER C. F. GEORGE		BROTHER C. W. MCCOY		Brooklyn, N. Y.	31
Duquesne, Pa.	May 3	Cheney Wash.	May 10	BROTHER WALTER SARGEANT	
BROTHER W. F. HUDGINS		BROTHER A. L. MUIR		Passaic, N. J.	May 10
Baltimore, Md.	May 10	St. Louis, Mo.	May 1	Brooklyn, N. Y.	30
Passaic, N. J.	30	Chicago, Ill.	3	BROTHER J. I. VAN HORNE	
BROTHER J. C. JORDAN		Aurora, Ill.	4	Duquesne, Pa.	May 10
East Liverpool, Ohio	May 10	Rockford, Ill.	5	BROTHER H. V. WARREN	
Duquesne, Pa.	17	Beloit, Wis.	6	San Bernardino, Calif.	May 10
BROTHER J. G. KUEHN		Waukesha, Wis.	7	BROTHER G. M. WILSON	
Ithaca, N. Y.	May 16	Junction City, Wis.	8	Beaver, Pa.	May 17
Buffalo, N. Y.	17	Minneapolis, Minn.	10	Cincinnati, Ohio	31
Lockport, N. Y.	19	Waukesha, Wis.	11	BROTHER W. N. WOODWORTH	
Port Huron, Mich.	19	Milwaukee, Wis.	12	Wilmington, Del.	May 3
Flint, Mich.	21	Peru, Ind.	13	Allentown, Pa.	10
		Indianapolis, Ind.	14	Brooklyn, N. Y.	30
		New Albany, Ind.	15		

The DAWN

A Herald of Christ's Presence

Vol. 4, No. 8

MAY 1936

One Dollar a Year

THIS MONTH

NEWS AND VIEWS:

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Finds the World Unteachable
A Generation of Neurotics
Some Ministers Recognize Divine Remedy

THE EVERLASTING GOSPEL: Zionism in Prophecy—Beginning a special series of feature articles on the origin and growth of the modern movement for rehabilitating Palestine as a Jewish National Home, and showing how this building up of Zion is in fulfilment of Bible prophecy. Many new facts are brought out in this interesting narration of God's providence over Jewry.

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Calamities, Why Permitted.—A reference to recent tornadoes, floods, droughts, duststorms and other devastating occurrences of the past and present, discussed in their relation to God's great plan for humanity; and answering the question, Why does a loving God permit such suffering?

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THE CHRISTIAN LIFE: Spiritual Balance.—Showing how difficult it sometimes is even for sincere Christians to maintain their equilibrium, in doctrine as well as in practice.

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NEXT MONTH

DANIEL'S GREAT PROPHECY

By Sir Isaac Newton

A noted newspaper columnist gave unstinted praise to Newton's remarkable ability as an astronomer and scientist of his day (born in 1646); but sought to make light of his qualifications as a Bible interpreter—by referring to his treatise on the prophecy of Daniel as comparable to the teachings of **Millennial Dawn!** How much did this scientist really know about the prophecy of Daniel? you may ask. He wrote a manuscript which was published after his death, in which he sets forth some remarkable truths. A portion of this will be published in the June edition of **The Dawn**, exactly as Sir Isaac wrote it. As a matter of historical record you will thoroughly enjoy it, and there won't be many of his findings on the prophecies but what you will be able to endorse.

"THINK ON THESE THINGS"

Proper meditation is a potent influence for good in the Christian life. This article points out the great importance of habitually thinking of the noble and holy things of God and of His plan.

PLANTING THE HEAVENS

A doctrinal discussion for the advanced Christian, pointing out the divine method by which the "new heavens and new earth" are "created." This article will produce an increased appreciation of the harmonious testimony of God's Word, and will give you a greater desire to be loyal to it.

WHY ZIONISM PROSPERS

Another gripping installment in this series of feature articles will appear in our June issue. Also various other articles of special interest to Bible Students.

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NEWS AND VIEWS

Europe a Madhouse—And Getting Madder

WHAT will happen in Europe tomorrow, or the day after? This question is upon the minds of all thoughtful persons in the world today—particularly Europeans, who will be directly affected by whatever may develop, and all signatories to the impotent League of Nations.

Several times within the last two or three months it has looked as if the great powers of the old world may start tearing at each other's throats within twenty-four hours—and who knows now but that such a spectacle may become a grim reality even before these words reach their readers? It is no longer a question, *Will* the nations engage in another war? for that seems now to be a foregone conclusion. The only question is, *When*?

And what is holding them back? Humanly reasoning, it appears that the principal thing that now temporarily prevents the dreadful carnage which seems destined to drench Europe and the whole world in blood, is FEAR—fear of the calamitous results to the existing order which are certain to follow. Not so much the calamity to the common people, who will be drafted and sent to the front as in other wars; but the jeopardy to the security of those who are responsible for wars;—that is causing real worry; for, be it remembered, various modern methods of warfare, as yet unused by any nation, signify that *no one will be safe*—not even the rulers.

Back in the World War of 1914-18, the Germans set a four months limit for their anticipated march into Paris, and did not succeed. But when the next war on a wholesale scale breaks out, Paris, Berlin, London, Rome, Warsaw, Moscow and other capitals *can* be reached, and their governmental palaces annihilated, within a very few hours. In view of this well-known possibility, is it any wonder that the rulers of these nations are sparring for time? Meanwhile each is on the alert for an opportunity to get in the first telling blow.

All of the world's statesmen now seem agreed that when the next war does break out in all its fury, it will mean the end of civilization as now known. The only hope now entertained by any European nation is that it may happen to be fortunate enough to emerge from the carnage at least partially victorious, and become the dominant power in the *new* civilization beyond.

The nations do not yet know that "Gentile times have ended, and the kings have had their day." They do not know that the God of heaven has called for an accounting, and that they have all been "weighed in the balances and found wanting." They do not know that the new civilization is to be none other than the glorious and long-promised Kingdom of the Prince of Peace, and that not any of them will have an opportunity to exercise their selfish influence and power in that righteous regime.

God, through the Prophet Zephaniah, vividly described the present and coming status of the nations, and the conditions which lead up thereto; saying, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations [and how wonderfully they have been gathered into leagues and other alliances during the past few years], and to assemble the kingdoms, that I might pour upon them Mine indignation, even all My fierce anger; for the whole [symbolic] earth shall be devoured by the fire of My jealousy."

Who can help but see that this "fire" is about ready to burst over the heads of all the selfish kingdoms of earth, causing them to "melt" before the presence of the Lord! And how glad we are for the Lord's reassuring promise of what He will do for the people *after* "the fire of His jealousy" has accomplished its purpose—"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."—Zeph. 3:8, 9.

Meanwhile a sure and certain nemesis is working out. There is no haphazard or chance about it. Jesus said, "They that take the sword must perish with the sword." Manifestly the Lord here represents the "sword" as a symbol of *destruction*. His meaning was, "They that have the spirit of destruction and endeavor to destroy others, will themselves be destroyed. It seems evident that this principle applies to nations as well as to individuals. What nation has not taken the sword? And what nation, as a political power, will not be destroyed preparatory to God's Kingdom. Daniel's prophecy reads, "In the days of these kings the God of heaven will set up a Kingdom, which will never be destroyed; and that Kingdom will **BREAK IN PIECES AND SUB-DUE** all these kingdoms, and it shall stand forever."

Finds the World Unteachable

CORROBORATING the fact that the world is mad and unable to listen to reason, and that nothing short of a great time of trouble, more severe than we have already experienced, will be needed to bring mankind to their senses, we quote the following observation by Dr. H. S. Coffin, president of the Union Theological Seminary:

"Our present age is as unteachable as the one which killed Christ. Ours is a world too with successors in power of opportunist Pontius Pilate, with Caiaphas and Annas among spiritual leaders, with nationalist pride frenzying the mob mind. Ours is a mad world. Things which everyone agrees ought not to be, come to pass because men are stupid and worse. Jerusalem, which had killed her prophets, killed greater than they. Our aims seem as obtuse and unteachable."

A Generation of Neurotics

NO LESS complimentary to society than the foregoing statement of Dr. Coffin, is the observation of an-

other distinguished New York divine, Dr. J. S. Bonnell, which we clip from a report of one of his recent sermons as published in the *New York Times*:

"Social drinking to excess and the use of narcotic drugs are spreading more and more today. It is a stupid cowardice, an attempt to escape from reality. So we have a generation of neurotics with broken health and shattered nerves."

A Murderous Generation

WHILE we are on the subject of paying compliments (?) to the existing generation, we might quote a paragraph from a sermon of Dr. R. W. Searle, also reported in the *New York Times*. He finds the world today seething with hatred, and says that nations encourage this attitude of mind and hail it as patriotism. The reverend gentleman, at least in this day of 'peace' between wars, says he does not believe that love of one's country necessitates hatred of other countries on God's green earth. We quote a paragraph:

"Our generation has murdered more people in hatred than man has ever murdered before. We take lust and hate, garnish them and serve them to men as a patriotic duty for the love of one's country. Man's day is all the suffering, all the homelessness, all the blight of life."

Says Man is Degenerating

MOST MEN in high places still insist on the Darwinian doctrine that man is gradually becoming more fit, by an evolutionary law which guarantees "the survival of the fittest." But today an ever-increasing number of prominent writers and thinkers are beginning to question that alleged fact. Among these is Dr. Algernon D. Black, leader of the New York Society for Ethical Culture; he finds man degenerating instead of ascending the evolutionary ladder. But, like other "wise and prudent" ones of this day, he does not know the remedy, but is groping for one. He imagines that "eugenics" may be man's salvation from decay. But Bible students know there is only one way whereby man may be recovered from his downward course, and that is by the blood of Christ and the operation of His incoming Kingdom. Says Dr. Black:

"Not only has society begun to show signs of decay, but the men around us have as well. We feel that man can degenerate, and is degenerating now, so that there is a great need for us to find the secrets of man and remake him. The place we must begin with is eugenics, for we are pouring into the stream of human life hundreds of thousands of unfit."

And what shall we say to all this talk from the pulpits and platforms? It is evident that these men are seeing very vividly the wrong conditions in society and the direction in which these are leading. While they can see symptoms of the disease, they seem totally blind as to what will constitute the real remedy. They seem to think that man can yet patch up the old world system; as Jesus said, "put a new

patch on an old garment, or new wine into old bottles." But this "present evil world" is beyond repair, and man can do nothing to save it. The only hope is in God, and He has no thought of saving the thing that men call civilization. His intention is to let it go down in overthrow and be dissolved away by the fires of social strife, and then to establish a Kingdom of His own, which no pride or selfishness of men shall avail to harm—"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

Some Ministers Recognize Divine Remedy

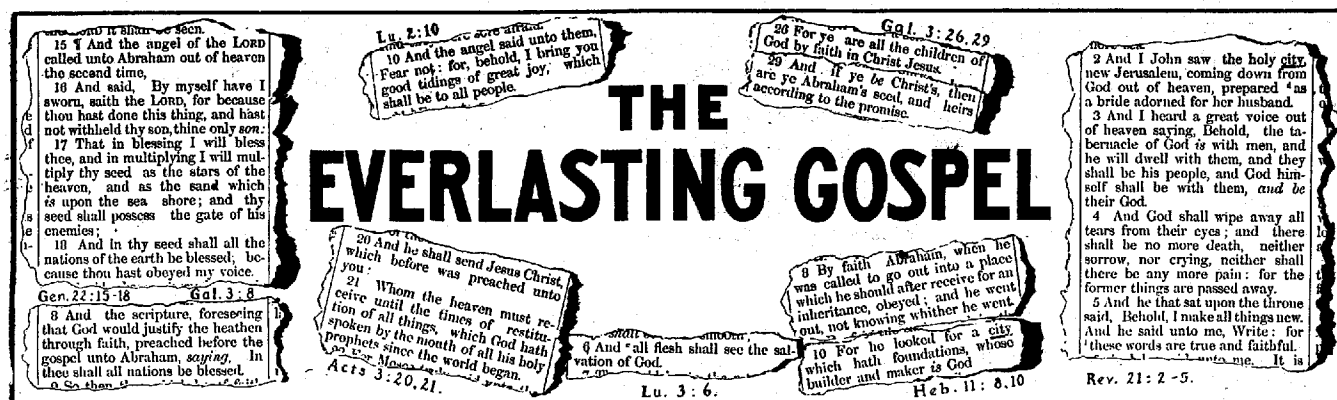
IN PLEASING contrast to the suggestions made by others that the hope of the world lies in eugenics, social reforms, or other man-made remedies, the Reverend Noel Irwin (Baptist), sets forth his firm belief that the only hope for the world lies in the establishment of the long-promised Kingdom of God. We quote excerpts from Rev. Irwin's lecture on the "Signs of the Times," as reported in the public press:

"The world is waiting for the Son rise—for the Son of Righteousness shall arise with healing in His wings. The night has been dark and infested with terrors. Creation has been groaning, waiting to be delivered, and everywhere the spirit of unrest is anticipating a change. The change will come, not with the overthrow of the classes and the ascendancy of the masses, not with the universal acceptance of Utopian ideals, but with the coming of the Prince of Peace, for He is the only hope of the world.

"It will be a day of justice and equity. The common people cry out. Capital and labor are separated. But His day shall bring judgment with righteousness, and reproof with equity, and every man 'shall sit under his own vine and fig tree' and not that which is his neighbor's.

"It will be a day of universal peace, for 'He maketh wars to cease unto the ends of the earth.' As long as the heart is selfish, and there is profit in warfare, as long as there is greed, there will be war. But when the Prince of Peace comes there will be peace, because former things will be done away and He will be exalted in the earth. It will be a day of unlimited righteousness, for 'The knowledge of the Lord shall cover the earth as the waters now cover the sea.' People will be receptive to His Word and they shall find in Him the provision for all their needs, and no man shall say to his neighbor, 'Know the Lord,' for all shall know Him. It will be a day when men who have not known life shall live indeed; and all the present limitations shall be done away."

Manifestly Rev. Irwin has been reading his Bible. We wonder also if he has not been reading *The Divine Plan of the Ages*, or other present truth literature. There may be many like him, who will yet recognize some measure of truth, and proclaim it. This is indeed encouraging, and should inspire all who have a knowledge of present truth to let their light shine out more brightly.



Zionism in Prophecy

What is Zionism? Its Aims, Accomplishments and Destiny Reviewed. The First of a Series of Five Articles on a Very Timely Topic.

Watch For Subsequent Installments.

THE modern Zionist movement, which began as a dream in the mind of Theodor Herzl and started to take definite form as an organized Jewish effort over forty years ago, is now a permanently established entity and a compelling force in the life of Jewry the world over. Even non-Jewish statesmen of many countries are equally interested with Israel in this national Zionist movement, which is now more than an "experiment" in the land of their fathers.

Today the need for a Jewish National Home is more acutely recognized than ever before; by reason of the fact that within the past few years more than 300,000 Jews have been forced to flee from Germany, Poland, Russia and elsewhere and take again the wanderer's staff, or seek a definite haven in lands overseas. More than half of these emigrants have already found their way to Palestine, and they continue to come at the rate of some 60,000 annually. And with proper cooperation on the part of friends of Zionism everywhere, the Jewish National Home will be able to receive at least an additional half-million Jews within the next few years.

There are countless reasons why Israel should be interested in Palestine as a Jewish Homeland. The economic advantages of such an undertaking have been stressed, and these properly constitute a great attraction to pioneers. A latent nationalistic pride or patriotism has actuated others. Purely sentimental reasons have constituted the primary incentive for many. Persecutions have literally driven others there in spite of themselves. And faith in the predictions of the ancient prophets, and in the hitherto unfulfilled promises of God to His chosen people, has been a stimulus and a compelling force in not a few instances. All these reasons are substantial; but perhaps the one of greatest importance, and yet the one heretofore least emphasized and appreciated, is the religious reason last mentioned.

The purpose of this discussion, therefore, is to direct anew the attention of Jewry to various prophecies of the Sacred Scriptures which undoubtedly are being fulfilled today in the National Zionist Movement. These prophecies indicate that it is God's purpose that the faithful of Israel shall again be regathered to this ancient holy land, and there eventually become the nucleus of an important nation which shall exert a mighty force for good in all the world; and shall literally fulfil, on a hitherto unprecedented scale, the original oath-bound promise to the patriarch Abraham, "In thy seed shall all nations be blessed."

It cannot be denied that the prophets do foretell an ultimate regathering of Israel to their homeland. It was the prophet Jeremiah who declared; "I will bring them again to this land [Palestine]; and I will build them, and *not pull them down*; and I will plant them, and *not pluck them up*. And I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God; for they shall return unto Me with their whole heart." —Jeremiah 24: 5-7.

It cannot be said that the return of Jewry from their seventy years' captivity to Babylon fulfilled this prophecy; for after that return they were again pulled down and repeatedly plucked up; whereas the prophet here predicted a time to come wherein they would never again be plucked up from their ancient homeland. Since Jeremiah was a true prophet of God, and his various other predictions were fulfilled, there is no reason to doubt that this prediction also shall be fulfilled eventually; and later on in this narrative we will present evidence to indicate that the time for its fulfilment is at hand.

The same prophet also foretold the future dispersion of the Jews into all the earth, and even indicated the fact that they would mainly go to lands north of Palestine—such as Russia, Poland, etc. Then he foretold their ultimate return to their homeland, in these encouraging words:

"Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . A great company shall return thither. They shall come with weeping; and with supplications shall I lead them. . . . Hear the word of the Lord, O ye

nations, and declare it in the isles afar off, and say, 'He that scattered Israel will gather him, and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he.' Therefore, they shall come and sing in the height of Zion . . . and they shall not sorrow *any more at all*."—Jer. 30:18-21; 31:8-12.

Again the prophet declared: "Behold, the days come, saith the Lord, that it shall no more be said, 'The Lord liveth, that brought up the children of Israel out of the land of Egypt'; but, 'The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them': and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many *fishers*, saith the Lord, and they shall fish them: and after will I send for many *hunters*, and they shall hunt them."—Jer. 16:14-16.

The reference here to "fishers" and to "hunters," as a means to "bring them again into their land," seems significant. A fisher uses bait to *attract* the fish; whereas a hunter usually fights and kills, or *drives out*, his prey. And both these means are being utilized today in the regathering and rebuilding of the Jewish National Home. The Zionist agencies have been exerting an attractive force for four decades, as a result of which a large aggregation of Jews from all parts of the world have been regathered. But what the "fisher" method has failed to do, the "hunter" method is now accomplishing—yea, the heavy hand of the persecutor recently has been raised against Jewry in many pestilential spots of Europe, as a result of which thousands of refugees have had to flee, and are finding their way to Palestine. Thus are the prophet's words finding literal fulfilment in this our day.

The prophet Ezekiel likewise predicted: "And I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. 37:14.) In similar vein did the prophet Amos declare:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old. And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall *no more be pulled up* out of their land which I have given them, saith the Lord God."—Amos 9:11-15.

Such prophecies as these cannot be logically interpreted in any symbolic sense. It is not a Canaan in heaven that is referred to, but a Canaan on earth. Israel is to be planted again "upon their own land," the land of their fathers, which God had given them; the land which was divinely promised to Abraham and his seed as an "everlasting possession." The promise is from God Himself, and must be fulfilled eventually. That original promise to Abraham reads:

"Lift up now thine eyes and look from the place where thou art, northward, and southward, and east-

ward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed *forever*. . . . Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee. . . . I will give it unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*."—Genesis 13:14-17; 17:8.

His Promises Are Sure

Long has Israel awaited the fulfilment of these ancient promises—even for the time when they would be permanently established in the land that was given them, never again to be plucked up. A scattered, homeless and oft persecuted people, they are still a distinct and homogeneous people. United by ties of blood, by common characteristics, manners, customs and religion, with common hopes inspired by a common faith in the utterances of their ancient prophets and in the sure promises of the one true God (though they may have but dimly comprehended the full significance of many of those divine promises), and still further bound together by a bond of sympathy growing out of their common sufferings and privations as exiles, the faithful of Israel to this day look and long for the fruition of their oft-deferred hopes. They realize that God, in His wisdom, has a definite time for the accomplishment of each feature of His great plan for His chosen people, and for all mankind; even as the inspired Psalmist declared:

"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the *set* time, is come. For Thy servant's take pleasure in her stones, and favor the dust thereof. Then shall the Gentiles fear (reverence) the name of Jehovah, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory."—Psalms of David, 102:13-18.

It must be admitted that many in Jewry today have lost faith in the inspiration of the Sacred Scriptures as the Word of God; and now look upon the Hebrew prophecies as a mere collection of "wise sayings" of ancient philosophers which have no particular significance for our day. Perhaps this generation of moderns should not be unduly blamed for their skeptical attitude toward the Scriptures, in view of the fact that the world has been flooded of late with literature in criticism of the sacred writings. But an earnest study of the Law and the Prophets, apart from the traditions and theories of men, should convince any sincere seeker for truth that there exists in His heaven a personal, intelligent Creator; One who is superior to the things that have been created; One who is orderly in His dealings in behalf of humanity, and most definite in His shaping of the destiny of His people Israel.

The prophetic Psalm above quoted mentions a time, a "set time," for the return of divine favor to Zion. And this same principle of orderliness is exemplified in all God's arrangements, as described throughout the sacred Scriptures. God timed the entrance of Abraham into Canaan, and the migration of Jacob into Egypt; also the rise of Moses, the Exodus, the wandering in the wilderness, the conquest

of Canaan, and eventually the establishment of the Jewish kingdom. In due time David, Solomon and other monarchs appeared; and each of them represented God Himself in the theocratic kingdom of Israel, and later of Judah. It was said that they "sat upon the throne of the kingdom of the Lord."—1 Chron. 28:5.

Overtured "Until He Come"

Eventually, and at a "set time," the sceptre was taken from Zedekiah, the last king of Judah, "until He shall come whose right it is"; as had been foretold by the prophet Ezekiel. (Ezek. 21:17.) When dominion was thus taken from King Zedekiah, at the time of Jerusalem's destruction by the Babylonians, the Gentiles began their long domination of the Jewish homeland, which has continued on down to this day. This has been by divine permission and for a divine purpose. But such domination is not to continue forever; for God has a time, yea, a "set time," to return His favor to Zion, and to plant her again in her own land, never again to be plucked up.

The God of Israel has recognized these dominating Gentile powers, for a purpose; but not in the sense that He had recognized His own chosen people. He called Nebuchadnezzar, the Babylonian monarch, "My servant"; for he served the divine purpose of visiting punishment upon Judah, "because ye have not heard My words." (Jer. 25:8,9.) But neither Babylon nor any other Gentile power has ever been designated "the kingdom of the Lord," as was said of those of the Davidic line. (2 Chron. 13:8.) Nor was any Gentile dynasty ever assured perpetuity of rule, as was promised to the offspring of David.—2 Sam. 7:16,17; Isa. 11.

The Gentile powers were merely granted a "lease" over the holy land for a definite term, as a punishment for Israel's and Judah's idolatries and unfaithfulness. Then, at the time appointed, this Gentile lease of power was to terminate; and forthwith He would "assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:12.) Then God's original purposes for all Israel would be resumed, she would be established in her homeland, and once more her opportunity to represent Him in the earth would return to her, exactly as the ancient prophets of Israel had foretold. Is it possible then that this modern Zionist movement is not merely the creature of Herzl's or of Israel's natural longings, but has come about in this our day by divine providence, simply because "the time to favor her, yea, the *set time*, is come," as predicted in the foregoing prophetic Psalm? We believe the evidence, as set forth in the following pages, actually justifies that conclusion.

Gentile Dominion Foreseen in Vision

Ezekiel tells us that Zedekiah, Judah's last king, was both profane and wicked, and that the time had come when such iniquity should have an end. Hence the crown was removed, the Jewish kingdom was overturned; and the homeland was to remain under Gentile domination "until He come whose right it is,

and I will give it unto Him." (Ezek. 21:25-27.) This One who was to come is the great Messiah, who is to be a Branch out of Jesse and of David (Isa. 11:1-4), and whose Kingdom is to be an everlasting and righteous dominion. At the time of Zedekiah's overthrow, therefore, a parenthesis was divinely declared in the Davidic rule; and Gentiles were given a lease of power over Jerusalem during this interim. All this was prophetically seen and foretold; not only by Ezekiel, but specifically by the prophet Daniel—when he interpreted King Nebuchadnezzar's remarkable dream or vision.—Daniel 2:25-47.

This vision which the king of Babylon saw was no ordinary dream; it was divinely implanted in his mind, and also the interpretation of it in the mind of Daniel. God simply took this means of revealing to His chosen people in advance the fact that successive Gentile world-powers would be permitted to dominate the holy land throughout the coming centuries, until the "set time" shall come when He shall have mercy upon Zion and return to her His favor. The vision which the king saw in his dream was that of a stupendous image or statue, with a head made of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron intermingled with clay. Then a stone smote the image and broke it to pieces. Then the stone grew and filled the earth.

When none of Nebuchadnezzar's counsellors or wise men could interpret this vision, the captain of the king's guard "brought in Daniel before the king in haste, and said thus unto him, 'I have found a man of the captives of Judah, that will make known unto the king the interpretation.' . . . Daniel answered in the presence of the king, and said, . . . 'There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.'—Dan. 2:25-28.

Four World Empires

Daniel then explained that this image pictured earthly dominion, and that Nebuchadnezzar's kingdom was represented by the head of gold. "And after thee shall arise another kingdom, inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things. . . . And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron. . . . And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle. . . . they shall mingle themselves with the seed of men, but they shall not cleave one to another. . . . And in the days of these kings [represented in the toes] shall the God of heaven set up a Kingdom, which shall never be destroyed. . . . It shall break in pieces and consume all these kingdoms; and it shall stand forever; forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold. The great God hath made known to the king what shall come to pass here-

after: the dream is certain, and the interpretation thereof sure."— Dan. 2: 36-45.

Even as this image was in four main parts—being made of gold, silver, brass and iron—so has history disclosed just four great world-empires, namely, Babylon, Medo-Persia, Greece and Rome. The two arms, united to the breast, all of silver, represented the Medes and the Persians as united under Cyrus, who conquered Babylon in 536-8 B. C. Then Greece, under Alexander, subdued and succeeded the Medo-Persians as world conqueror. Then came the strong power of Pagan Rome, represented by the two iron legs—with one foot planted at Byzantium on the Bosphorus, and the other on the Tibur, in the West. These iron legs were firm and powerful; but later the Roman empire, in both the east and the west, ceased to be a strictly civil power and came to be dominated by church authority; and was then known as the "*Holy Roman Empire*." Eventually Byzantium, or Constantinople, became the head of the eastern Catholic communion, while Rome was the centre of western Papal authority. Thus were the iron feet of civil authority intermingled or smeared with the clay of ecclesiasticism, exactly as foretold by Daniel the prophet. Here also is seen the course of human history—beginning with gold, it terminates in nothing better than clay.

At the terminus of each foot of the image were subdivisions, representing the "toes." These, too, were mixed with clay, and thus were made to appear like stone—a counterfeit of the true "stone" kingdom of God, which eventually was to smite the image,

demolish and supercede it. These toes clearly represent the ten original cleavages of the "*Holy Roman Empire*" which exist in Europe to this day, many of which have crumbled as "kingdoms" within the past few years and are now in a state of change. Thus we are now living in the final days of Gentile domination, as represented in the "toes" of this symbolic image. No other great Gentile empire is to arise in the earth. The next thing to expect is the true kingdom of God, represented by the little "stone," which is to grow until its beneficent influence becomes worldwide.

Each of the world empires represented in the image, as interpreted by Daniel, were to have definitely appointed limits—a fixed time for their beginning and an "appointed time" for their duration and termination. There were never to be any other empires than those here mentioned, to tread down Jerusalem and dominate Zion. The vision itself was of divine appointment, its interpretation was by divine wisdom, and therefore its fulfilment is sure—it can neither be annulled, obstructed nor checkmated by anything that men may do. Daniel also disclosed that the full understanding of these things would be revealed only at the "time of the end." (Dan. 12: 4, 8, 9.) If therefore we can now understand the meaning of this vision, this is further proof that we have come to the "time of the end" of the Gentile lease of power, and are approaching the time when God "shall arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come."

(Continued next month)

Calamities--Why Permitted

RECENT months have been calamitous ones to many thousands of people in America, as well as elsewhere in the world. Beginning with the great mid-western drought and attendant dust storms of 1934-35, there has been one calamity after another, affecting in turn various sections of the United States—destructive earthquakes in California, Montana, and elsewhere; violent hurricanes in Florida and other states; suffocating dust storms in Kansas, Texas and other parts of the middle west; and more recently the havoc-working floods in most of the states along the Atlantic seaboard, as well as in Pennsylvania, West Virginia and Ohio.

Then came a tornado in Mississippi and Georgia, leaving in its wake a death toll of almost a thousand human souls and enormous property losses. It is but natural for the thinking mind to inquire, If there is an all-wise, all-loving and powerful God, why does He allow so much suffering?

But now that the calamities of America have served to bring this

question of the divine permission of evil so prominently to our attention, let us widen the scope of our inquiry so that it may take in not only these recent calamities that seem so distressing to us here in America, but let us consider the general reign of evil as it is daily experienced throughout the earth by approximately two billion people now living, and which also has prevailed uninterruptedly in the world during the past six thousand years of human history.

Even the aforementioned dreadful recent "calamities" in the United States, so real to Americans because they have come close home, really are insignificant when compared with the daily round of sufferings and death that are common to humanity the world over. The famines in China and southern Russia, for example, have caused far more intense suffering, and taken a much greater toll of human life, than all the American droughts, dust storms, floods, earthquakes, and tornadoes put together; yet we think less about those distant

famines, and why God permitted them, than we do about these experiences that come close home and cause suffering to ourselves and our neighbors.

Such dread "calamities" in themselves are responsible for a comparatively small portion of the world's daily total of deaths. What is the drowning of a few hundred persons by flood as compared with the grim fact that every twenty-four hours 100,000 human beings are struck down by the great enemy death?—1,000,000 every ten days; averaging more than one death every second! This means that, if you are an average reader, approximately 150 human beings have died since you started to read this article, with another 10 or 15 dead before you reach the end of this sentence. And, with few exceptions, each one of these human souls is just as dear to someone as your own mother, or husband or wife or children are to you. Each one of these is just as sensitive to

suffering, and experiences the same amount of agony in the dying process—on the average—as you have witnessed in the case of your own dear ones, and which all of us know is awaiting us in the not too distant future. And now, since you started to read this paragraph, another 40 or 50 have passed on—to where? and to what?

Man a Convict

To comprehend fully the heart of our subject we must go back to the very beginning of sickness, pain, sorrow, and death—to the Garden of Eden, where neither famine, floods, tornadoes, earthquakes, dust storms, nor death in any form were permitted; where man and his surroundings and conditions were pronounced "very good," even by God Himself. Such benefits must certainly have been appreciated by man.

The sacred record clearly shows that the Creator specially or miraculously prepared in advance the Garden of Eden only for man's comfortable enjoyment of the favors of life and a fitting place for his trial. God foresaw the fall of His creatures and provided that the penalty of sin, "dying thou shalt die," instead of being suddenly inflicted as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasmi, thorns, weeds, etc.) of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of the perfect, obedient, human children of God.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated—a lesson, therefore, which would profit all who would learn it, to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. Our present experiences teach us that God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

"For Thy Sake"

There is a depth of meaning in the Creator's words as He sent forth

His fairly tried and justly condemned creatures, among the thorns and briars, to labor, and pain, and sorrow, and disease, and to be subject to the casualties and calamities of nature's unfinished work. He said, "Cursed is the ground for thy sake"—that is, the earth in general is in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but God prevented this and guarded the way back to the Garden in order that the death sentence should not fail of execution.

St. Paul tells us that God having permitted the entrance of sin and death for man's training and education, adopted a method for the recovery of our race from that original sentence of death that came upon all as the result of Adam's fall—a method which would show the justice of His sentence and the unchangeableness of His decree, and yet permit such as are sick of sin to use their experiences wisely, and to return to harmony and obedience to their Creator and His just and reasonable laws and regulations.

In brief, this plan provided that another man who, by obedience to the Law of God, proving his worthiness of eternal life, might, by willing sacrifice of that life, redeem the forfeited life of Adam and of his lost posterity. It was for this purpose that Jesus came into the world at His first advent.

Willingly our Lord Jesus laid aside the glory of the higher nature which He had with the Father from before the creation of man. (John 1:14; 17:5; 2 Cor. 8:9.) He was "made flesh" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of Himself, for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving Justice the price of their liberty, He secures the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life "whomsoever He wills." (John 5:21.) And He wills to restore all who shall prove worthy. To prove who are worthy of everlasting life will be the object of the Millennial reign—now near at hand.—1 Tim. 2:4; 2 Pet. 3:9.

We are fully assured in the Scriptures that the sacrifice of the Redeemer's all as man's ransom price,

is acceptable to God as the offset and covering for every weakness and sin of the first man and his posterity, resulting either directly or indirectly from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth as at first in the Garden of Eden, is a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which He has promised shall be established and for which He has bidden us wait and hope, and for which He taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

The World's Glorious Hope

St. Paul states that the first man—who was a sample of what the race will be like when restored to perfection—was of the earth, earthy; and his posterity, with the exception of Christ's church—who are promised the divine nature as joint-heirs with Jesus in His Kingdom—will in the resurrection still be earthy, human, adapted to the earth. (1 Cor. 15:38, 44.) David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psa. 8:4-8.) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:19-21.

It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love welling up from every heart meets a kindred response in every other heart, and benevolence marks every act.

There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfec-

(Continued on page 23)

The Christian Life

Spiritual Balance

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

—2 Timothy 1:7.



EITHER radicalism nor fanaticism are component elements of true Christian character. It is never necessary to be a fanatic in order to be whole-heartedly devoted to the Lord and His Word of truth. Paul said, "This one thing I do." But this great apostle was not a radical, in the sense of being an extremist along any line of Christian endeavor; yet he was uncompromising in his loyalty to God and to the truth. In our text the same apostle reveals that it is the influence of the holy spirit of God in the Christian's life that gives him strength to perform the divine will, actuates him to self-sacrifice for others—which is God-like love in action—and helps him to exercise the "spirit of a sound mind."

What the apostle designates as the "spirit of a sound mind" is the very opposite to the extreme radicalism of the fanatic. But how are we to obtain the "spirit of a sound mind"? Through prayer, one may answer—and properly so; because Jesus Himself assures us that the Heavenly Father is pleased to give the holy spirit to them that ask Him. But there are conditions attached to acceptable prayer; and unless we comply with those conditions, we are liable to become fanatics or extremists, even in our praying. Jesus said, "If [1] *ye abide in Me*, and [2] *My words abide in you*, ye may ask what ye will, and it shall be done unto you." Here then, are the two necessary prerequisites to the obtaining of the holy spirit—the spirit which, in its operation, enables the Christian to become *balanced* in his attitude both toward God and toward his fellowman.

But these conditions of acceptable prayer, by which we obtain the holy spirit in ever-increasing measure, are not mere idle words on the part of Jesus. They are heart-searching; and a full compliance with them implies unselfishness and whole-hearted consecration to God, plus a zealous and sincere study of His Word, with no other motive than to determine more and more fully what the divine will is concerning us. The channel of the holy spirit's influence in the Christian

life is the Word of God. Hence it is necessary that our prayers for a greater filling of the holy spirit be accompanied by reverent study of the written Word if we hope to have our prayers answered. This is why the apostle, in the same epistle from which our text is taken, declares, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the Word of truth.*"—2 Timothy 2:15.

If the "spirit of a sound mind" is obtained through a study of the Word of God and the application of its precepts in our daily lives, then it is necessary that we "*rightly divide* the Word of truth." And, as is so clearly implied by Paul's words, if we are to "rightly divide" the Bible, it is necessary that our study of it be for the sole purpose of showing ourselves "approved unto God." This means

that the slightest degree of selfishness or of insincerity in our study of the Bible will prevent us from understanding it properly. This fact alone, probably more than any other one thing, accounts for the hundreds of different ways in which the Bible has been "interpreted."

God is dealing with the Christian according to his faith and the sincerity of his consecration. For this reason He has caused His Word to be written in such a way as to make a practical test of our sincerity — by the manner in which we study it. The "shop-worn" statement that the Bible is like an "old fiddle on which you can play any tune," is true if, in our study of the sacred Word, we simply seek, to any extent at all, to find justification for the "tunes" of our own conception or liking.

It would seem that nearly all, if not *every* phase, of the truth, and especially the practical application of it in the Christian life, is presented in the Bible in such a way that if we have any degree of self-will we will be able to justify ourselves in taking almost any extreme position that may meet the approval of our selfish fancy. An example of how we may misuse

In This Modern Age of Hustle, Bustle, Worry and Trouble, it is Increasingly Difficult for Mankind to Maintain Mental Poise or Moral Equilibrium in Their Daily Dealings With Fellowmen. Nor is the Christian Immune to These Commonly Disturbing Influences, Unless He Applies the Guiding Principles of God's Word in His Walk of Life. This Article Endeavors to Point Out Some Ways and Means Whereby This May be Done

the Bible in this way is found in the manner in which the apostles Paul and James present the relative importance of *faith* and of *works* in the Christian life.

Paul says we are "justified by *faith*"; and in setting forth the importance of faith he cites the example of Abraham. (Rom. 4:1-4; 5:1.) Paul also says, "For by grace are ye saved through *faith*; and that not of yourselves; it is the gift of God." To emphasize this thought he adds, "Not of works, lest any man should boast." (Eph. 2:8, 9.) Thousands have seized upon these and similar passages in the Bible, and have used them in an effort to substantiate the erroneous thought that no activity in the service of the Lord is required in order to be pleasing to Him. It is all by "grace," through "faith," say these. A few even take such an extreme position as to say that the Lord would be *displeased* with a Christian if He should seek avenues of active service for Him and for His truth, instead of merely waiting on "providence." All such are able to find in the aforementioned words of Paul a comfortable resting place for themselves in the camp of inactivity; and pride themselves that they have "progressed" beyond the "immature" stage of Christian development in which one feels it necessary to show forth the praises of Him who has called them out of darkness into His marvelous light.

Acceptable and Unacceptable Service

To further justify themselves in the fanaticism of "no works," some call attention to the words of Jesus, where he says that at this end of the age many would come to Him, and claim His friendship, upon the basis of the "many wonderful works" they had done in His name, and that He would answer them saying, "Depart from Me, ye workers of iniquity; I never knew you." Surely this seems a convincing passage by which to justify one's self in a life of idleness, so far as activity in God's service is concerned; that is, if we study the Bible merely for the purpose of justifying our own selfish inclinations.

That it is pleasing to God for a Christian to be actively engaged in the divine service there can be no doubt. In fact, the *ideal* Christian life is one that is wholly and directly spent for God, even as was that of the Master's; yet few are in a position to render such direct and full-time service. The Bible itself circumscribes the energies of the Christian, by pointing out that certain earthly obligations, especially toward one's family or dependents, must be met before one may properly feel free to devote time and strength in the service of God. The sincere Christian will find no great difficulty in fitting himself in with these various Scriptural requirements; yet the insincere will find in them an excuse to sidestep the responsibilities of his consecration vow, which requires him to present his body a "living sacrifice, holy and acceptable to God, which is our reasonable service."—Rom. 12:1.

As already noted, the Apostle James especially urges the importance of "works"—not works without faith, but works to demonstrate faith. Paul cites Abraham as an example of *faith*, while James refers to him as an example of how *works* are related to faith. There is no disagreement in the statements

of these two apostles; yet each of them furnishes an opportunity to become one-sided in our viewpoint, if we wish to be contentious or to justify ourselves in some erroneous stand we have taken. James says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect."—James 2:21, 22.

Fanaticism of "Great Works"

The divine commission given to the church most unmistakably implies self-sacrificing activity in proclaiming the glad tidings of the Kingdom. The examples of the apostles in this respect indicate clearly what they understood this commission to mean. Their instructions to the church emphasize and re-emphasize the importance of faithfulness in the Lord's service. But this does not mean, as many seem to have concluded, that all the Lord requires of a Christian is that He be everlastingly active in a feverish campaign of "great works."

The Bible says a great deal about working for the Lord; hence if one wishes to believe that he can simply "work" his way into the Kingdom, and ignore all the other important instructions concerning growth in Christian character, he will be able to justify himself in such a course. In so doing, however, he will not be exercising the "spirit of a sound mind." On the contrary, he will be putting himself in that class of fanatics who in this end of the age come to Jesus and claim a place in His favor upon the basis of "wonderful works" which they have performed. To these Jesus replies that they are "workers of iniquity."

The true balance between *faith* and *works* is to realize that our standing of justification before God is based entirely upon our faith in the merit of His shed blood; and that the blessings of atonement are nothing that we have merited ourselves, but are all the "gift of God." And then, out of sheer appreciation to God for His bountiful provisions for us we will say, as did Saul of Tarsus, "What wilt Thou have me to do"?

Searching the Bible sincerely for an answer to this question we find definite instructions to the effect that we are to be "ministers of reconciliation"; that as such we are to be faithful ambassadors of the truth; that we are to "preach the Word," being instant "in season and out of season." The Bible, however, does not suggest that merely by so doing we can *earn* a place in the Kingdom. Acceptable service is that kind that results because the love of God has so touched our hearts that we simply cannot refrain from showing forth His praises at every opportunity. The evidence of such self-sacrificing love and devotion to God will ascend as a "sweet incense" to Him, because it demonstrates our faith in and love for Him. Thus by our works is our faith made manifest, even as James suggests.

Another helpful illustration of how the Lord tests the sincerity of our consecration comes from the manner in which He deals with us with respect to our bodily or earthly needs. The 12th chapter of Luke records how Jesus gave some very important instructions to His disciples along this line. He reminded

them of the Heavenly Father's care over those who serve Him—using the sparrows, the ravens and the lilies as illustrations of this loving care. He then assured His disciples that they, who are worth more than sparrows, can trust the Heavenly Father fully with respect to all their physical needs. Then He urged upon them such whole-hearted devotion and service to God, such singleness of purpose with respect to their more important spiritual interests, the interests of the Kingdom, that their earthly affairs would be relatively ignored and forgotten. He said, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."—Luke 12:22.

"Take No Thought for the Morrow"

This is a very heart-searching command. The English translation does not convey accurately Jesus' evident meaning of taking no *anxious* thought for the material things of life. Manifestly there are only a few who have ever tried to fully apply the great principle here laid down for the guidance of the Christian life. Some, however, have undertaken to apply these words too literally; and as a result they have become fanatics, or unbalanced Christians. Today there are a few Bible Students in America—a larger number in Europe—who believe that the Lord wants them to give their time so wholly to religious activity, irrespective of every other consideration, that the matter of providing for their own, with the physical necessities of life, is to be wholly ignored.

But is this what Jesus meant? Evidently not; at least His inspired apostles did not seem to get this thought from it; for later they gave specific instructions to the church, by which they made plain that the Christian is expected to give *some* thought to material things. In Romans 12:17 Paul tells us that we are to provide things honest in the sight of all men. In 1 Timothy 5:8 we read, "But if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." If we are to be balanced Christians we must take these passages, and those of a similar import, put them over against Jesus' words in Luke 12, and seek to know and practice the harmony of thought that lies between.

"Provide Things Honest"

The words of Jesus in Luke 12 undoubtedly are intended to convey the thought that the consecrated Christian is to regard all his time—his whole life—as devoted to the service of God. He is to "seek first the Kingdom of heaven and its righteousness"; and if he does this, he is to have full confidence that the Heavenly Father will take care of his earthly interests. On the other hand, while one can consecrate *himself* to the Lord, he cannot consecrate his *family*, in the sense that they must become a part of the sacrifice he is making. Thus it is seen that the practical carrying out of one's consecration vows, of full devotion of all that he is and has to God, must be circumscribed to the extent to which the Scrip-

tures obligate him to those dependent upon his care and support.

But herein is another heart-searching test of our sincerity before God. Did we really mean it when we said, "Here Lord, I bring to thee mine all"? If so, we will see to it that our all is really consumed upon the altar of sacrifice—as directly and as effectively as possible in the divine service. If our consecration was not wholly sincere, or if since we made it we have become to any extent cool in our zeal and devotion to God—"weary in well doing"—then we will be able to find in the various instructions of the Bible which direct the manner in which our lives are to be consumed, apparently plausible excuses to "draw back." The command to "provide things honest," will be interpreted by all such to mean that we should devote practically all of our time and strength in providing things that are *luxurious*. The command which obligates us to provide for our own will be construed to signify that we should spend our entire life caring for them, and that we must also leave them well taken care of when we die; even though the "Kingdom of heaven and its righteousness" must thereby be almost wholly neglected.

Now here again the spirit of God, operating through His Word, will enable us, if we are sincerely consecrated to Him, to exercise the "spirit of a sound mind," and to see that since we have consecrated ourselves to God we belong wholly to Him; and that other conditions being equal, we are to be entirely consumed in His service. It also will enable us to see on the other hand that God would have us use some of our time and some of our strength—as much as is absolutely necessary—to care for those who by ties of blood or of marriage, are properly dependent upon us. We will not, however, use these latter instructions as an excuse to devote our *entire* life to earthly pursuits; yea we will rejoice in the fact that all *necessary* service in caring for our own according to the flesh, is counted by God as also a part of our sacrifice to Him.

"Work Out Your Own Salvation"

There is much being said these days about our responsibilities to each other as Christians and of our own personal standing before the Lord. In connection with this subject we find the ever-present tendency toward taking extreme positions. "Individualism" seems to have gripped some Christians to such an extent that they imagine they can make a greater success of their Christian life by holding entirely aloof from all other Christians, and depending for spiritual nourishment and encouragement simply upon their private reading of the Bible.

Then we have the opposite extreme—those who renounce practically all individual responsibility, claiming that God deals with His people only as members of His "organization," and that if one is in that organization, and is faithful to it as unto the Lord, he is sure to have the protection of Jehovah, though he neglects to search the Scriptures or develop Christian character, and will ultimately be among the kings that will rule the world with Jesus. Neither this, nor the opposite extreme of individualism, can be

wholly pleasing to God. We must not ignore any of the plain instructions of His Word, all of which are vital in our lives as new creatures.

Paul wrote a farewell message to the Philippian church, in which he said, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." (Phil. 2:12, 13.) These are words which unmistakably emphasize that in the final analysis no one can work out our salvation for us; that it is a personal matter between us and the Lord. This means that we are individually responsible to the Lord for the things we believe and the things we do. As individuals we are to "prove all things"; and not accept anything as truth simply because it reaches us through some earthly "channel" which we have decided must be the Lord's channel.

God's Organization

To "work out our own salvation" means also that we will have a love for Christian liberty, and will not permit ourselves to be bound by earthly sects and organizations which "fetter reason with their rules." In the exercise of this true Christian liberty we will reach out and take hold upon the promises of the Lord as individuals, and we will realize that they apply to us irrespective of the opinions and rulings of men or of man-made organizations. Laying hold upon these divine promises individually, we will rejoice in the Lord, no matter what may come or what may go. If we have privileges of service for the truth we will rejoice; if we are denied them we can also rejoice in His will. Our union with God and with Christ, as individuals, should be so real, and so vitally and substantially established upon the basis of personal faith in Him, that even though our dearest friend, or even the one who first brought us the truth, should fall away, we will continue to stand, energetically working out our own salvation.

While thus exercising our individual privileges as Christians, however, we are not to ignore the fact that we also have a responsibility toward others; and that the Lord, in His wisdom, has arranged that many of the blessings which we may receive as individuals must come to us through fellow Christians. When Paul said, "work out your own salvation," he did not mean that we can be successful Christians while wholly ignoring the fact that there is an association of Christians with which we, as individuals must be a part. He did not mean that we should neglect the assembling of ourselves together, "as the manner of some is."

Paul said, "It is God that worketh in you," but he did not mean that God works directly in us by whispering His instructions into our ears, nor that He miraculously lifts us up from the crowd and deals with us in ways of our own choosing. God does indeed work in us as individuals, but He has His own way of doing it. He works according to His own plan, not according to ours. One clue as to how God works in us is given in the 4th chapter of Ephesians. By reading this chapter carefully we get the unmistakable thought that God works not only through the prophets and apostles but also through various

other servants—evangelists, pastors, teachers, etc. This means that in order to properly recognize our own individual standing before God we must cooperate with Him through others whom He may choose to use from time to time in the work of the ministry.

Surely we cannot be individualists to the extent of ignoring the messages of the prophets and apostles! Nor can we safely be independent Christians to the extent that we can, without loss to ourselves, ignore the help that may come to us through the elders of the ecclesia, or through any others whom the Lord may use to encourage His people. Some, however, pride themselves in their own firm standing in Christ, and appear bold; yet they actually fear to trust the Lord to the extent of obeying His instructions relative to *order* in the church. These "rugged individualists" have taken such an anti-organization stand that they refuse even to participate in any Scriptural arrangement for local ecclesia cooperation. The Bible declares that "the fear of man bringeth a snare"; and evidently in this matter it has "snared" some into becoming fanatical and unbalanced, in their application of Christian principles relative to fellowship and cooperation among God's people.

The Bondage of Fear

Liberty of thought and action within the circumscribed limits of the Bible is one of the most precious heritages of the Christian; but sometimes one becomes "bound" and does not realize the true nature of his sad condition. One of the worst and most subtle forms of bondage is to be bound by our own fears. If we hold back from the enjoyment of the blessings that can come to us through Scriptural association with God's people, simply because we are fearful of becoming entangled in an "organization," then we are bound by our fears, even though we may think we are free and exercising Christian liberty.

When Guttenberg invented the first printing press he employed a young man to help him in the "print shop." His priest-ridden friends and neighbors believed that his printing press was a Satanic contraption, especially when it was being used to print the forbidden Bible; so they styled Guttenberg's helper the "printer's devil"—which name is even today conventionally applied to apprentices in the printing business. This same superstition relative to printing seems still to have a certain influence in the minds of a few. There are those, for example, who, while gladly listening to oral presentations of the truth and rejoicing in the encouragement thus received from those whom the Lord uses in their midst, seem to think that it would be entirely out of order for such helpful thoughts to be transferred to paper by means of printer's ink—especially at this late date in the harvest period.

This certainly is another extreme position, not warranted by sound judgment nor by the Scriptures; for surely there is no difference in principle between conveying thoughts orally or expressing them on paper. Let us recognize, dear brethren, that every consecrated Christian is commissioned to "bear witness to the truth" to the extent of his ability and opportunity. If, within the limitations of the Scrip-

tures, the opportunity comes to proclaim it orally, let us faithfully do it. If we have an opportunity to do it by the printed page, let us do it that way—either by publishing the truth ourselves, or by using literature published by others; making sure that it is the truth. Let us also encourage and build one another up in every way we can.

But, as already suggested, in our presentation of the truth, whether orally or by the printed page, let us make sure that it is *the truth* that is being presented. This is the important test that our conscience needs to be concerned about. This test should be applied to every thing we read or hear. If a printed article, or an oral sermon, is in harmony with the truth and with the spirit of the truth, then rejoice in it, no matter where or who it comes from.

Assemble and Build Up the Body

In Hebrews 10:24, 25, we are admonished to consider one another, and not to forsake the assembling of ourselves together. The matter of “assembling” is another of the Lord’s ways of working in us “to will and to do His good pleasure.” This means that each one of us, as individual Christians, can and should be a help to others in the narrow way. It doesn’t give us any excuse for “lording it over” each other, but it does place squarely before us the fact of our responsibility to others of “the household of faith”—a responsibility that most certainly would be ignored by an extreme of fanatical stand of individualism.

It isn’t the *eloquent* sermon that always proves the greatest blessing to the consecrated. Sometimes a few words of comfort and cheer spoken privately, even by a brother or a sister who may possess but very meagre education or talents for expression, may prove to be a divine message of consolation to one in need of encouragement, and may be more ef-

fective than a hundred sermons of superlative eloquence. So, brethren, let us be watchful for every opportunity we can find, to lay down our lives for each other as we journey along together in the narrow way.

The “spirit of a sound mind”—or true spiritual balance between individualism and collectivism or co-operation in the body of Christ—consists in this: We should continue to recognize that we have an individual standing in the Lord, which we must cherish and safe-guard; and though a “thousand may fall at our side and ten thousand at our right hand,” we will endeavor to claim the promised ‘grace to help in every time of need’; and in the strength of these assurances, we will continue on steadfastly unto the end. As individual Christians, enjoying the blessings of personal relationship and communion with the Lord, we will be on the alert to avail ourselves of every opportunity possible to associate with and encourage our brethren in Christ. We will also recognize our need of the help that comes to us from all the brethren, and will accept this help as from the Lord, knowing that it is one of His ways of “working in us to will and to do of His good pleasure.” Nor will we permit our fears to rob us of the rich blessings that are enjoyed by those who seek fully to obey the instructions of God’s Word relative to proper Christian fellowship.

We have here touched upon only a few of the many ways in which the Bible enables us to maintain ‘spiritual balance.’ Next month other points will be considered. It would seem that nearly every phase of the Christian life is presented in the Bible in such a way as to permit the insincere student to become an extremist along one line or another. Let us each look well to own heart condition, and endeavor to use the Bible in a way that will meet with divine approval.

(To be continued)

A Divine Revelation

**Symbols of Revelation 1: The Trumpet-like Voice; One Like Unto the Son of Man; Seven Golden Candlesticks; Seven Stars—
Their Significance**



ALL who have carefully studied the book of Revelation will concede that it is the greatest series of word pictures ever penned. Here we find candlesticks, stars, trumpets, seals, angels, mountains, locusts, horses, beasts, vials, waters, women, temples, altars, thrones, great Babylon, a New Jerusalem, and many other symbols, all employed to present important truths to the mind of the sincere student of the divine Word.

The first intimation that the book of Revelation is highly figurative, is found in the very first verse of the opening chapter. This verse reads: “A revelation of Jesus Christ, which God gave unto Him, to show unto His servants things that must shortly come to pass, and He sent and *signified* the same by His angel, unto His servant John.” The word here translated

“signified” is the Greek word *esemenen*. It is from the same root as the word *semeion*, used in Matthew 24:3, where it is translated “sign.” It is used as a noun in the latter text, whereas in the Revelation passage it is a verb. If we divide its English equivalent, “signified,” into two parts (“*sign-ified*”) we get the correct thought, namely, that God showed His purposes to John by *signs* or symbols. We must ever bear this in mind if we would learn the secret of rightly interpreting the book of Revelation.

That God should give Jesus Christ a revelation of truth for His followers or servants, is quite in keeping with what Jesus Himself had said while on earth, namely, that He would make known to His disciples the things that His Heavenly Father revealed to Him. This statement itself is a blow at the trinity theory; it proves the truth of what Jesus elsewhere acknowledged, when He said, “My Father is greater than I.”—John 14:28.

The ‘John Class’ May Now See

Many careful students of God’s Word believe that what John beheld in picture or symbol, the members of the true church now are to behold with the eyes

of their understanding, in this day when the great plan of God—including those prophecies which were to be “shut up and sealed even unto the time of the end” of this age—would be revealed to God’s people; at which time, said the prophet, “the wise shall understand.” (Dan. 12.) This looks reasonable. In that case John himself would seem to picture the church class, and the “angel” or messenger who presented the wonderful symbols to John apparently would represent some special messenger whom the Lord would use to give to the household of faith “meat in due season.” That such a thought is warranted by the Scriptures seems evident when we consider Revelation 22:8, 9—“And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am *thy fellow-servant*, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God.”

This seems to be a plain declaration of the fact that the revealing angel or messenger was a man, a humble “fellow-servant” like unto John, one who laid no claim to any greatness; and one who, like John, was required to “keep the sayings of this book.” God has used many earthly “angels” or messengers as His special witnesses from time to time. Enoch was one of these in his day. Isaiah was another. And John the Baptist another. When the Lord wants a particular work done, He raises up the right man at the right time. He never makes a mistake about this. The right man becomes imbued with the spirit of the enterprise which the Lord sets before him; and he has at his disposal, or speedily comes into possession of, the necessary means of carrying out the commissioned work.

Message for All True Christians

In Revelation 1:4 we read, “John to the seven churches which are in Asia.” But it would be strange if these mighty verities were intended only for seven small congregations in literal Asia Minor. In verse 7 John writes, “Behold, He cometh with clouds; and every eye shall see Him, and they also that pierced Him: and all kindreds of the earth shall wail because of Him.” Why confine such a mighty message as this to seven small churches of eighteen centuries ago? The entire book of Revelation contains such great things that manifestly it is intended for the entire church of Christ, “to show unto [all] His servants [all those who love Him and who look for His appearing] things that must shortly come to pass.” Indeed throughout the entire Gospel age God’s servants have been comforted and sustained by such passages from Revelation as, “Be thou faithful unto death, and I will give thee a crown of life,” and “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.”

“Behold He cometh with clouds,” etc., is evidently a message of great importance, seeing that John was caused to set it down in the very first chapter of his Revelation. Such a statement should cause the stu-

dent to search and see what God’s Word has to say about “clouds,” so that he may determine the character of these clouds that were to accompany the second advent of Christ. In Joel 2, the present time is called a “day of darkness and of gloominess, a day of *clouds* and of thick darkness.” This suggests that the “clouds” are not literal, but something that obscures the workings of God during this stormy period of earth’s affairs.

“Every eye shall see [discern] Him . . . and all the kindreds of the earth shall wail because of Him.” Men will not see the Lord with the natural eye, because the Lord is a spirit being. The first advent of the Messiah caught Israel napping, because He came in such a different manner from that which had been expected. So also the second coming of Christ finds the nominal church sound asleep, because it is not looked for by them in the way that it is actually taking place. Most Christian people, so-called, look for Christ in the natural heavens; and some have gone even onto the roofs of their houses on certain dates, thinking the event would take place visibly at that time. But the great trouble with them is exactly similar to that which obtained with the Jews, namely, they can’t read the signs of the times, which reveal the fact that Christ already is here, in the first stage of His presence, and is now preparing to fulfil the Scripture, “All the kindreds of the earth shall wail because of Him.”

John’s Faithfulness Rewarded

John refers to himself simply by the name “brother,” not “Reverend” nor “Right Reverend,” saying he was on the Isle of Patmos “for the Word of God and for the testimony of Jesus Christ.” It is ever God’s way to make important revelations of gospel truth to those who suffer for Him and for His cause. If John had not been faithful in bearing witness to the truth he would not have been imprisoned at Patmos, and would not have had the privilege of writing for the church the visions which he there beheld. And it is quite evident today that those who lack the spirit of the Lord, the spirit of service and of sacrifice, likewise fail to understand the import of the wonderful symbols that John set down.

Some think “the Lord’s day” which John mentioned, refers to Sunday. Perhaps it was on that day that he had this vision. But we think there may be another meaning to these words. Actually Sunday is not the Lord’s day, any more than any other day in the week. After the Christian comes into Christ, every day is the Lord’s day for him. His sabbath covers the entire period of his Christian experience. But perhaps we can catch a still deeper meaning of the words of John. If he represented the church class in this our time, then the “Lord’s day” may be the time when this class will clearly see the meaning of the things of which the Revelator wrote—in the dawn of the day of Christ’s reign. For the world the Lord’s day is the Millennial age. That will be Christ’s day, the day when He will exercise His great power and reign on the earth. And now, in this transition time, when certain features of the Millennial age are in evidence, the book of Revelation

is being understood by those who are "in the spirit"—who are living for the things of the spirit and not for the things of the flesh. These appreciate the plan of God now, at the beginning of this new day.

What Lies Behind

The Revelator heard behind him "a great voice, as of a trumpet." This voice told him to write the vision that he was to behold, and send it to the seven churches. As John looked behind him, so the church looks backward along the stream of time today, to see just how the prophecies of the divine Word have been fulfilled. And so wonderful are the things they see that the message derived from the information gained comes to them like the "voice of a trumpet"—clear, strong, inspiring.

John saw "behind him" seven golden candlesticks. This statement is very significant. Had John literally looked backward from the time when he lived on earth, he would not have seen these candlesticks (the church of Christ in its various stages), but would have seen the work of the Jewish dispensation. He would have beheld the Law and the prophets, the typical sacrifices, and other features of that age. There was no Christian church in the time prior to the first advent of Christ. What evidently is signified by the foregoing statement of the Revelator is that the John class—those Christians on earth at the dawn of the Millennial age, just before the great "time of trouble" demolishes the kingdoms of men—may look backward to the beginning of the Christian era, and thus can behold the seven golden candlesticks—the work of the entire Gospel age—and thus see the selection of the one true church, in its seven different periods, from Pentecost until now.

The fact that the church is compared to *candlesticks* indicates that the chief mission of the church is to bear light. The church, however, does not create its own light; the light is kindled by the Lord. Light itself properly represents truth. Jesus said, "I am the light of the world." He also said to His followers, "Ye are the light of the world. Let your light shine." After He returned to heaven, He left the light with His disciples. The world therefore was not left in complete darkness. It is a startling thought that the only true light in the world today comes from consecrated Christians, those who are faithfully reflecting the light of the Word of God. Outside of this all is darkness—the darkness of error, superstition, tradition, selfishness, vanity and pride. The wisest statesmen know not the way out of the present turmoil; but God's people do. They have the light that comes from the Lord's Word.

Candlesticks were used in the Tabernacle and in the Temple of the Jews. God instructed Moses that they were to be placed in the first compartment of the Tabernacle, called the "Holy." It was really one candlestick with seven branches. From *Zion's Watch Tower*, of June 1, 1905, we quote the following:

"In Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated—the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal peo-

ple of this Gospel age, including His 'members.' It holds forth the light of life, the light that shines in the darkness and which He directed should be let shine before men, 'that they may see our good works and glorify the Father which is in heaven.' Alas! the Master evidently found but few good works, but little glorifying light shining out from His earthly representatives, in many of these epochs. This is indicated by His messages, chidings, encouragements, etc., given to each of these epoch-churches represented by the different candlesticks or lampstands. It is to be noted that the lampstand represented the *nominal* church of Christ, rather than the true one. This is shown by the fact that in the Lord's addressing each of these lampstands or churches He finds fault with the many, and approves the few; especially in the last, the seventh, the Laodicean church of our day."

"One Like Unto the Son of Man"

In the midst of the seven candlesticks is a symbolic representation of Christ, described by the Revelator as being "One like unto the Son of Man." His head and His hair are depicted as being "white as snow." This would indicate the great *wisdom* He manifests, particularly in His dealings with the church, of which He is the Head. His eyes, being "like a flame of fire," picture the fact that He is all-seeing, and thus knows exactly what is going on. He knows all about the candlesticks, and to what degree His own people are progressing. The very thoughts and intents of the heart are an open book to Him. His very glance tends to burn away any evil that may be lurking in our mind, and to give greater purity to our thoughts.

The feet of this mighty One are described as being like "fine brass," as if they "burned in a furnace." The fact that the head, hands and feet are mentioned, and not the *body*, would indicate that the latter was concealed; and such was indeed the case, for He was "clothed with a garment down to the foot." This may represent the fact that the great Head of the church, Jesus, was visible; and also the apostles and their work were clearly manifest; but that the main body of Christ and of His truth was concealed for many hundreds of years, throughout the long period of Papal supremacy, and down even to the time of the sounding of the "seventh angel," whom God used to give us the message of truth as it stands in all its essential features at the present time.

Today the "feet" (the last members of the church), possessed of a knowledge of present truth, shine out like polished brass. How could they help but shine, with the brilliant rays of God's dispensational truth thus focused upon them! Concerning these "feet" members, the prophet Isaiah wrote, "How beautiful upon the mountains are the *feet* of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth! His watchman shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall return to Zion."

The great Being whom the Revelator saw in the midst of the candlesticks, was girt with a "golden girdle." The girdle is a symbol of service. This means

that He is a servant of the truth. Jesus was indeed such a servant throughout His ministry. He also said that at His second advent He would invite His followers to sit down to meat (the meat of truth), and would "come forth and *serve them*." And every true disciple of the Master must be such a servant. He has no desire to hide his light "under a bushel," nor to bury his talent in the earth. He finds that God's Word demands expression, and he endeavors by every means in his power to cause the truth to go forth, that others may receive the witness of the Kingdom and may be encouraged and helped.

"As the Sound of Many Waters"

"His voice was as the sound of many waters." In Revelation 19 waters are said to symbolize "people, multitudes, nations and tongues." The thought here suggested seems to be that the Lord not only speaks through His written Word, but also through His people. His followers have given testimony, witness for the truth, in various lands of the earth. The "sound of many waters" also suggests power. There is inconceivable power in the truth itself, even when its witness is given in a stammering form by the humblest of the Master's disciples. Although education is desirable and helpful, yet the exponents of the Lord's truth do not need to be highly educated in order to effectively sound forth His praise. 'Not many great, wise or noble hath God called,' said the apostle. It is indeed the power of the divine spirit operating in the mind of the Christian that does the work the Lord requires during this age. And sometime, ere long, the mighty waters of the truth will also sound throughout the earth, with a voice that shall not cease till every creature shall be heard, crying, "Glory and honor and blessing and power be unto Him that sitteth upon the throne, and unto the Lamb for ever!"

"Out of His mouth went a sharp two-edged sword." This is a picture of His proclamation of the Word of God, which the Apostle Paul called "the sword of the spirit." In Hebrews 4:12 we read, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart." Thus, the Word of truth cuts in every direction. It does not avoid error and it does not spare sin, in any shape or form, whether that sin or error be in the Christian or in the man of the world. His Word shows us that there is no need to deceive ourselves, for "if any man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

The Master Himself says, "Not every man that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven."

"And His countenance was as the sun that shineth in his strength." A most illuminating fact of truth is here set forth. Nothing is more beautiful than the sunlight. When Paul caught a glimpse of the glorified Jesus at the time of his conversion, he said that he saw Him shining "above the brightness of the sun at noonday," and he was stricken down by the brightness. No wonder, then, that John too "fell at His

feet as dead." Such glory and majesty were too much for his mortal eyes. And has not that been our experience also, in a certain sense, when we have beheld the splendors of the truth? Did not the vision overwhelm us? Did not we "fall down" before our Lord, in worship and praise? But the Lord did not let John lie there for long. He had work for him to do. Hence He caught the apostle by the hand, raised him up, and said, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." So, likewise, the Lord has a work for His people—the John class—to do today. We too should proclaim the things which the Lord has allowed us to see.

A Message of Joy

"Fear not," said the great Head of the church. Surely the truth has killed the giant of fear for us. How mighty this giant appeared to us, when we were in the old creedal systems. Christianity, as many of us understood it in our earlier days, was mostly a religion of fear. The "Beast" of Revelation 15 engenders fear, but God's enlightened people today have gotten the victory over this Beast. As we ceased to have that terrible fear of God, begotten of gross misrepresentation of His character, then we began to love Him all the more—then our real progress in the Christian way began. And as we go forward on our earthly pilgrimage we need have no fear that God will neglect us or will not do the best possible for us. Instead of fear, we will have confidence and trust and peace, being able to say from the heart,

"I am safe from all danger, while under His wings."

"I am He that liveth and was dead; and behold, I am alive for evermore, and have the keys of death and of hades." How we rejoice in these words! Jesus can never be put to death again. "Death hath no more dominion over Him." He has not come back to earth to be bruised and broken and slain, but to break in pieces the dominions and powers of this evil world. He is now the all-conquering One: "Lift up your heads, O ye gates; be ye lifted up, ye everlasting doors; and the King of glory shall come in! . . . Who is this King of glory? The Lord of hosts, the Lord mighty in battle. He is the King of glory."—Psa. 24.

John saw this glorious One "in the midst of the golden candlesticks," taking care of His own, supplying the oil of the holy spirit of the truth, trimming the wicks imparting instruction and reproof, giving assurance that He knows exactly what is taking place among His professed followers. What a satisfying thing it is to know that He is thus attending and guiding us. And because of that, the "very elect" will not be deceived. Their minds are illuminated by Him. They know the voice of the Good Shepherd, amid all the jargon of conflicting sounds emanating from other sources. In sweet communion with the Heavenly Father and with Jesus, these "follow the Lamb whithersoever He goeth." They need no *earthly* head of the church; the one Head appointed by God is all-sufficient for them.

"And He had in His right hand seven stars . . . the angels of the seven churches." These are bright, shining ones. In Zechariah's prophecy they are pictured as pipes for conducting the oil to seven lamps. God

could use these as "angels" or messengers, because they were humble and willing for the service He had for them. They have not craved honors of men. They have sought to know the truth as it was revealed to them. They have lived close to the Lord, and have imbibed largely of His spirit; therefore they have had something worthwhile to give to the hungry sheep of spiritual Israel.

Thus we see that God has had a very orderly arrangement in conducting the affairs of His church.

Going On To Perfection

"Therefore leaving the principles of the doctrines of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this we will do if God permit."—Hebrews 6:1-3.



HIS admonition of the apostle to "go on to perfection," like many other passages in the Bible, has been greatly misunderstood and oftentimes misused. Such misinterpretation is due largely to the very same thing that leads many sincere students of the Word to misconstrue other passages; namely, a failure to take into consideration the context. The great doctrinal and practical truths of the Bible usually are set forth in a narrative of logical order or sequence; rather than appearing as a collection of unrelated epigrams. If we fail to take this fact into consideration we are almost certain to form wrong conclusions as to the meaning of isolated texts, read apart from their connection in the divine revelation. This is particularly true with respect to the passage now under consideration.

It would seem that the sponsors of nearly every false or speculative theory that has ever been set forth as "deep spiritual truth," has used this passage as their excuse for setting aside the plain gospel of Christ as something relatively unimportant compared to their "deep" philosophies; thus arrogantly implying that this is what the apostle meant by "going on to perfection." And the strange part of it is, that the many philosophic roads which it is claimed lead to "perfection," all lead in different directions. Those following the philosophies of the mystic say, "Let us lay aside the doctrines and go on to perfection." The no-character, all-works advocates, while going in exactly the opposite direction to that of the mystics, likewise say, "Let us go on to perfection." The Universalist, to whom the simple gospel of the divine plan has become commonplace, says, "Let us concentrate on God's sovereignty, and go on to perfection." The British-Israel advocates, thinking that they have made some remarkable discoveries about the "ten lost tribes," say "Let us advance a fuller understanding of these new-found theories—let us 'go on to perfection.'" The specialists in Bible "types," supposing that God has granted them special authority

There has been nothing haphazard about it. Each individual Christian has had to be in contact with the lamp, and the lamp with the "angel"—and Christ has been at the head of all. Thus the work of the Gospel age has been carried on, down to the present time. Soon this work will be complete, and another wonderful work—that of the Millennial age, the Messianic Kingdom—will begin. What a revelation is thus disclosed to the John class at the present time! What a blessing! What joy! And what a responsibility!

A Critical Discussion of a Much Misunderstood and Misapplied Biblical Text, Viewed in the Light of Its General Context. A Reminder of the Fact that Most Errors of Interpretation of Holy Writ Spring from a Failure to Take into Consideration the Connection in Which a Text is Used.

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to divide God's people into classes and groups, and to determine where they each belong in the divine arrangement, also seem to look upon doctrines of the divine plan as "milk," and "milk is for babes" hence they say, "Let us go on to perfection" by making a "type" out of almost everything in the Bible.

When we really discern what it is that the apostle is talking about in this passage, we will find that he is emphasizing the importance of being *established in the faith*, rather than encouraging us to restlessly seek after new theories or new experiences; and that the "perfection" to which he refers is that desirable quality of Christian character which enables one to resist the baneful influences of the devil, the world, and even his own flesh—which unsettle his mind and put him in an attitude in which he is easily "blown about by every wind of doctrine." In fact, much of the epistle to the Hebrews—which is addressed either to a certain ecclesia in the early church composed of Hebrew converts, or else was intended for all those early Christians who were Hebrews according to the flesh—is devoted to a discussion of the importance of their being "anchored" securely to the "hope set before us in the gospel"—that is, holding fast to the foundation truths of God's plan.

"Hold the Beginning of Our Confidence"

Apparently these Christian Hebrews, for some reason, were showing a tendency to be unstable, to vacillate between being faithful to God and to His truth on the one hand; and yielding to the influences of the world, the flesh, and the devil on the other. Early in the epistle the apostle urges, "Therefore, we ought to give the more earnest heed to the things we have heard, lest at any time we let them slip." (Heb. 2:1.) Surely the apostle would not thus urge us to give heed to the glorious doctrines of Christ, and a little later in the same epistle advise—as some seem to think he did—that we stop talking about the doctrines, and "go on to perfection" by some other route.

In chapter 3, verses 13 and 14, the apostle continues, "But exhort one another daily, while it is

called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the *beginning of our confidence, steadfast unto the end.*" Surely the apostle would not here urge the importance of that "first confidence" or enthusiasm which we had for the truth originally, setting it forth as the actual basis upon which we may hope to be made "partakers of Christ"; and then, two chapters further on, imply that we should leave or abandon that condition, and go on to some unknown, visionary or mystical state of heart and mind, mis-called "perfection."

Chapter 4, verse 1, reads: "Let us therefore fear, lest a promise being left us of *entering into His rest*, any of you should seem to come short of it." Here is another admonition to lay hold upon the promises, and thereby to be established, to be at rest, because of having settled in our minds what constitutes the truth, and being contented to continue sacrificing our time and means in its service. There is nothing in this text that furnishes a Christian an excuse to have "itching ears" and to launch out into a feverish search for "new light."

Then in chapter 10, verse 23, we read: "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)" Here again we have the admonition to be steadfast, not to waver, not to be discontent and dissatisfied because we are not continually having new and thrilling experiences and finding "new light." It is the very opposite to the theories that are so often erroneously based on the apostle's words in the 6th chapter, relative to going on to perfection.

"Call to Remembrance the Former Days"

In verse 32 of this same 10th chapter, Paul holds up an ideal example of Christian experience to these unsettled Hebrew Christians, saying, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction." Compare this text with the 10th and 11th verses of chapter 6, which read, "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints and do minister. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end." There is no mistaking the meaning of these words.

It is evident that these Hebrews had been enthusiastic in the beginning of their Christian experience, but for some reason they had become slack. If they could get back to that "first love," and continue steadfastly in it, that would be the ideal thing—it would be the "perfection" or acme of Christian experience, which the apostle was advocating. For this reason he urges them, in the 10th chapter, to "call to remembrance the former days." This was a very practical way of impressing upon them the importance of the "first love" in their Christian life. They could recall the joys and blessings which had been theirs in the "former days"—the peace of heart and mind which they had experienced when they first realized that the great God who in times past had spoken to their fathers through the prophets, had now spoken

to them through His Son. (See Ch. 1:1,2.) And Paul would have them know that a continuance of such peace and joy is not dependent upon exploring uncharted seas of human philosophy, but upon "taking more earnest heed to the things which they have heard, lest at any time they should let them slip." (Ch. 2:1.) For this reason he said, "And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end."

The entire 11th chapter of this remarkable epistle to the Hebrews is devoted to a discussion of "faith"—the kind of faith that enables its possessor to hold steadfastly and unwaveringly to the promises of God, the Messianic promises; and to be enthusiastic about the glorious gospel of Christ to the very end of his life. The prophets of old are held up by the apostle as wonderful examples of faith in God's promises. Then, in the beginning of the 12th chapter, Jesus, the crowning example of faith, is lifted up before us; not to encourage us to pursue an illusive bubble of speculative human philosophy—a chase which leads nowhere, and which usually leaves one in a labyrinth of confusion and doubt—but to help us to see the importance of taking the more earnest heed to the things which we have heard, and to encourage us to greater faithfulness in laying down our lives in the divine service, even as did our beloved Redeemer.

Plight of Those Who "Fall Away"

Having thus traced, briefly, the main theme of this wonderful epistle, which is that of steadfastness in Christian faith, hope and service, let us now note how clearly this thought is set forth in the very chapter from which our text is taken. After urging us to go on to perfection, the apostle continues, "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the holy spirit, and have tasted the good Word of God, and the powers of the world to come, if they *shall fall away*, to renew them again to repentance." Compare the latter part of this passage with the expression in verse 1, "not laying again the foundation of repentance."

There can be no misunderstanding the meaning of the apostle's general argument here set forth, which is that of the importance of being "established in the faith" and in the service of God. So strongly does he present his argument, that he indicates that if we are not thus established it would imply that we never have actually "tasted," at least in all their fullness, of the precious things which pertain to the divine plan and our part therein.

After encouraging the Hebrews by reminding them of their previous faithfulness and enthusiasm for God and for His truth, the apostle then proceeds to remind them of the "sure foundation" for faith and hope which the Heavenly Father has provided; and of the fact that this glorious hope is centered in that all-comprehensive promise made to Abraham—the promise which was bound by God's oath. We quote: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might

have strong consolation, who have fled for refuge, to lay hold upon the hope set before us: which hope we have as an *anchor to the soul*, both sure and steadfast, and which entereth into that within the veil." Ch. 6:18, 19.

How evident it is that what Paul is setting forth as the ideal state for the Christian is that of being "anchored" to the sure promises of God—even those promises that have to do with His oath-bound covenant to "bless all the families of the earth" through the seed of Abraham. And this fact becomes even more apparent when we trace the apostle's argument in connection with his use of the word "perfection," as used in the text, "let us go on to perfection." To fully appreciate this, however, it is necessary to remember that this epistle was written to and for the special benefit of *Hebrew* converts to Christianity. Not that Jews and Gentiles, as Christians, have any different standing before God, nor that they constitute different companies or classes as new creatures; but the apostle shows how the Gospel message can be applied to meet the peculiar problems of Jews, as well as all other groups who come under its sacred influence.

Shadow vs. Substance

While we, as Gentile Christians, can and should apply all the helpful admonitions of this epistle to ourselves also, and be spiritually strengthened thereby; yet we can see that the wise apostle addressed these Hebrew Christians in their own language, and applied the promises of the gospel to their own peculiar problems—a practical illustration of how this great apostle was "all things to all men," even as he elsewhere states. These Jews had been accustomed to serving God upon the basis of the Law Covenant. But Paul would have them realize that those arrangements of the law were merely typical—"a shadow" of something better to come later. He says:

"For the law, having a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered year by year continually make the comers thereunto *perfect*. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again of sin every year."—Heb. 10:1-3.

It would seem that this particular group of Hebrew Christians had not yet fully grasped the fact that the Law Covenant was now dead, and that it was no longer necessary for them to continue "laying the foundation of repentance from dead works" over and over again, as they had done in the past. Nor had they fully grasped, or had forgotten, or else lacked faith to believe, that while "every priest [of the Law Covenant arrangement] standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins," yet that now Christ, by His *one* offering, "hath *perfected* forever them that are sanctified."—Heb. 10:11, 14.

As a further confirmation of this same fact Paul adds, "How much more shall the blood of Christ, who through the eternal spirit, offered Himself with-

out spot to God, purge your conscience *from dead works* [see Ch. 6, vr. 2], to serve the living God!" (Ch. 9:14.) The doctrinal difficulties of these Hebrew Christians are apparent. While evidently they had laid hold upon the gospel of Christ with enthusiasm, at the beginning; yet through lack of an "abiding faith," or perhaps of a full understanding of the real efficacy of the shed blood of Christ, they had begun to slip back into their old habits of Hebrew thought and formalism, relying again on yearly ceremonial repentances: and they were trying to mingle the typical ceremonies of the Mosaic Law with their faith and service toward God through Christ—not realizing that Jesus, as the antitype, had put an end to the type, "nailing it to His cross."

Only One Foundation of Repentance

For this reason Paul argues the matter out for them in detail, pointing out the fact that all the wonderful lessons taught typically by the Law and by the services of the Tabernacle—going back even to the time of Melchisedec—are fulfilled in and through Christ, and in those who are invited to be partakers with Him in the heavenly calling. (Heb. 3:1.) Even the New Covenant arrangements of the next age, Paul shows, are dependent upon the one sacrifice of this antitypical High Priest. Now if these Hebrews could but exercise full faith in Christ and in His shed blood, and could lay hold properly upon the promises of joint-heirship with Him in the Kingdom, they would not be continuing to "lay *again* [over and over] the foundation of repentance from dead works"—as had been their custom under the Mosaic Law.

Paul does not say that it is not necessary to lay a proper foundation of repentance in the first place, nor that it is necessary to remain on that foundation; but rather, that inasmuch as the true foundation of repentance on the part of the Christian, whether he be Jew or Gentile, is based upon the abiding efficacy of the blood of Christ, it remains secure and dependable as the only proper basis upon which we can draw nigh unto God and serve Him acceptably.

Every Christian, of course—as the Hebrews claimed to be—should realize that this foundation also includes other necessary elements of truth, which vitally affect our standing with God, even as our text shows—"baptisms," "laying on of hands [applicable to the early church only, later to pass away]," "resurrection," and "judgment." Does Paul mean that we should ignore these, in order to "go on to perfection"? Surely not! The very opposite of this is the real import of his argument—not to lose faith in these things, nor to think it needful to "lay," over and over again, this great foundation structure of faith, because of having neglected it; but to stay with it, constantly, continually, to be "anchored" to it; to realize that our standing of perfection in Christ is dependent upon a full and continual grasp of the great foundation promises of the gospel, the promises which constitute the basis of our glorious hope—"the hope that maketh not ashamed."

Chapter 7, verse 19, declares, "For the law made nothing *perfect*, but the bringing in of a better hope did." What could be plainer than this? These He-

brew Christians, forgetting their "first love" for Christ and the gospel, and letting "slip" the great verities of the truth and of the finished work of Christ; were now again seeking "perfection," striving to "draw nigh unto God," by means of the old Law Covenant, which, as Paul shows, actually "made nothing perfect." It is the "better hope" in Christ that brings "perfection"—the hope that is centered in the original promise made to Abraham, the hope that serves as an "anchor to our souls," that keeps us from "slipping," and that holds us firmly on the "sure foundation" upon which all true Christian character must be built.

Beloved, are we "going on to perfection," within the true meaning of the apostle's words? Are we becoming more and more "rooted and grounded in the faith," in the great truths of the divine plan, the "Gospel of Christ"? Are we becoming more deeply conscious of the fact that the blood of Christ actually "cleanses us from all sin," and that because of this we can, at all times, "come boldly to the throne of

heavenly grace," there to "obtain mercy, and find grace to help in every time of need"? Is present truth, every precious feature of it, becoming daily a greater reality to us? Is our faith firmly fastened to the anchor which is beyond the veil? And will that faith continue to hold, enabling us ever to remain enthusiastic about God and His promises—yes, just as enthusiastic, just as zealous, and even more so, as when we were "first enlightened"? If so, then we can rejoice that this admonition of the apostle is being realized more and more in our daily Christian lives—that we are actually "going on to perfection" in God's appointed way.

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect* in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen."—Heb. 13: 19, 20.

Blessings of the Saints in Glory

(Concluded from last month)



HE ever eager minds of God's creatures on all planes during the endless succession of ages, will require revelations and developments upon which they may find suitable exercise. The heavens—the entire boundless universe—illuminated with the diversified works exemplifying the great glory of God, will supply an ample field for exploration and study, wherein ever-increasing knowledge of God may be derived. It seems to be a law of heaven that God is to be known mainly through the works of His hands, and also through the judgments He has wrought. It is a reasonable inference, then that during eternity, even as now, knowledge will be acquired by the exercise of our rational faculties in connection with God's works. Every power of the perfect mind will be called into action, and will forever find delightful employment in those fields and pursuits in which divine love, wisdom and power have displayed themselves.

We have great reason to believe that much of heaven's happiness will consist in performing kind offices for others' good, and in receiving their beneficences in return. Many weary people have contemplated heaven merely as a bed of blessed *rest*, wherein they will be served and permitted simply to drink in the bliss which is furnished them from angelic cups, without any effort or exercise on their part. Others have dreamed of gorgeous apparel, and of sitting down on cushioned seats in stately mansions; or of standing amid great crowds of celestial worshippers, gazing in awe and wonder upon a magnificent visible halo of glory around a literal great white throne, and of chanting psalms incessantly throughout eternity.

But are such conceptions of life in heaven Scriptural or logical? Let us look at some of the Bible's clear revelations and intimations:

Much Activity In Heaven

In the Scriptures all heavenly beings, from the great Creator on down through all the spiritual planes—cherubim, seraphim, archangels, angels—are ever represented as actively engaged in doing good. "My Father," said the Savior, "worketh hitherto, and I work." From the creation of the world Jehovah has been active in behalf of His creatures; not only through the laws which He formulated, but also through the operations of His providence. Evidently it will be necessary for Him thus to continue to work throughout all the long ages of eternity; and it is His delight thus to satisfy the needs of His creatures. "The Creator of the ends of the earth fainteth not, neither is weary."—Isa. 40:28.

The Savior, too, has ever been actively employed. On earth He ever went about doing good. In heaven He now lives to make intercession, and has gone to prepare a "place" for those who love Him—and will He not continue to serve them there? Also, through all the long future the redeemed people of God on earth shall have their needs supplied. They shall not hunger nor thirst, nor suffer any more.—Rev. 21:4.

And how about the angels? How do they spend their time? The apostle says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) Will they ever cease, or wish to cease, their blessed ministrations of good? Surely it must be their delight; and we have a right to infer from all this that there must and will be some good tasks for the angels, and for all the saints, in the world to come. If not, they will be in this respect wholly unlike God, unlike the Savior, and unlike the angels hitherto.

We are told definitely that Christ's body members

are to be "like Him." Shall we not then share in His blessed work of doing good? Where among all the intelligent creatures of God are to be found any who are ever receiving, but nothing giving, except among the lost? The saints, then, would constitute an anomaly in God's universe, were it not true that in heaven they would be constant recipients of the blessings, and yet not be engaged in bestowing blessings upon others in return.

"Kings and Priests" for a Purpose

There must be many great deeds of kindness and goodness to be done by the saints, in the various departments of the universal Kingdom of God. This is to be inferred from the high and responsible offices they are to occupy as "kings and priests," and as joint-heirs with Him who is "heir of all things." We read in Revelation 1:6, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us *kings and priests* unto God." (Rev. 5:9, 10.) "Again we read, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and *hast made us unto our God kings and priests and we shall reign on the earth.*" "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down with My Father in His throne."—Rev. 3:21.

Here, then, are high offices indeed, designated to be occupied by the redeemed in the Kingdom of the Redeemer. In some marked sense they are to be sharers with Him in the great honors of His throne, and in the execution of that government which is to extend its happy influence far and wide. If we are to be *kings*, then there must be something, or somebody, over whom we shall reign; and if we are to be *priests*, then there must be somebody to whom we are to minister—even as the angels now minister unto us. There would be no force in these official designations, were there no service for us to perform in the future world.

These Scriptures represent heaven to us as a world of subordinations and dependencies, in which all will be employed either in higher or lower stations, in laboring not for personal grandeur but for the good of others, in one or more departments of the universe; and as priests we shall minister, and be instruments of communication to those to whom we shall be sent. "He that is greatest among you shall be your *servant*," said the Master.—Matt. 23:11.

In harmony with these unmistakable Scriptural intimations, we infer that one part of heaven's employment and enjoyment will consist in doing good. Indoubtedly the abundance of love which we are now required to cultivate for all, is in preparation for the world to come; and the "good works" which we are continually admonished and privileged to perform, are in view of the same great end—all this being adapted to prepare us for our future services in glory.

The Blessedness of Doing Good

It will not be disputed that we are most and earnestly admonished in the Scripture, "good unto all men"—to feed the hungry, the naked, to visit the sick, the widow and the less in their afflictions; and even to bless them that curse us, to do good to them that hate us, and to pray for them that despitefully use and persecute us, *that we may be the children of our Father in heaven*, and thus be fitted for His service hereafter. We know there can be no religion in this world without the true enjoyment of religion, except in the exercise of unselfish love, utilized in benevolent effort for the good of others. Any religion which does not lead to this condition is false and delusive.

Why would God impart to us a religion that requires us to love and to do good to others; and yet He require us to do this continually, in view of the rewards of eternity; if there is no good to be formed by us in that future life? Through the domain of God there is a wise adaptation of means to an end. We see, according to His established law, that nothing is made or done by Him in vain. If this same law is to prevail in the future, as undoubtedly will, we may safely infer that the good which our Lord now requires us to possess through the benevolent efforts He now calls upon us to perform clearly imply service of a similar character to be performed by us in the world to come—for what we possess in the present is but preparatory; even as the powers possessed, exercised and developed in childhood and youth, are but preparatory to their exercise in adult life.

To the truly good and benevolent, there is no blessedness in the present world that equals that from doing good to others. Our Lord Jesus said, "It is more blessed to give than to receive." This announced principle intended for earth was it designed to teach us that everywhere in any world, there is more blessedness to be found in giving, or doing good, than from receiving. The answer seems obvious. Shall God then require us to be "more blessed" in the world to come, and make us there merely the receivers, never the bestowers of good? Shall "doing good" be the blessed employment of Jehovah and of His saints—the body of Christ—shall have no participation in this highest joy? Shall God's people be workers together with Him only while here on earth, and be excluded as His co-workers in the life to come? Where then would be the exercise, the goings of our love? How then would those excellent graces of character, which we are required to develop, find appropriate expression?

The more pure, righteous and godlike we become on earth, the more we long to do good; the greater becomes our pleasure in performing true beneficence. From this we must infer that the fullness of our joy beyond the veil will be derived from our employment—"doing good"—in a still higher degree than is now possible.

"This world's not all a fleeting show
For man's illusion given;
He that hath sooth'd a widow's woe,
Or wiped an orphan's tear, doth know
There's something here of heaven.

"And He that walks life's thorny way
With feelings calm and even,
Whose path is lit from day to day
By virtue's bright and steady ray
Hath something felt of heaven.

"He that the Christian's course hath run
And all his foes forgiven
Who measures out life's little span
In love to God, and love to man,
On earth hath tasted heaven."

A Present Foretaste of Heaven

We need not then, really wait for heaven in another life. To the extent that we can now become like God, and employ ourselves with a pure heart in the great work in which He would now have us be engaged, to that extent heaven will come down at once to greet and cheer us here. Meanwhile all nature, in harmony with the promptings of eternal love, seems clearly to point out not only the benevolent destiny of the saints, but also of *man's* future beneficent career.

"The rolling waves, the sun's unwearied course,
The elements and seasons, all declare
For what the Eternal Maker has ordained
The powers of man: we feel within ourselves
His energy divine: He tells the heart
He meant, He made us, to behold and love
What He beholds and loves, the general orb
Of life and being: to be great like Him,
Beneficent, doing good."

But what *good* will there be to be done, in the world to come, when all the saved shall have become holy and happy? We cannot know what further blessings we may be able to bestow; but this is no argument against the inference presented foregoing. We could conjecture various things that might be done in behalf even of those already enjoying perfection and blessedness in heaven. But as to the details, we need not be wise above that which is written. We know, however, that during the Millennium the glorified saints under Christ are to judge and rule over the world, being His ministers to dispense His loving kindness to the generations who shall be resurrected. Thus, during that time, we certainly shall be employed in a most blessed work, for which our present trials and tests of character have fitted us.

But even though it were true that in the immediate vicinity of the divine throne, and within the great heavenly congregation in which we shall assemble from time to time, there were no *special* good deeds that we could do for others there in heaven; still, in this wide universe, amid all the worlds that roll around us, may there not be opportunities for the exercise of all our powers, and creatures upon which our tenderest sympathies and warmest affections may

be lavished in doing good? God may send us to them as He now sends ministering angels to our world; that we may guide, teach and train them for some higher allotment. We need not fear that God can not find full employment for all the faculties which He has given us, and for all the pure affections and graces He has wrought within us amid life's trials. And what inspiration for cultivating benevolent affections and for doing good, is here presented!

Heaven's Holy Convocations

From this view of the future blessed employment of the redeemed, let us turn and also contemplate the wondrous convocations of heaven. It is clearly revealed in the Scriptures that the worship of God and of the Lamb will ever constitute a prominent source of our heavenly enjoyment. Some, however, speak or write of heaven as though every moment there will be spent in unceasing acts of adoration and praise to the great Eternal. But that, we believe, is not suggested either by Scripture or reason. Yet we doubt not that heaven will have her seasons of holy convocations—perhaps regular ones—when the great congregation of heavenly beings shall assemble from the various departments of the spirit world and from all the stations and outposts of the heavenly domain; coming together in the great temple of Jehovah to engage in special fellowship and united thanksgiving.

In the first and second chapters of the book of Job we are told that "there was a day [perhaps a "set time"] when the sons of God came to present themselves before the Lord." It is generally understood that the "sons of God" here mentioned were the angels. This text suggests that the angels have a "day" or set time in which to present themselves before the Lord. If such a regularly returning season is appointed for the angels, why may we not conclude that there will be such seasons for the members of Christ's body, who in the resurrection are to be made "like Him"? As in Zion of old, there may be great festive occasions in heaven, when the tribes of the Lord will go up to worship, and to recount their joys and the wondrous displays of love, wisdom and power that they have witnessed in those departments where it has been their honor and happiness to minister.

Yes, heaven may have her seasons wherein, throughout the eternal ages, every occupation may cease; while angels, archangels, cherubim, seraphim, and spirits of every order and grade, including the divine Christ and His glorified bride, may come from every region, and throng to the mount of worship where Jehovah's throne is set—where apostles, martyrs, and elders stand; where heavenly harpers play, and choirs celestial sing, where lightnings and thunder mingle with the melody of trumpets; where the voice of every creature that is in heaven shall be heard saying in unison: "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever!"

And here as mind kindles mind and heart warms heart, and as every eye sparkles with exulting joy, there will burst forth rapturous celestial songs, led,

perhaps by saintly bards of old. Such music doubtless will fill all heaven with unutterable delights, and will inspire the worshippers to even higher and more ardent zeal, in their blessed and holy service for their divine Lord.

Joys of Eternity

"It doth not yet appear what we shall be," although there are some things definitely revealed. The things which are unseen are eternal. But what finite mind can comprehend eternity? We may think of as many centuries as there are stars seen in the sky; as many ages as there are sands upon the ocean shore; as many cycle of ages as there are blades of grass upon this planet's entire surface; and then we may double all of these as many times as there are leaves in all the forests of the world; and even this would be but the beginning of eternity—still there would be an unlimited, unfathomable era stretching out into the ever expanding future.

No child of tender years could understand his short earthly existence, were it minutely told to him. His immature faculties and limited experience would not be large enough to grasp even three score years and ten. How then can we, but a few years older than a child, comprehend what we shall be able to enjoy through infinite ages as immortal beings of the highest order? We could not grasp it were it all revealed to us in the Bible. We would not even have time to read the entire story if it were written. Hence only a faint outline of it is given. The filling in of the picture is reserved for actual experience,

during the unfolding of our endless life beyond the veil.

There are countless mysteries hanging about both our present and future existence, which the wisest cannot now penetrate. It is only our faith in God, in the benevolence of His character, and in the universal and eternal rectitude of His government, that can give us rest and peace on the rolling billows of the present life, or as we look toward the impenetrable mysteries of the future. Faith we need now, and faith we shall need then, and onward through eternity. All this does not detract from the joys of heaven. There is fascinating pleasure in the longings or anticipations of heaven; enough of which is revealed to satisfy all the reasonable demands and aspirations of our natures; enough to show us that heaven has attractions infinitely transcending anything which this world can give or take away; enough to assure us that every desire will be gratified, every longing satisfied, every pain assuaged, all tears wiped away, and that all that can hurt or destroy shall be subdued.

And now let the question come to every heart—personal and momentous—Is heavenly happiness mine? Am I prepared for it? Am I living in view of it, and acting in reference to it? Am I living in daily dependence on God and according to His Word—seeking to form and cultivate a character in harmony therewith? The question is soon to be settled whether this heaven shall be ours or not. What amazing interests are now at stake! O, what scenes and joys are in reserve for us if we prove faithful!

THE END

CALAMITIES—WHY PERMITTED

(Continued from page 8)

tion will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4.

Mankind Learning the Lesson

All calamities should be classified, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Millennium, and for its state of absolute perfection forever after the Millennium, during which, under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which His reign shall prepare also to rightly use and enjoy and rule the perfected earth.

By the close of the Mediatorial reign what wonderful lessons respecting good and evil mankind will have

learned! Then will come their final testing. After full knowledge of both good and evil, which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each individual to take his choice, to mark out his own course, whether in harmony with or contrary to divine arrangements. Such only as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of eternal life.

Then, all the willingly obedient having been restored to perfection of human life, free from sorrow sickness and death, the experiences of suffering through which they have passed will seem trifling as compared to the eternity of joy that lies ahead. All will be glad that they were given an opportunity to taste, experimentally, the results of rebellion against the moral laws of the Creator, inasmuch as their everlasting joys will be enhanced thereby. While billions have suffered and died, yet for each individual it has meant but a few short years of distress, at the most;

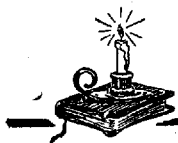
and God's love and wisdom has arranged that even this short period of comparative unhappiness will be to the everlasting benefit of all who are rightly exercised thereby. What a wonderful God is ours!

THE DIVINE PLAN

The subject of the divine permission of evil, as it is related to the ultimate destiny of the human race, is thoroughly examined in the well-known book, *The Divine Plan of the Ages*. If you do not have this book, and have not read it, you should by all means procure a copy. Nearly 400 pages, cloth bound, 30 cents.

This excellent text book on the Bible is now obtainable in magazine form at 15 cents the copy. 10 copies for \$1.

THE DAWN, 136 Fulton Street,
Brooklyn, N. Y.



International Sunday School Lessons



JESUS AND ZACCHEUS

May 17—Luke 19:1-10

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who He was, and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

And when Jesus came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for today I must abide at thy house.

And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner.

And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

For the Son of man is come to seek and to save that which was lost.

GOLDEN TEXT: The Son of man is come to seek and to save that which was lost.—Luke 19:10.



ZACCHEUS was a "publican." This does not mean that he was a bar-keeper, as it might signify today, but that he was a public tax collector for the Roman government. These tax collectors were not regarded with favor by the Jews; the latter hated everything Roman, and especially the imposition of taxes by the ruling power. Publican tax-gatherers at that time frequently used extortion, and that is another reason why they were hated. They bought from the government the right to collect taxes in their respective districts; and were allowed to keep whatever they collected, after paying Cæsar his due. Any Jew who became a publican

was considered an outcast by his brethren, and had no social standing whatever among "respectable" Israelites.

Zaccheus was a rich man; but that fact didn't count with him now. The matter of great importance was that he wanted to see Jesus. Our Lord was en route to Jerusalem, and a throng of people surrounded Him, making it difficult for anyone to get near Him. Then, besides the obstacle of the great crowd, Zaccheus was short of stature. But obstacles can be overcome: "where there is a will there is a way." The desire in the heart of this publican to see the Master was so great that he climbed up into a tree so that he might behold Him as He passed by. We can imagine his surprise when Jesus looked up into that very tree and called him by name, inviting him to come down and saying that He would abide at his house.

Zaccheus was one publican who was honest and sincere. Whatever he had been in the past, he was in earnest now. God is no respecter of persons, as men respect them. He looks not upon the outward appearance, but upon the heart. The Master knew the kind of man with whom He was now dealing. The fact that Zaccheus was called "a sinner" by the Jews at large meant nothing to Jesus. On one occasion there was a certain woman who washed the feet of the Master with her tears and dried them with her hair, and this woman also was said to be "a sinner." Yet Jesus said that she had done much more for Him than had His host. It is not the past life that counts with God, but the present heart condition.

It is a blessed thing to have the heart's desire gratified, especially when one is seeking the noblest things. And how often it is that God gives us far more than we ever dreamed of receiving. There was Zaccheus up in the sycamore tree, straining his eyes to get even a fleeting glimpse of the Lord, and not having the slightest expectation of the greater blessing that was about to come to him—the distinction and honor of having as guest in his own

home none other than the Son of God!

When some of us were once groping to find some revelation of God's plan, we thought that even a few facts calculated to throw greater light upon the Bible would be sufficiently satisfying to us. But little did we dream of the still greater and more wondrous blessing that God had in store for us as truth seekers. Not only did we get a glimpse of the Lord, but, in a manner of speaking, He came home with us—became our tutor, explained the mighty verities of His Word, and set before our enraptured vision the marvelous features of His divine plan and purpose as it concerns both the church and the world of mankind. This revelation was far beyond our fondest anticipations.

Zaccheus proved his sincerity. He was willing to give half of his goods to the poor; and, if he had obtained some of his wealth by unjust means, he would make restitution four-fold. This man was a Jew, and under the Law of Israel merely one-tenth of his yearly salary or increase would have been deemed sufficient for charitable purposes. But he was willing to give one-half of all his possessions.

When genuine love of the truth takes the place of love of material goods, one is then willing to do what is right by all, and will freely give money, time and talents, to the Master's cause. Some day ere long some of the professed followers of Jesus will feel very much ashamed of themselves, as they realize that they hoarded their money in a bank where it did no good, when they might have had the unspeakable privilege of using it in the Lord's service.

QUESTIONS:

Who were the publicans, and what was their social standing in Israel?

What did Jesus see in Zaccheus that appealed to Him?

How did Zaccheus prove he was sincere?

In what ways can we prove our love for God today?

SINCERITY, SACRIFICE, AND PREPARATION

May 24—Luke 20:45-47; 21:1-8, 34-36

Then in the audience of all the people He said unto His disciples,

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

Which devour widow's houses, and for a show make long prayers: the same shall receive greater damnation.

And He looked up and saw the rich men casting their gifts into the treasury.

And He saw also a certain poor widow casting in thither two mites.

And He said, Of a truth I say unto you, that this poor widow hath cast in more than all:

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and gifts, He said,

As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down.

And they asked Him, saying, Master, but when shall these things be? And what sign will there be when these things come to pass?

And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

GOLDEN TEXT: Watch ye therefore, and pray always, that ye may be accounted worthy to escape all

these things that shall come to pass, and to stand before the Son of man.
Luke 21:36.



NE thing that Jesus strongly condemned was the sin of hypocrisy. Sham, pretense, deceit and hypocrisy were very odious in His eyes. To bid in widow's houses at forced sales was a thing that the scribes evidently did not hesitate to do. They were selfish, oppressive, cruel and proud, and for their own aggrandizement carried on their business transactions without scruples of conscience.

Yet these men liked to be admired and held in esteem, to have the best seats in the synagogues and the places of honor at the feasts. In order to carry out their purposes more effectively they made a great show of piety, offering long prayers to impress the people with their appearance of devotion. They were sanctimonious hypocrites, and the Master directed the shafts of His denunciation against them. In fact He said to His disciples—and this in the hearing of the people—"Beware of the scribes."

Above all things, those to whom God has revealed the truth should be honest and sincere. "Thou shalt not take the name of the Lord thy God in vain," was a requirement in the Jewish Law. If a man pretends to be a Christian when he is not truly striving to follow Christ, he is taking the Lord's name in vain. A life that does not run true to its profession, is, in the main, a bad thing.

A river that has a deep, reliable channel is a boon to the navigator. It may have irregularities, many sand bars, many shallow places; but the pilot knows exactly where these are, and they do not affect the main channel which runs deep and true. So with the life of the Christian. It has its flaws and imperfections, and these may look very bad to the casual observer; but somewhere in that life there is a deep, dependable channel of honesty, of justice, of mercy, and of love. The main current runs true.

The Master also appreciated sacrifice! This principle was finely illustrated in the case of the poor widow that cast her mites into the treasury. This was a very small

sum, but it meant much to the giver. To her it was a true sacrifice, whereas in the case of many others, much larger contributions given to the Lord really cost the giver nothing. The Lord did not overlook this matter; He commented thereon, leaving us a lesson by which we all may profit.

And how true it is, even today, that where the truth has cost nothing, it means little or nothing. Appreciation of it is proved by one's willingness to sacrifice for it. God's true people are a sacrificial people. All who will win the highest honor and reward must be of this calibre. There is no easy way to reach the great final goal. Whatever we may call the law that we are under, it is certainly a law of sacrifice. Jesus Himself was the great sacrificer, and those who love Him must follow in His steps.

These sacrificing followers of Jesus will be ready for the great events and developments at this ending time of the Gospel age. "Take heed," said the Master, "that your hearts be not overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." This is wise counsel indeed. There was to be no question about the fact that matters are shaping up for the final overthrow of the world's systems and kingdoms. It is evident therefore that God's servants will not be much longer on this side the veil. Now is a time for earnest preparation—and not for sitting apart in idleness, waiting for the Lord to take us. It is a time for standing for His truth, for witnessing for His incoming Kingdom. Let us see that we are not surcharged with the cares of this life, and be not caught napping with the world.

QUESTIONS:

What sin did Jesus chiefly condemn? Why?

What is God's great standard of valuation? What gifts are acceptable to Him?

Are any today saying, "I am Christ"? Just what does this text mean?

What is the value of watchfulness? How do we watch?

How will God's people escape "all those things coming on the earth"?

THE LAST SUPPER

May 31—Luke 22:7-23

Then came the day of unleavened bread, when the passover must be killed.

And He sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto Him, Where wilt Thou that we prepare?

And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber where I shall eat the passover with My disciples?

And he shall show you a large upper room furnished: there make ready.

And they went, and found as He had said unto them: and they made ready the passover.

And when the hour was come, He sat down, and the twelve apostles with Him.

And He said unto them, With desire I have desired to eat this passover with you before I suffer:

For I say unto you, I will not eat any more thereof until it be fulfilled in the Kingdom of God.

And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come.

And He took bread, and gave thanks, and brake it, and gave them, saying, This is My body which is given for you: this do in remembrance of Me.

Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you.

GOLDEN TEXT: This do in remembrance of Me.—Luke 22:19.



ANNUALLY the Jews celebrate the Passover as a great religious festival. This festal week begins on the fifteenth day of the Jewish month, Nisan—somewhere near April first, but varying from year to year because of the difference between solar and lunar time. God appointed the eating of the Passover lamb to take place on the fourteenth day, to be followed by the

Passover week of unleavened bread. This was in the first month of the Hebrew *religious* year, while their *civil* year began six months later, in the autumn.

To the Jews this Passover feast is a commemoration of their deliverance from Egyptian bondage. In the Exodus under Moses we find a picture of the deliverance of the whole world of mankind from the bondage of sin and death in the Millennial age, at the hands of the greater Moses—the Messiah. And within this general picture of deliverance there is another one, in which is represented the special salvation of the “first-born” from death on that memorable night when the angel of death passed over the homes of the Hebrews, but destroyed all the first-born of the Egyptians. The blood of the sacrificial lamb was the means of saving the firstborn of Israel from this death plague. This is a matter whose antitypical significance the natural Jews have not grasped to this day, but a fact of truth which they will surely see and know at a future time.

It was incumbent upon Jesus to keep the Passover because He was a Jew. In every respect He kept the Mosaic Law inviolate. It devolved on Him to fulfil the Law, and this could not be done in any other way than by living up to all its requirements. It was His purpose to “*nail the Law to His cross*.” The old dispensation was passing out, and a new age was coming in. Jesus knew all these things, although His disciples did not yet understand them. Later, however, the revelation of these truths came to their minds also, so that Paul could write, “Let no man judge you with regard to a holy day, or the new moon, or of the Sabbath day, which are a shadow of good things to come, but the substance is of Christ.”

Judas must have felt mean, appearing among the other apostles on this occasion. It was a fine chance for the Master to have upbraided him for his perfidy, but Jesus did nothing of the kind. There in that quiet room, while the rest of the world went on its evil way, not knowing what was here taking place, our Lord partook of His last

Passover supper. Hereafter this typical feast would not need to be observed; for now the Law was fulfilled. Old things were to pass away. A new feast was to take the place of the old one. And Jesus instituted this new feast on this same night on which He was betrayed, after He had properly observed the Passover as a Jew.

The emblems of the new feast were simply bread and wine. Our Lord made very clear just what was represented in these things. He said that the bread represented His broken body and the wine His shed blood. His actual words were, “This is My body. . . . This is My blood.” He had also said, “I am the bread of life. . . . I am the water of life.”

No one would think of taking such words literally. In the book of Revelation we read, “The seven candlesticks are the seven churches.” Of course candlesticks could not literally be churches, but could only picture them. Yet because some have taken the words of Jesus literally with regard to the bread and wine a great error arose, and this is called in the Catholic church the doctrine of “transubstantiation.”

Christians still keep the symbolic feast or Memorial of the Lord. Hereby they commemorate His death, and likewise symbolize their own willingness to be broken with Him in sacrifice, faithfully standing for the truth even as He did. The Apostle Paul intimates that the broken bread also pictures our communion, or participation, in the body of Christ; and the wine our participation in the blood of Christ. Those who are willing to suffer with Christ, and in all things to do the divine will, are invited by God’s Word to annually celebrate that feast, generally referred to as “the Lord’s supper.”

QUESTIONS:

What was the significance of the Jewish Passover? How was it celebrated?

What was the double picture set forth in the typical Passover? How is this picture antitypically fulfilled?

Explain the Christian’s Passover.

What is the full meaning suggested by the emblems of bread and wine?

What constitutes worthiness of this Passover?

JESUS IN GETHSEMANE

June 7—Luke 22:39-53

And He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him.

And when He was at the place, He said unto them, Pray that ye enter not into temptation.

And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,

Saying, Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done.

And there appeared an angel unto Him from heaven, strengthening Him;

And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

And when He rose up from prayer and was come to His disciples, He found them sleeping for sorrow.

And He said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him.

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

But when they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword?

And one of them smote the servant of the high priest and cut off his ear.

And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him.

Then took they Him and led Him, and brought Him into the high priest's house. And Peter followed afar off.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down amongst them.

And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He said unto him, Before the cock crow, thou shalt deny Me thrice.

And Peter went out and wept bitterly.

GOLDEN TEXT: Not My will, but Thine, be done.—Luke 22:42.



ETHSEMANE was an olive orchard. It is believed to have been the home of the mother of Mark. It is thought to have been under the control of certain friends of Jesus, and that the spot to which they adjourned after partaking of the Memorial feast was a familiar one to the disciples.

It is evident that Jesus had good reasons for going to the Garden of Gethsemane that night. Knowing that He was about to be arrested, He left the upper room, perhaps with the desire to bring no trouble upon the friend who had permitted Him and the twelve to use it. Moreover, He wished to be out in the quiet night, among the trees and under the silent stars; for He had a great ordeal to go through, and in the mighty temple of nature He could commune with His Heavenly Father undisturbed. Peter, James and John, the three most zealous and earnest of His disciples, He took with Him; leaving the others at the entrance of the orchard. Then He went about a stone's throw beyond even His three favorites, and there He found Himself quite alone.

Skeptics and infidels have claimed that our Lord's mental suffering on this occasion indicated weakness, imperfection. They say that many martyrs have faced a cruel death with more fortitude and calmness than He displayed. But Jesus nevertheless was perfect, and because of this He possessed the finest feelings and sensibilities. He possessed vitality which He had received directly from God, not from the human race. For Him to give up life in sacrifice meant more than for any member of the fallen family to relinquish their imperfect life.

That this was an important factor in our Lord's anguish of mind, is intimated by the Apostle Paul in the words, "Who in the days of His supplications, with strong cryings and tears, unto Him who was able to save Him from death, and was heard in [the thing] that He feared"—extinction of being, annihilation.

In order that our Lord be brought back again from the dead by a resurrection, it was most important that in all things the Father's will should have been perfectly accomplished in Him. Jesus would

naturally ask Himself the question, Has this taken place? For had He failed in anything, His death would have meant extinction. He was now about to suffer as an evil-doer, and the question would naturally arise, Am I entirely blameless? But God gave Him assurance on this point, and then He was calm, and was ready to drink the cup of agony and shame that was poured for Him.

Jesus found the disciples asleep, for they were worn out with sorrow. What was taking place was utterly beyond their comprehension. They had been expecting Jesus to establish a Kingdom; but now He was in trouble, and had told them of His approaching death. Soon came the soldiers to take Him; and Peter, deeming that the time was come to fight, smote the High Priest's servant and cut off his ear. Jesus promptly healed the wound, and told Peter to put up his sword.

The Master was then led to the High Priest's house, and here it was that Peter denied His Master three times; and then he went outside and wept bitterly. Poor Peter! He had shown bravery in drawing his sword. And once he had said to Jesus, "Although all men forsake Thee, yet will I never forsake Thee." He did not know his own weakness.

But at a later time Peter was among the bravest of the brave; for he then knew the truth, which imparted to his heart both courage and zeal. Today God's people have the truth that is now due, and they should be faithful and loyal in proclaiming it. The great plan of the ages has been opened up to them in all its wondrous aspects. Truly we have the greatest cause for gratitude, for service, and for praise.

QUESTIONS:

Why did Jesus go to the Garden of Gethsemane on the night of His arrest?

Explain the mental agony of our Lord on this occasion. What was the "thing that He feared"?

Why were the disciples so disappointed? What had they expected?

Was Peter naturally a coward? Why did he deny the Lord?

What courage does the truth call for today?

CHILDREN'S HOUR



The Birth of Jesus



As we came together for another story, Uncle Eb began: "The birth of Jesus was the greatest event that had ever occurred in the earth in the four thousand years of human history; and that's what I am going to tell you about today. It was a great event, because Jesus was the Son of God, and because He came down from heaven. And then too it was a great occurrence because it fulfilled prophecy. The Jews had looked for their Messiah to come for many hundreds of years. Their prophets had long foretold His coming, and it had become a household expectation—a story of hope passed down from parents to children for many generations.

"The birth of Jesus—the Son of God—was a humble one. He was not born in a palace, as are the kings of this world. He was not even born in a nice comfortable home. His birth actually took place in a cattle shed; and surely no one can think of anything more lowly than that. Now Jesus had lived in heaven before He came to earth. He had laid aside the great glory that He had enjoyed with His Father in heaven, and was willing to be poor and humble on this earth. And in such manner He was born.

"When the birth of Jesus was due to take place His mother Mary, and Joseph her husband, went to their native city of Bethlehem to pay their taxes to the Roman government. It was a busy time. The town was filled with people who had come on a similar errand. All the hotels and boarding houses were occupied. There was no use to look for a room in an inn, for all the rooms were engaged. But Joseph and Mary finally found a shed for sheltering cattle; and here, in a manger, the Savior of men was born into the world.

"Now the night when Jesus was born there were shepherds out in the star-lit fields of Judea, keeping watch over their flocks by night, as was the custom in eastern lands. It was to these simple, humble men, rather than to the rulers, that God made known the great event that had just taken place. As they stood out there on the silent, peaceful hillside, suddenly a heavenly light beamed all around them. When the glory of the Lord thus appeared to them they were sore afraid. They were bewildered and knew not what to do, or say, or think.

"Then an angel of God spoke to them and said these wonderful words: 'Fear not; for behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David

a Savior, which is Christ the Lord.' Then there appeared a multitude of the heavenly host praising God and saying, 'Glory to God in the highest; and on earth peace, good-will toward men.'

"This was the most important announcement that had ever been heard on the earth. The shepherds must have been amazed beyond measure, for Christ had been expected for many centuries. If one waits for a thing for a long time, he is prone to think that it will never take place. And now let us ask John to read for us from the book of Luke, chapter 2, verses 15 to 20."

Quickly finding the place, John read: "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child, And all they that heard it wondered at those things that were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

"Now at the time when Jesus was born," resumed Uncle Eb, "there came wise men from a distant eastern land. They were called *magi* or sages. Probably they had journeyed on camels for weeks, or even months; and they were guided by a star, or some supernatural light which they deemed to be a star. Just what kind of a star this could have been we do not know, for we have never seen one like it. Steadily and surely it directly them over the lonely wilderness, till at length it stood over Jerusalem, the capital city of Palestine.

The ruling monarch at this time was Herod, who was a cruel, selfish man. The eastern sages came to the city enquiring for the Christ, and saying, 'Where is he that is born King of the Jews, for we have seen his star in the east and are come to worship him.' There surely didn't seem to be any harm in an enquiry of this kind; but, nevertheless it was not well received by Herod, who soon heard of it. He was puzzled to know what it meant, and in order to find out he summoned all the chief priests and scribes before him and demanded that they tell him where Christ

should be born. He could have known this himself, for it had been clearly foretold by the prophet, in the words, 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule My people Israel.'

"When the chief priests had assured Herod that the birthplace of Christ was Bethlehem, the king at once called the wise men before him, and asked them what time the star appeared. And then he sent them to Bethlehem, saying, 'Go and search for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also.'

"This of course was a falsehood on the part of Herod. As a matter of fact he had no thought whatever of worshipping the child Jesus. Actually he was afraid of losing his own power and his throne. In order to preserve his own office, he concluded that the best thing he could do under the circumstances would be to kill this newly born child said to be the Christ; and under pretence of worshipping Him, he would have Him slain. Can any one think of a more terrible plot than this? It seems as though Herod must have entirely lost his reason in this matter. Just imagine anyone thinking to kill the Son of God, when God could have sent hosts of angels to protect Him. That is the way of wicked men; they just think of their own selfish purposes; and they don't reckon with the mighty God of heaven, with whom eventually we shall all have to deal. And now we'll have Ruth read for us Matthew, chapter 2, verses 9 to 12."

As soon as Ruth found the place in her Bible, she read: "When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy.

"And when they were come into the house, they saw the young child, with Mary the mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto Him gifts; of gold, and frankincense, and myrrh.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

The Gifts of the Wise Men

"The gifts of gold, frankincense, and myrrh, which the wise men brought to Jesus," explained Uncle Eb, "evidently were not chosen at random—they all had a meaning. *Gold* was the gift appropriate for a king; and the giving of gold to Jesus meant that He was to be a king. *Frankincense* was used in sacrifice, and it meant that Jesus was not to live on the earth just for His own pleasure, but in the interests of other people; and that in that way His life would be one of sacrifice. *Myrrh* was used in embalming dead bodies; hence it was a symbol of death. It meant that Jesus was to die, on behalf of the human race. So you see what wonderful gifts these were.

"There is a sense in which we may offer these three gifts to Jesus today. But of course Jesus will never suffer or die again. So our offerings to Him mean

something that we are willing to do. The gold would represent our heart's love, which is indeed a fitting gift for the great King of kings. The frankincense would signify our willingness to suffer with Jesus each day, as we endeavor to render to Him the sacrifice that He is pleased to receive. And the myrrh would mean that we are willing to go into death for the truth's sake. So, you see, we too can think of Jesus and of the gifts we are offering to Him—in the way I have suggested.

"Well, anyway, the wicked Herod was foiled of his purpose; as all wicked men will be defeated in due time. When the wise men had departed, the angel of the Lord appeared to Joseph in a dream, saying, 'Arise and take the young Child and His mother, and flee into Egypt; and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him.'

"So Joseph took Jesus and Mary, and under cover of the darkness of night left the land of danger for the long journey down into Egypt. And we can rest assured that the Lord's angel was with them, and did not permit any robbers to harm them or any wild beasts to spring upon them; for it was God's intention that Jesus should grow up to be a man, and that as a man He should willingly give His life for the world's salvation. Until that mighty work was accomplished, nothing could harm Jesus in any way.

Herod Slays Many Children

"Now when the fierce and cruel Herod realized that the wise men had not come back to him, what terrible thing do you suppose he did? Why he sent soldiers and they came to Bethlehem and the country round about and killed all the young children of two years old and younger. He did this so that he might be sure of destroying Jesus. But Jesus was safely out of the country, for God was taking care of Him; and, with God's guardian angels round about Him, all the wicked people in the world could not avail to harm Him.

"Hundreds of years before this, the prophet Jeremiah had foretold the killing of the young children of the region around Bethlehem, saying, 'Thus saith the Lord, A voice was heard in Ramah [near Bethlehem], lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, 'Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.'—Jer. 31:15, 16.

"This promise gave assurance that some day in the future—the great day of the resurrection—all these young children will come forth from the state of death and will meet their fathers and mothers once more. Oh, what a wonderful, joyful time that will be, not only for them and their parents but also for the entire human race! For today all men are under the power of sin and death, and they need the glorious Kingdom of God to give them release. I'm sure we'll all be glad when that Kingdom is here."

Outline For Berean Study

ALL THINGS GATHERED IN CHRIST

(Continued from last issue)

Text: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.—Ephesians 1:10.

(Note:— In presenting these lessons it is our desire to supply enough material in each issue for approximately four or five study meetings. It will help us in determining the amount of material if the friends using the lessons will advise us as to how near our estimates are working out.)

Third Part—Harvest Gatherings: Jewish and Gospel

- (1) What was accomplished in the Harvest of the Jewish age?
Matt. 3:11, 12; John 4:35-37.
Scripture Studies—vol. 3, page 136; Vol. 6, p. 445.
- (2) What brought this harvest to a close?
Scripture Studies—Vol. 5, page 569.
- (3) What did Jesus say about the Gospel age Harvest?
Matthew 13:39.
Scripture Studies—Vol. 4, bottom of page 568-9.
- (4) How is the Gospel age Harvest brought to an end?
Scripture Studies—Vol. 4, top of page 570-571.
- (5) What does Revelation say about the Harvest?
Revelation 14:14-20.
- (6) Who is the Chief Reaper?
Matthew 13:30.
- (7) What instrument is used to do the Harvest work?
Revelation 14:14.
Scripture Studies—Vol. 3, page 139.
- (8) Who are the Harvest angels?
Matthew 13:39, 41.
Scripture Studies—Vol. 4, page 601; Vol. 3, page 214, paragraph 2.
- (9) What Parables tell of the Harvest of the present age?
Matt. 13:24-30, 37-42, 47, 48.
- (10) What is the "sign of the Son of Man"?
Matthew 24:30.
Scripture Studies—Vol. 4, pages 597-602.
- (11) What is the meaning of "Pray ye that your flight be not in the winter"?
Matthew 24:20-22.
Scripture Studies—Vol. 4, page 578.
- (12) To what Sabbath day did the Lord allude in this prophecy?
Scripture Studies—Vol. 4, page 579.
- (13) What is meant by the darkening of the sun and moon?
Scripture Studies—Vol. 4, pages 583-588.
- (14) Explain, "Two persons shall be in one bed, the one shall be taken and the other shall be left."

Luke 17:34.

Scripture Studies—Vol. 4, page 608.

- (15) Is the Harvest ended?

Watch Towers—1916, page 263-4 (**Reprints**, page 5950-1.)

Fourth Part—Millennial Age Gatherings

- (1) What will precede the Millennial age gathering?
Watch Towers—**Reprints**, page 1353, par's. 2, 3;
Scripture Studies—Vol. 4, pages 542-546, 551, 552.
- (2) What will be the foundation of the new Kingdom?
1 Cor. 3:11, 12; Rev. 21:14.
- (3) In what sense will all things be gathered into Christ during the Millennium?
Scripture Studies—Vol. 3, pages 330, 331.
- (4) What means will God employ to effect the Millennial age work?
Scripture Studies—Vol. 4, pages 625-629; Vol. 5, page 415.
- (5) Who will cooperate with God in this work?
Psalms 45:16.
Scripture Studies—Vol. 4, page 619.
- (6) Explain the symbol of the great city of Revelation, into which the people will be gathered?
Scripture Studies—Vol. 3, page 258; Vol. 4, p. 25.
- (7) Who are said to be outside of this city?
Rev. 22:15; 21:27.
- (8) What is pictured by the wall of the city? By the foundation stones? The gates? The tree of life? The crystal river of life?
Scripture Studies—Vol. 6, pages 209, 220, 221.
Rev. 20:1-3; 19: 17-21; Dan. 12:1; Matt. 24:21.
1899, pages 196-198 (**Reprints**, pages 2507, 2508);
1902, page 183 (**Reprints**, page 3026).
- (9) Describe the highway of holiness, as referred to in Isaiah 35:8-10.
Scripture Studies—Vol. 1, pages 215-218; Vol. 4, pages 634, 635.
- (10) How will Christ be lifted up at that time?
Isaiah 53:10-12.
Scripture Studies—Vol. 5, page 414.
- (12) What is meant by God's judgments in the earth?
Isaiah 26:9.
- (13) According to the parable of the sheep and the goats, just how will the sheep be gathered to the Lord's right hand?
Matthew 25:31-46.
Scripture Studies—Vol. 4, pages 643, 644; Vol. 5, page 419; Vol. 6, page 50.
- (14) What standard of character will be required of all at the close of the Millennial age?
Watch Towers—1916, page 262, last of 2nd par., and 263 (**Reprints**, 5949); 1900, pages 37-39 (**Reprints**, pages 2606, 2607).

Talking Things Over



The Truth Coming Into Its Own

THE DAWN is thoroughly convinced that there are still many brethren—hundreds, perhaps thousands—in the world who may now be reached and given encouragement by the ministry of present truth. For this reason it has extended an invitation to its readers to compile lists of names and addresses of all “truth people” whom they know, and forward to us, that we may give all such a three month’s trial subscription, provided they are not already *Dawn* subscribers.

The response to this invitation has been most enthusiastic, and the number of names received thus far has greatly exceeded our expectations—for which we are glad. We wish to thank all who are cooperating in this effort. Let us also emphasize that the invitation is still open, and will continue open so long as there is a possibility of reaching and helping any of the Lord’s consecrated people. We want all readers to feel that this service is yours as well as ours. It is a ministry of *the truth*, and the truth is the common property of us all; that which has been graciously dispensed to us as “meat in due season” by the great Chief Reaper of the harvest, in fulfillment of His promise that when He returned He would gird Himself and come forth and serve the household of faith.

It seems to have been God’s will that His people in every age should be subjected to severe trials of faith. John the Baptist, of whom Jesus said that “among those born of women there hath not risen a greater,” firmly believed that Jesus was the promised Messiah, and enthusiastically announced Him as such; yet later he was permitted of the Lord to pass through experiences that caused him temporarily to doubt. But Jesus reassured him, and apparently the faith of this great prophet was restored.

God’s people as a class, in this end of the age, have stood in about the same position as John the Baptist, in many respects. We, like him, have had the privilege of announcing the presence of the Messiah—not as the “Lamb of God,” to suffer shame, ignominy and death; but as the glorious and invisible “King of kings,” who has come to gather the last members of His body, and also to establish His long-promised Kingdom. It is a glorious message, which we all gladly have helped to publish, and which has been further sent forth by each new one who has heard and accepted it.

But God wanted to test our faith in that message, and our zeal for it. He wanted each of us to be so convinced of it that we would hold to it **irrespective**

of any effort that might be made to discount it. Hence He permitted a time of trial—tests that inevitably result when disappointing circumstances develop, as in the case of John the Baptist. It would not be proper to say that these trials have “wrought havoc among God’s people,” because they have not—they have merely served to test and purify the saints. And the great outstanding lesson that we all are learning through them is the necessity of putting our trust more and more fully in the Lord, and not to lean upon the arm of flesh.

For twenty long years these special trials have continued; and during all of that time the “fire” has increased, until, as a dear brother expressed it concerning conditions in one city, “I think we have reached the bottom of the grade,” meaning that it seemed now that the Lord was taking a hand to reassure His people concerning Present Truth, as He finally reassured John the Baptist of old. We believe that this is so. There is every evidence that the faith and confidence of the friends as a whole is being restored. The old-time enthusiasm is returning. We should all be very happy for any share we may be permitted to have in cooperating with the Lord in this blessed ministry of present truth—the truth that is so vital to Christian growth at this time, and which is being revived in the minds and hearts of many at the present time.

Yes, beloved, the truth, the glorious present truth, still lives. It is coming back into its own in the hearts and lives of God’s people. It is just as precious today as it ever was. Just as vibrant with hope and peace and joy, as when we first learned about it. Not all, of course, have been discouraged; but if to any extent you have been distressed, perplexed and bewildered, thinking that after all we may have been mistaken, take fresh courage! “There are yet seven thousand who have not bowed the knee to Baal,” and these are now beginning once more to raise their hearts and voices together in thankful testimony to God, “who hath shewed us light.” (Psa. 118:27.) If now you are standing firm in your “first love,” then it is also your blessed privilege to help revive the faith and hope of others, to help rekindle the fires of sacred devotion to God and to the truth in the hearts of those who, to some extent may have “waxed cold” because of the trying conditions with which they have been surrounded.

Jesus made it plain that those who were really actuated by divine love—that great principle which we all recognize as the supreme test of true Christian character—would be willing to lay down their lives for the brethren. Surely the brethren need our help

now as never before. Indeed, we all need each other's help and encouragement. While we should be individual Christians, yet let us also see to it that the "blest tie that binds our hearts in Christian love" is truly binding us together as a unit in serving one another with the glorious, ever-living message of present truth.

Every one of us must feel hopelessly insufficient when it comes to attempting anything actually worthwhile in the Master's service. And this is the way we should feel; not to the extent, however, that we will be discouraged from doing what we can. Certainly none of us could accomplish anything meritorious for the Lord unless He works with us, and covers our imperfections with the robe of Christ's righteousness. Even then it is merely a gracious privilege He has granted us, of demonstrating our love for Him by doing what we can for His people—and our brethren. "She hath done what she could," is the wonderful commendation Jesus gave of a humble servant at the time of His first advent. If we have done that much we have cause to be happy!

We believe the following letter will be an encouragement to those who are doing what they can to serve their brethren. We select this letter from among many other heart-cheering ones received, because it reveals the happy results that can come through what might seem like an insignificant service; yet richly blessed because prompted by what the letter styles "the kindness of a sister." Is not this the sort of a sister of whom Jesus would say, "She hath done what she could"? This dear brother and his wife have been living in the suburbs of one of our larger cities, but have been practically alone so far as Christian fellowship is concerned, until the "kindness of a sister" sought them out. The letter follows:

Dear Brethren in Christ: It is with real gratitude to our Lord that I avail myself of this opportunity to become a Dawn subscriber. Since 1917 Sister S. and I have had very little contact with the friends; and what literature has reached us has been of a disquieting nature. Much of it has been too 'new' and speculative; not to say completely contrary to that which we had received with Joy, and whereby we had grown as new creatures in Christ. So we have walked patiently in the old paths, enlightened and nourished with the Word, finding also instructions and comfort in the works of our dear Brother Russell. A few days ago, in our Lord's providence, and through the kindness of a sister, two copies of *The Dawn* fell into our hands. They are all we could have hoped for. May the Lord richly bless your effort to serve the brethren.—R. S., Va.

The Truth Speaks For Itself

FROM time to time we receive inquires as to who is the writer of this or that article that appears in *The Dawn*, and some friends wonder why we do not publish the names of the "Editorial Committee." In answer to these queries we reiterate the explanation heretofore given, that we wish the truth, as contained in the various articles published, to speak for itself. In adopting this policy, however, we do not wish to

be understood as criticising others who follow a different method of presenting the truth; either at the present time or in the past.

Recently we received a letter from a brother who is somewhat gifted as a writer, in which he offered to contribute articles regularly for publication in *The Dawn* provided we publish his material over his own name. Our reply to the brother was that we did not believe that the name of anyone in the world today was nearly so important as the truth itself, and furthermore that we were of the opinion that the brethren generally are not so much interested in knowing who writes the various articles they read, because they are not desirous of human leadership.

The carnal tendency to say, "I am of Paul," or "I am of Apollos," has ever been one of the things which has hindered many of the Lord's people from maintaining their clear vision of truth and of what the truth should mean in the Christian life; and this has been particularly true in recent years. And certainly by now we all should be able to recognize the truth when we see it, and appreciate it for its own value, regardless of who may have been used to arrange it in the form of words. We should learn to stand alone, and not accept anything merely because Brother So-and-so wrote it, or agrees with it. It is to encourage such independence of Christian thought and character that all articles in *The Dawn* are being published anonymously.

This does not mean that those who contribute articles for publication in *The Dawn* are ashamed of what they write; and if any reader is particularly interested in knowing who may have written any certain article, that information will be gladly furnished upon request. Incidentally, let us say that *The Dawn* welcomes contributions from any consecrated brother who has the ability to write, and who is interested in putting forth the necessary effort to prepare articles on the great fundamentals of the truth, merely for the truth's sake, and for the upbuilding of the brethren. These will be revised as may be deemed necessary, and published as opportunity and space may allow.

Good Results Encourage Others

THERE has been a marked increase in the amount of free literature distributed by the friends during recent months, in most instances the larger quantities being used for advertising public meetings, thus causing the literature to serve a double purpose. The Wilmington, Del., ecclesia has used 20,000 in this manner, and has ordered more. A recent letter from the secretary of the Baltimore, Md., ecclesia, will be of interest in this connection. We quote it in part:

Dear Brethren: The results shown by the series of public meetings at Wilmington, Del., in which I had the privilege of participating, enthused me enough to place the matter of conducting a series here in Baltimore before the class last night. By unanimous consent it was agreed to ask the speakers from *The Dawn* for the next four months, to address the public.

We hope to advertise these meetings both in the news-

papers and by tract distribution, following the plans used in Wilmington; that is, of covering a different quarter of the city for each meeting. It is hoped that you will be able to furnish 10,000 tracts for each meeting. With Christian love, J. H. L. Trautfelter, Sect.

These tracts will be gladly furnished to the Baltimore brethren. Brethren scheduled by *The Dawn* will serve in Baltimore once each month, and will be glad to cooperate in this splendid effort to extend the witness in that city. We also will be glad to cooperate with tracts or speakers, or both, for any other ecclesia who may wish to do likewise; on either a larger or smaller scale, to the limit of our ability.

A Much Appreciated Poem

The following poem, written specially for *The Dawn* by one of the friends in southern California, is much appreciated by us, and we believe will be also of interest to many of our readers:

THE DAWN

Tired? Poor world so laden down with heavy care,
To man a slave.

God? They know Him not, much more would they
Believe a knave.
Schemes? Blown up like bubbles, just to break
When down they go.
Oh world! I cry, Oh world, that is so
Steeped in woe!

Night! With not a gleam of light to guide
The wanderer's feet.
Storm! Strong winds and rain that crash to earth,
That pound and beat.
Fear! That things toward which you lean and cling,
Be swept away,
Oh WHEN? I cry! Oh WHEN will
Come the Day?

Still! The storm subsides, the sick world feels
Relief from pain.
Hark! For heralders of earth's new King
Proclaim His reign.
LIFE! Eternal gift to all the world
Through God's own Son.
Oh world! I cry, Oh world, RISE UP AND LOOK!
BEHOLD! THE DAWN!

CONVENTION ANNOUNCEMENTS

(Continued from inside of front cover)

NOTTINGHAM, ENGLAND, May 30-June 1. We have received the following notice which we are pleased to insert: "The Annual Convention of Bible Students in Nottingham will be held this year at Whitsuntide, May 30th, 31st and June 1st. The friends at Nottingham extend a very warm welcome to all brethren who are able to come and join with them in the precious things of the Lord they have loved so long, and they trust that their coming together may be a means of deepening their spiritual life and bringing them nearer to the Lord. Fuller details may be obtained from Mr. Geo. Absalom, The Square, Beeston, Notts."

SOUTHERN CALIFORNIA GATHERING, May 31.

The several ecclesias of Southern California have arranged a joint gathering for this date, and will use the North Star Auditorium, 1631 West Adams Street, Los Angeles. All are welcome.

PHOENIX, ARIZ., May 30. The friends in Phoenix are also taking advantage of the holiday by having all-day meetings. An immersion service will be included on the program. For further information address the secretary, Mr. Edward Fay, 617 North 14th St., Phoenix.

DETROIT, MICH., July 3-5. The Detroit brethren are arranging for a general convention on these dates. It is expected that a cool, quiet hall will be obtained and it is believed that this will be an ideal time for a gathering of the consecrated in Detroit. Additional announcements will be made later. Meanwhile, further information may be obtained by addressing the class secretary, H. N. Nelson, 216 Elmhurst Avenue, Highland Park, Mich.

WASHINGTON, D. C., June 20, 21. The Washington friends have selected for their convention a season of the year when a visit to the Capital City is most enjoyable, as the city then presents some of its most beautiful aspects of bud and bloom. All are cordially invited to join in this two-day convention. Rooms as low as \$1 a day can be obtained in the immediate vicinity of I. O. O. F. Hall, 822 Twentieth Street, N. W., where the convention meets. For further information and programs address the class secretary, C. E. Stiles, 3718 Brandywine Street, N. W.

ST. LOUIS, MO. The friends in St. Louis are planning a convention for either the last Saturday afternoon and Sunday in September, or the first week-end in October. This advance notice will be supplemented later, when the definite date is determined.

SAGINAW, MICH. LABOR DAY GATHERING. The ecclesia at Saginaw is the first to advise us definitely of their intention to hold the usual Labor Day week-end convention this year. Doubtless others will follow.

GENERAL ANNOUNCEMENTS

DAWN RENEWALS not to be acknowledged. From now on we will no longer acknowledge renewals by card or letter, as formerly. The change of date on the wrapper will indicate that your renewal has been received.

CALAMITIES—WHY PERMITTED. The article on calamities, appearing in this issue, is available in tract form, free.

THE NEW HYMN BOOK. We have not yet given up hope of being able to supply these books. Have you indicated how many you will need, if available?

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



To Us the Scriptures Clearly Teach

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

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

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

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

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

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