

*The*  
**DAWN**

*THE HOLY SPIRIT'S DIVERSITY OF OPERATION*  
*"SPEAK YE COMFORTABLY TO JERUSALEM"*  
*MESSAGES FROM GOD*

## SPEAKERS' APPOINTMENTS

<p><b>BROTHER J. A. BELL</b> Brooklyn, N. Y. .... Sept. 7</p> <p><b>BROTHER C. P. BRIDGES</b> Boston, Mass. .... Sept. 13 Worcester, Mass. .... 18 Buffalo, N. Y. .... 19, 20 Lockport, N. Y. .... 21 Tonawanda, N. Y. .... 22 Detroit, Mich. .... 23 Ypsilanti, Mich. .... 24 Jackson, Mich. .... 26, 27 Saginaw, Mich. .... 28, 29 Flint, Mich. .... 30 Grand Rapids, Mich. .... Oct. 1 South Bend, Ill. .... 2 Batavia, Ill. .... 3 Chicago, Ill. .... 4</p> <p><b>BROTHER DAVID DINWOODIE</b> Brooklyn, N. Y. .... Sept. 6 Hartford, Conn. .... 20</p> <p><b>BROTHER A. C. FREY</b> Brooklyn, N. Y. .... Sept. 6</p> <p><b>BROTHER C. F. GEORGE</b> Beaver, Pa. .... Sept. 20</p> <p><b>BROTHER W. F. HUDGINS</b> Brooklyn, N. Y. .... Sept. 6 Denton, Md. .... 20</p> <p><b>BROTHER J. T. JOHNSON</b> East Liverpool, Ohio .... Sept. 20</p> <p><b>BROTHER J. C. JORDAN</b> Youngstown, Ohio .... Sept. 20</p> <p><b>BROTHER G. E. KEMP</b> Brooklyn, N. Y. .... Sept. 7</p>	<p><b>BROTHER P. KOLLIMAN</b> Brooklyn, N. Y. .... Sept. 7</p> <p><b>BROTHER J. C. LAIRD</b> Pottstown, Pa. .... Sept. 27</p> <p><b>BROTHER WM. MacALISTER</b> Duquesne, Pa. .... Sept. 20</p> <p><b>BROTHER O. MAGNUSON</b> Brooklyn, N. Y. .... Sept. 6 Denton, Md. .... 20 Wilmington, Del. .... 20</p> <p><b>BROTHER EDWARD MAURER</b> East Liverpool, Ohio .... Sept. 13</p> <p><b>BROTHER C. W. McCOY</b> Seattle, Wash. .... Sept. 5-7 Cheney, Wash. .... 13</p> <p><b>BROTHER R. E. MITCHELL</b> Passaic, N. J. .... Sept. 20</p> <p><b>BROTHER N. M. MOLENAAR</b> Hawthorne, Calif. .... Sept. 20</p> <p><b>BROTHER D. J. MOREHOUSE</b> Brooklyn, N. Y. .... Sept. 2, 6 Laurelton, L. I. .... 3 Washington, D. C. .... 8</p> <p><b>BROTHER EDWIN PROCTER</b> Brooklyn, N. Y. .... Sept. 5</p> <p><b>BROTHER WALTER SARGEANT</b> Brooklyn, N. Y. .... Sept. 5-7 Montreal, Que. .... Sept. 9, 10 Newfoundland .... Sept. 18-Oct. 11</p> <p><b>BROTHER J. I. VAN HORN</b> Duquesne, Pa. .... Sept. 13</p>	<p><b>BROTHER D. E. WELLINGTON.</b> San Bernardino, Calif. .... Sept. 13</p> <p><b>BROTHER G. M. WILSON</b> Saginaw, Mich. .... Sept. 5-7</p> <p><b>BROTHER W. N. WOODWORTH</b> Denver, Col. .... Sept. 1 Spokane, Wash. .... 3 Ellensburg, Wash. .... 4 Seattle, Wash. .... Sept. 6, 7 Everett, Wash. .... 9 Bellingham, Wash. .... 10 Lynden, Wash. .... 11 Vancouver, B. C. .... 12, 13 Victoria, B. C. .... 14 Port Angeles, Wash. .... 15 Tacoma, Wash. .... 16, 17 Montesano, Wash. .... 18 Portland, Ore. .... 19, 20 Salem, Ore. .... 21 Roseburg, Ore. .... 22 Medford, Ore. .... 23 Stockton, Calif. .... 24 San Francisco, Calif. .... 25 Paso Robles, Calif. .... 26 Los Angeles, Calif. .... 27 San Bernardino, Calif. .... 28 Pomona, Calif. .... 28 San Gabriel, Calif. .... 29 Eagle Rock, Calif. .... 29 Hawthorne, Calif. .... 30 Long Beach, Calif. .... 30 Santa Ana, Calif. .... Oct. 1 San Diego, Calif. .... 1 Yuma, Ariz. .... 3 Phoenix, Ariz. .... 4</p> <p><b>BROTHER ERNEST WYLAM</b> Saginaw, Mich. .... Sept. 5-7</p>
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## COMING CONVENTIONS

### *Month of September*

**BROOKLYN, N. Y., Sept. 5-7.** All sessions in Lecture Room, Church of the Pilgrims, 109 Remsen St.—convenient to all Boro Hall, Brooklyn, subway stations. Opens Saturday afternoon, Sept. 5.

**MINNEAPOLIS, MINN., Sept. 6, 7.** All sessions in regular hall, 2922 Cedar Ave., South. Opens at 10:30 A. M., Sunday, Sept. 6. Meals served between sessions.

**SAGINAW, MICH. Sept. 5-7.** All sessions to be in Woman's Club Auditorium, 311 N. Jefferson St. Begins at 2 P. M., Saturday, Sept. 5. Lunches served.

**SEATTLE WASHINGTON, Sept. 5-7.** All sessions to be in A. O. U. W. Building, 9th Ave., near Union Street. Opens 10:30 A. M., Saturday Sept. 5. Lunches will be served between sessions.

**MANCHESTER, N. H., Sept. 5-7 (Greek).** All sessions in I. O. O. F. Hall, 83 Hanover Street.

**HARTFORD, CONN., Sept. 13 (Italian).** Morning session, including immersion service, at Union Baptist Church, 1921 Main St., afternoon at Kenny Park Grove, Barbour St. entrance.

**DENTON, MD., Sept. 20.** For information, address Peter Kolliman, 404 W. 31st St., Wilmington, Del.

**JACKSON, MICH., Sept. 27.** The Third Annual Convention sponsored by Jackson Ecclesia. All sessions in I. O. O. Temple, 210 S. Mechanic St. Lunch served in hall between morning and afternoon sessions.

**LOS ANGELES, CALIF., Sept. 27.** At Musart Centre, 1324 S. Figueroa St.

### *Month of October*

**ST. LOUIS, MO., October 10-11.** Details of this gathering will be given in next issue, or may be obtained by addressing Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

**MADISON, IND., Oct. 25.** Further details later.

**PITTSBURGH, PA., Oct. 30, 31 and Nov. 1** Eighth Annual Reunion Convention. All sessions in O. of I. A. Temple (old Bible House), 610 Arch St., North Side. Sect., A. C. Jordan, 247 Greenwood Ave., Emsworth, Pittsburgh (2), Pa.

# The DAWN

*A Herald of Christ's Presence*

Vol. 4, No. 12

SEPTEMBER 1936

One Dollar a Year

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### ANNIVERSARY NUMBER

Our next issue marks the beginning of **The Dawn's** fifth year. This will be observed in the October edition.

### THE CHURCH AND THE NEW COVENANT

This timely article discusses the subject of the Mediator, and how the church is related to the New Covenant by sharing in the work of mediation. The conclusions reached in this article are fully in line with present truth, being a slightly different method of approaching some of the points involved which will prove helpful and faith-strengthening to all.

### SACRIFICED WITH CHRIST

This is another article on the general subject of "The Oneness of the Seed," in which is pointed out the divine purpose of inviting the followers of Jesus to share His death baptism. In this article the very practical way in which the church shares in the sin offering is discussed; and the fundamental importance of Christ's ransom for all is emphasized.

### THE GARDENS OF GOD

A meditation in which helpful, Scriptural lessons are drawn from flowers and flower gardens, as God calls attention to these lessons in His Word. Inspirational.

### ZIONISM IN PROPHECY

The concluding chapter on the inspiring story of Israel's regathering to Palestine.

Details are being worked out for publishing this series of articles in booklet form. Announcement later.

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# NEWS and VIEWS

## *The Spanish Caldron*



EVENTS now happening in Spain are of far greater significance than might appear from a casual reading of the daily press dispatches. This is not merely a civil war which only concerns the Spanish people locally. It is but the sporadic outburst of a gradually growing international conflict between "rights" and "lefts," between conservatives and radicals, between capital and labor. Forty years ago Pastor Russell, as a result of his studies of the Bible, saw this thing coming. Bible Students are familiar with his writings and utterances on the subject. He once had a cartoon illustration drawn to portray this coming conflict; which many of our readers will recall. But perhaps no one at that early date realized the gigantic scale on which these forces of Armageddon would be mustered for the battle of the great day.

Not that Spain's civil war is the actual beginning of Armageddon. It may, of course, gradually lead into it. But it is quite possible that these forces, after a time, will calm down for awhile. Yet the seething unrest on the part of both the "rightists" and the "leftists" will continue to gather momentum until the great day of slaughter comes. All European nations seem to be gradually aligning themselves on one side or the other of this great conflict—on the side of red radicalism or ultra-conservatism, Bolshevism or Fascism. The one, in principle, claims to stand for a radical form of democracy—a people's government—while the other frankly stands for the abolition of all democracy and the people's absolute submission to the will of a Big Business manager, otherwise called a dictator.

In this Spanish conflict the "leftists," who are in control of the government, are venting their anger against the churches, just as was done in red Russia after their revolution. Prof. Walter W. S. Cook, of New York University, writes from Barcelona:

**"The Communists and Anarchists attacked and set fire to practically every church in Barcelona, and I saw many of them while they were being set on fire. The usual procedure was to throw mattresses taken from the hotels into the churches, pour gasoline over the mattresses and set them on fire.**

**"In one place they found priests who may have offered resistance. They were shot, great red crosses were painted on their cassocks and the crowds cheered as their bodies were dragged through the streets.**

**"Practically all the finest ecclesiastical monuments in Barcelona have been destroyed by fire, with the exception of the Cathedral and the Convent of Pedralbes. The roof and tower of the Cathedral were hit by stray bullets, but the Cathedral was surrounded by Assault**

**Guards, who allowed no one to approach. On the other hand, the Archbishop's palace, across the street from the Cathedral in the Calle del Obispo, was sacked and looted as I watched from the street."**

The "leftists" in all countries seem to be particularly opposed to the churches—especially the Catholic Church, both Greek and Roman. They realize full well that the injustice and oppression of the masses on the part of the privileged classes in all countries have been countenanced, and in many instances encouraged, by organized religion, hence are determined to stamp it out as a foe to the liberation of the common people. The "rightist" factions lament and deplore the destruction of their chief ally in government, even as the Revelator foretold: "And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning."—Rev. 18:4.

Frequently a single sentence in the Bible is descriptive of a work that requires years to be accomplished. For example, the promise that God shall wipe away the tears of the people, will be in process of fulfilment during nearly the entire Millennium. So the destruction of the "man of sin," now most obviously under way, will continue until both the system itself, as well as its unholy influence, are completely obliterated from the earth.

In 2 Thessalonians 2:8 Paul shows that the destruction of this counterfeit of Christ's Kingdom will be "consumed"—powers gradually weakened—"by the spirit of His mouth"—evidently referring to the enlightening influences of the Word of God beginning early in the "time of the end," and "destroyed"—actually brought to naught—"with the bright shining" of the Lord's second presence, or *parousia*. This "bright shining" of the Lord's presence, manifested in the great "increase of knowledge" of our day, is gradually uncovering the superstition and wickedness of this system, exposing it to the destructive forces of the selfish clamoring masses.

Will the United States yet become affected by the "right" and "left" issue, as are all European nations today? To the average, complacent American citizen that may now seem utterly impossible. But it can, and may happen through the rising generation.

Walter S. Steele, of the National Republic, in a recent 46-page report to Congress, sets forth some astounding facts concerning the present growth of radicalism among the youth of this country. He points out that there are six times as many members of the Communist Party and affiliates in the United States today than there were in Russia at the time of their successful revolution of 1917; and that even

now there are twice as many Communists in this country than there are actual Communist party members in Russia today who hold 168,000,000 others in subjection. He says they now have in this country 610 national Communist and affiliated organizations, supported by over 300 Communist owned newspapers and magazines, and millions of books and pamphlets, which circulate largely among college students and youths' organizations.

The report declares that Communists, in order to capture the ears of American youths, now own and maintain thousands of local dance schools, art schools, sports clubs, leagues, theatre groups, summer camps, and college chapters; and that through these they have organized various school strikes, anti-war demonstrations, etc., within the past two years as a mere test of their power of control over these young people. It is declared that the heads of the party, who are quietly engineering all this work among college students and others, have the country mapped into 26 major districts, which are then divided into 15,000 sections, and further subdivided into other thousands of smaller units, in a practical, businesslike manner for contact and propaganda purposes among young people—looking to a time when these youths of today become Red leaders of tomorrow. It worked in Spain, why not elsewhere?

But only the Lord's people, enlightened by the sure word of Bible prophecy, are able to see the outcome. Both sides—right and left—will lose. Then the God of heaven shall set up a Kingdom on this earth, worldwide and righteous. Man's extremity will be His opportunity. And that glorious Kingdom of Christ, for which we have long prayed, will do for all mankind what they have not been able to do for themselves. Yes, it will be a Dictatorship—but the Dictator will be one that all can trust; none other than the invisible Christ. And through His righteous regime mankind will be brought back to the plane of perfect manhood from which Adam fell in Eden. Then every man shall be a king.

### **A Moratorium on Preaching**

FEW PASTORS have dared be as outspoken as Dr. Fredrick S. Fleming, who is rector of historic 239-year-old Trinity Church, which stands at the head of Wall Street in New York City. In the 1936 Year Book and Register of Trinity Parish, just published, he declares that present-day preaching is so much nonsense, wholly ineffective, and but futile attempts to deliver "religious pep talks" which weary the hearers. He also criticises Sunday Schools as virtually useless so far as religious instruction is concerned, saying, "Our blundering is monumental, and the results manifestly disastrous." Then he proposes that all clergymen join in a "two-year moratorium" on preaching, and give their congregations a rest.

"For the most part, sermons today are a very poor editions of topical homiletics, a brand of religious pep talks sailing forth for a transitory popularity under the guise of being inspirational," says Dr. Fleming. "Why cannot a Christian be permitted to go to

church to worship his God without always being assaulted by a barage from the pulpit? Truly the miracle of the church is the patience of the laity."

He condemned bishop's crusades, united preaching missions, city-wide drives, and the importation of noted orators, as futile efforts which "advertise their own delinquency"; and declared that ministers should preach "only when they have something to say." He then prayed to be delivered from "any more preaching campaigns calculated to arouse a benumbed and harassed people who already have been preached to death."

Most New York preachers, of course, voiced disagreement with Dr. Fleming's caustic remarks. Dr. Christian F. Reisner, pastor of Broadway Tabernacle (Methodist), responded with the observation, "Rather should ministers of the gospel attempt to be just that, instead of news commentators."

Rev. Edward D. Staples, successor to the late Dr. S. Parkes Cadman as pastor of Central Congregational Church, Brooklyn, said, "It seems to me that Dr. Fleming is endeavoring to attract attention. A man with a message in his heart must preach." But Dr. H. W. Rogge, of Emanuel Baptist Church, Brooklyn, agreed with Dr. Fleming that "most sermons should be abolished"; and Dr. E. G. Mullen, a visiting pastor from the Philippines, remarked, "Generally speaking, we could do nicely with less preaching and more working."

Rev. Arthur Foley Winnington-Ingraham, Lord Bishop of London, now in America on a holiday, was asked for his comment, and he said frankly, "I was glad to read what Dr. Fleming said in favor of a moratorium on sermons. There are too many of them nowadays. Sometimes I wish I would never have to preach another sermon. Generally speaking, sermons are not only too many but too dull."

The Lord Bishop's statement that he sometimes wishes he "would never have to preach another sermon" contrasts sharply with St. Paul's attitude, "Woe is me if I preach not the gospel." Nor is it hardly like the zeal of a Jeremiah, whose divine message "was as fire in his bones" and made him anxious to blaze it forth that the people may know the truth. Dr. Reisner's suggestion that the gospel be preached is timely; but the difficulty is, very few wearers of the cloth today seem to know much about the "gospel of Christ which is the power of God unto salvation." Perhaps they are not to be blamed for becoming tired of the message they do proclaim. How glad we are that soon the Lord "will turn unto the people a pure message," and that there shall be no moratorium declared until all shall know Him, from the least unto the greatest.

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### **EVOLUTIONISTS AT THE CROSSROADS**

This is a timely and effective book to interest the modern thinker. It refutes the theory of human evolution by logic and facts, rather than ridicule. 128 pages, paper bound, 25 cents each, 6 copies for \$1.

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

**THE EVERLASTING GOSPEL**

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, with the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Lu. 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

20 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

6 And all flesh shall see the salvation of God.

10 For he looked for a city, which hath foundations, whose builder and maker is God.

Lu. 3:6 Heb. 11:8, 10

## Zionism in Prophecy

**Additional Evidences of God's Master Hand  
in the Present Regathering of a Remnant of  
Israel's Twelve Tribes to Their Homeland.  
Another Installment in the Faith-Inspiring  
Story of Divine Providence over Jewry.**

\* \* \*

### The Regathering of All Israel

Palestine, within its present confined limits, of course would not be capable of receiving but a portion of the 17,000,000 Jews now living upon the earth. Nor is it expected that all Jews will endeavor to return to the Homeland. Many, indeed, have lost faith in the divine promises made to God's people through the prophets of old, or otherwise are not yet fully sympathetic with the endeavors and objectives of Zionism. But this is no argument against the success of the movement. Nor is the fact that certain Jews are firmly established in other lands, and have no immediate desire to reside in Palestine, any reason why they should not at least be deeply interested in the establishment of a Homeland for those Jews who do wish to return thither. It should bring joy to the heart of every man and woman, in whose veins flow the lifeblood of Abraham and of Jacob, to know that somewhere on this earth is a land that Jews may call their own. And should not that joy be intensified many fold by knowledge of the fact that such a homeland is now actually in process of rehabilitation, and that it is none other than the very land made sacred by Israel's ancient patriarchs and prophets, where ruled the judges who sat in Moses' seat, and where reigned the kings of the illustrious Davidic line?

Before Messiah's Kingdom can be established, at least a remnant of the faithful of all Israel must be regathered to Palestine, even as the prophets have declared. Isaiah identifies Israel's Messiah as a righteous One unto whom "shall the Gentiles seek." (Isa. 11:10.) Then he continues: "And it shall come to pass in that day, that the Lord shall set His hand again, the second time [even as He did the

first time, at the end of the Babylonian captivity], to recover the remnant of His people. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."—Isa. 11:11, 12.

Already hundreds of thousands of the dispersed of Jewry have been regathered to the Homeland. The Jewish *halutzim* or pioneers, who now are in Palestine, have come from no less than 64 different nations; although the majority are from eastern and central Europe, where orthodox Judaism flourishes more than in the West. And yet it is largely through the contributions of the more prosperous Jews of the West that the rapid rebuilding of this ancient Homeland is being made possible. Immigration is progressing as fast as funds will allow—over 61,000 Jews having entered Palestine during the past twelve months. This immigration began on an important scale in 1925. In that year, for the first time in twenty-five centuries since the "seven times" of Jewry's affliction began, the flag of Judah and the star of David floated over the seas—atop the mast of the S. S. President Arthur, on her maiden voyage as one of the American-Palestine lines.

### A Remnant of All Tribes

These Jews who now are returning to Palestine undoubtedly are remnants of all twelve tribes. Even the tribe of Dan, which separated from their brethren and migrated into Arabia after the captivity, where they have roamed as nomads for the past twenty-four hundred years, now have folded their tents and returned to their ancient homeland and have settled in a colony near Jerusalem, happy and full of faith in the belief that Zionism—the "Third Jewish Commonwealth"—heralds the near approach of Messiah's Kingdom.

A large part of the regathered of Israel who are now in Palestine are truly called *halutzim*—pioneers, or the advance guard. These men and women, animated by faith, hope and patriotism, are gladly enduring all needful privations for the cause of Zion. All through the country you will see them, in companies large and small, working with an idealism that has never been seen before. You will see edu-

ators, college professors, lawyers, and doctors of philosophy, doing their share alongside more hardy laborers, all engaged in breaking stone, mixing cement, and laying highways. And after a hard day's work of this sort they will assemble and sing the triumphal songs of Zion. Such sacrificial service is not for mercenary reasons; it is due to a spiritual urge, and it animates the hearts of thousands.

### **Like the Zeal of the Ancients**

With many of these, their sacrifices began long before they reached Palestine. Many poor Jews from Russia, Poland, Roumania, Germany and elsewhere, had to undergo intense suffering and endure the greatest of privations, before they finally succeeded in accomplishing their supreme desire—that of coming here to assist in rehabilitating this Jewish Homeland. An able engineer from Russia arrived without shoes, his feet bandaged in old rags. It had taken him eleven long months through cold and heat to make the journey on foot. But he got there, and was joyful that he could come and have a part with the other happy *halutzim* in rebuilding Zion.

When Dr. Herzl, over forty years ago, envisioned Palestine as a free homeland for the persecuted of Jewry, few realized or even dared hope that it would really become an accomplished fact within this generation. They mourned for Zion, and waited; they did not then know that God's "set time to favor her" really had come. (Psa 102:13.) They did not suspect the meaning of the "seven times" of chastisement, nor that this period of Gentile domination had about run its course. (Lev. 26: 18, 24, 28.) They did not realize that Israel's "warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins." (Isa. 40:2.) Nevertheless Dr. Herzl and his associates began—no one knew exactly why—to frantically appeal to Jewish pride, to instill patriotism into God's chosen people the world over, to establish Zionist societies in all countries, and to educate and enthuse all Jewry for possible great developments ahead.

The Zionist idea seemed too fantastic at first. How could a handful of persecuted Jews ever hope to gain a foothold in this despoiled land which the terrible Turk holds in a deathlike grip? And how could Jews expect to make a living there if they did find entrance? But those who thus doubted the practicability of Zionist hopes in those days were reckoning without a knowledge of God's plan for His chosen people. Others simply held on somehow by blind faith. And finally the "set time" arrived for God to perform His "strange act." Came 1914, the end of the "seven times," the World War, the capture of Jerusalem, the wresting of all Palestine from beneath the ruthless heel of the Turk, and the opening of this ancient fatherland to immigration and to the establishment of a Jewish National Home. It was the beginning of Jewry's emancipation, and the "beginning of the end" of Gentile domination over Zion.

### **A Deliverance Not Merely of Man**

When Jerusalem was captured from the Turks in 1917, not merely Jewry but the whole wide world thrilled to the news of the event. Everybody seemed

to sense that here was some unusual history in the making—as if some strange spiritual current had sent a wave of wonder around the entire earth. Even the British troops themselves were peculiarly affected as on no other battlefield, said Sir Arthur Wingate; all being eager for information as to the history of each town or hill as it was taken. And so keenly interested was the reading public the world over, concerning this sector of the allied campaign, that the army of newspaper correspondents were kept busy for days thumbing through Bibles, fitting Old Testament records to current events, and cabling column after column of dispatches filled with narrations of things that occurred on this same battlefield far back in the great days of the Jewish kingdom.

If the capture of Jerusalem thus excited the attention of all Gentile peoples throughout the earth, how indeed must it have thrilled every Jew—especially he who is filled with a traditional passion for the land of his fathers, so great that he instinctively turns his face toward Jerusalem when he prays; who buries his dead facing east; and who purposely leaves partly unfinished every house that he builds for his dwelling, as mute testimony to the fact that he is but a sojourner, a wanderer, a pilgrim in a strange land not his own! Even Lord Rothschild, one of the world's wealthiest bankers, left unfinished one of the pillars in his palatial home, thus signifying his role as a child of the dispersion, with but a temporary abiding place, and symbolizing his hope that some day Israel may be able to fold her tents and go back home.

### **How Jerusalem Was Spared**

How Jerusalem was taken on December 9, 1917, without bombs or gunfire, seems nothing short of a divine miracle. Jerusalem is almost impregnable as a natural fortress or stronghold. The Turkish army could have held out for quite a long time, inflicting many casualties upon the allies. In the end, the city might have been destroyed, even as it was laid low by Nebuchadnezzar at the beginning of the "seven times," and by Titus at the beginning of the "double." But the time had come for God to deal "comfortably" with Jerusalem; for "her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins." (Isa. 40:1, 2.) Hence, in divine providence, not only was the city spared from destruction but it was actually taken without a single shot being fired; though it was being held by fierce and modernly equipped Turkish troops.

It was not until after the armistice that the full story behind Jerusalem's easy capture came to light. As General Allenby approached with his army, he wondered how he could best take the city without too much damage. He had no desire to destroy it, and in fact abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform. While thus he was trying to formulate plans for capturing yet sparing the city, an enemy runner reached his Turkish commandant, and reported that a strong army was approaching, led by a powerful general named Allah-Bey (Allenby). The news quickly spread among the super-

stitious Moslem troops, and the magic name Allenby was understood by all of them to be *Allah-Bey*—which meant, “The prophet of Allah.” Terrified by what to them was a sacred name, they refused to fight against a “prophet of Allah,” fearing Allah’s displeasure; and the commandant finally gave orders to hastily evacuate the holy city ere “Allah-Bey” arrived.

### **The Clock of the Ages Strikes**

General Allenby, on taking over the occupation of the city permitted the residents to resume their peaceful pursuits with little interruption. But one important change was that of abolishing the Mohammedan Hegira calendar, which had held sway over this land for 1335 years, and putting into effect the Gregorian calendar, beginning January 1, 1918. Meanwhile General Allenby, and the “Jewish Legion” fighting under the Jewish flag, pressed on, clearing the Turks from the remainder of Palestine. Evidently General Allenby’s name had lost its magic, as the Turks came to understand it better; and the legion now met with considerable resistance. But they held all the territory, from Gaza in the south to Beer-sheba in the north. By autumn Damascus was occupied. And just as the Jewish Legion succeeded in driving the Turks beyond the ancient Solomon-Davidic boundary near Damascus, thus emancipating the entire land from this people who for centuries has been the chief thorn in Israel’s side, the general armistice was declared. It was as if God had said, “The main objective, so far as My chosen people are concerned, is now accomplished; hence cease your hostilities, and let them go up and rebuild their homeland.”

After Jerusalem was destroyed in A. D. 70, Hebrew ceased to be the spoken language of the land. Now that the “double” has ended, this ancient tongue is being restored. For several years Prof. Eliezer Ben Yewdah, an ardent Zionist who died in 1922, strove to bring it back into its own. His efforts met with little success at the first, and he was looked upon as a visionary; but he lived to see his works bearing fruit. Hebrew is now being freely spoken in the Homeland, and the schools there employ it as the medium of instruction. Postage stamps now bear the Hebrew words, *Ares Israel*—the land of Israel. The currency of Palestine no longer carries the superscription of Cæsar, or the face of a Caliph, but instead “The Tower of David.” The \$1,500,000 palace which the German Kaiser built on the Mount of Olives, is now a government house for the New Palestine.

### **Climatic Conditions Improving**

Even the climatic conditions of Palestine are now showing marked improvement. In 1927 the Pools of Solomon, dry for centuries, began to overflow. At that time the High Commissioner of Palestine was asked to declare a day of public thanksgiving to God for this seeming miracle. The pools were measured and found to contain approximately sixty million gallons. In Bible times there were two copious rainy seasons in Palestine, the “early and the latter rain.”

But for the past many centuries the “early rains” have been scant; while the “latter rains” and the dews had disappeared completely. But now these have returned to gladden the land, with the result that some parts of Palestine now yield two or three crops a year.

The prophecy of Zechariah, written after the return from the Babylonian captivity, seems more applicable today than at any time in the past: “Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth. . . . Now I will be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give her dew; and I will cause the remnant of this people to possess all these things.” (Zech. 8: 3, 11, 12.) “Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain; the former rain, and [also] the latter rain in the first month.”—Joel 2:25.

For some reason the climatic conditions of Palestine seem peculiarly suited to the Jew; he prospers where other peoples have failed. On this point we quote from an address by an able Zionist, Nakum Sokolow, as follows:

“To the ancient Jew, Palestine is *home*. To the Europeans going there it is a foreign land. The stalwart Prussians took their wives and tried to colonize Palestine with Prussians. The result was: Their children born in that land were puny, physically frail, sickly and weak. But the Jew who settles there, though he himself may not be robust because of years of privation and hardship elsewhere, is able to produce robust offspring in this homeland. It seems to be God’s answer to those who challenge the right of the Jew to this land, which was given by God to Abraham and his seed.”

(Concluded next month)

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## **THE DIVINE PLAN OF THE AGES**

This wonderful “Key to the Bible” is available in cloth binding at 30 cents a copy. The magazine edition is again out of stock.

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## **THE TRUTH ABOUT HELL**

There are still many who believe in the theory of eternal torture for the wicked; also large numbers who have rejected this superstition, yet suppose that it is taught in the Bible, hence you will find this booklet a valuable one to use in bearing witness to the truth. It is a slightly condensed edition of Pastor Russell’s famous treatise on this subject. Single copies 10 cents, in quantities, 5 cents a copy.

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

# The Christian Life

## Christian Tolerance

*A Plea for a Greater Exercise of True Christian Tolerance Among the Brethren—a Tolerance Based Upon a Proper Appreciation of the Doctrines of the Divine Plan. How We can Help to Safeguard Those Doctrines Through the Selection of Properly Qualified Teachers in the Church; yet not be Intolerant.*

\* \* \*



ALL CHRISTIANS should strive earnestly to prevent the hideous monster of selfish intolerance from stalking around in their midst and exercising its malevolent influence over them; for there is nothing that can cause Christians to act in a more unchristian manner than to permit themselves to come under its blighting spell. Under its unhallowed influence every Christian trait of kindness and love is destroyed and in their places is substituted the God-forbidden disposition to judge and condemn all those who do not happen to see eye to eye with us. And along with this spirit of condemnation and judgment often is coupled an effort to impose the sentence of wrath which one's selfish and egotistical spirit has decreed to be fitting for all those who are called "heretics."

History reveals that all down through the Gospel age this unholy spirit of intolerance has cast its withering blight to a greater or less extent over nearly all the efforts of Christian men and women who have the right to worship God in a spirit of true Christian liberty and love. In the dark ages, when "the powers that be" were on the side of prejudice, bigotry and narrow-minded hatred of others, intolerance caused countless thousands to not only suffer mental anguish but physical pain as well; and many have been the "heretics" burned at the stake or otherwise put to death in horrible ways.

While we may be inclined to congratulate ourselves that we today have progressed beyond things of this kind, let us not be too sure about it. We do not need to look far even now to find those who are quick to pronounce the sentence of death—the second death—upon those who dare to think for themselves. Who then can say but that, if the laws of the land would permit it, these same zealous fanatics would not now gladly embrace the opportunity to assist the Lord in the inflicting of the sentence which they have already imposed; even as did similar misguided zealots back in the dark ages?

One of the insidious things about intolerance is that in many cases it is interwoven with a large measure of sincerity; so that it often happens that those who are the most intolerant of their brethren are quite conscientious, verily thinking that they are doing God a service by their intolerant attitude toward those who do not see all matters exactly as they do. This evident sincerity on the part of many who



are intolerant toward us calls for a patient exercise of true Christian tolerance on our part toward them.

The spirit of intolerance is based upon an erroneous conception of God's plan as a whole, especially of that part of His plan which has to do particularly with us as Christians. If we can approach an accurate understanding of both the letter and the spirit of God's will for us, the spirit of intolerance will be less liable to influence our attitude towards others. Since intolerance, like all other unchristian traits, is based upon false doctrines or teachings, the best cure for it is to correct the source of the trouble. This can be done by (1) obtaining from the Bible a broad, comprehensive view of God's loving plan for the blessing of all mankind, even those who are now His enemies; and then (2) ascertaining from the written Word the manner in which we are expected to be like God in our dealings with our brethren, with the world, and with our enemies. To follow this course sincerely and unselfishly will do much to safeguard us from coming under the spell of selfish intolerance and bigotry.

### **What is Intolerance?**

Intolerance, of course, is the opposite of tolerance. One is intolerant toward the actions or attitudes of others when he refuses to tolerate them. Likewise, when we tolerate what others say and do we are exercising tolerance toward them. While common usage has attached to the word intolerance a meaning of harshness and selfish bigotry, yet from the strictly literal meaning of the word it can be seen that there are things toward which God Himself must of necessity be intolerant. God, for example, cannot, and does not tolerate sin. He has decreed that "the wages of sin is death"; and when our first parents disobeyed His law the penalty of death was promptly inflicted. God did not say, "I will now be tolerant toward these sinners and let them live." He cannot look upon sin itself with any degree of allowance.

All wilful disobedience of God's law is sin, which God cannot and does not tolerate; and if we are to be like God we must also refuse to tolerate that which we recognize clearly to be out of harmony with His righteous law. Obviously then, there are some respects in which the Christian, as well as God Himself, must be intolerant—although not selfishly so. This proper kind of intolerance is balanced with di-

vine justice and love; and because of this it will never work ill to one's neighbor.

The Scriptures mention various violations of divine law which God does not tolerate; and in the study of these we find a safe guide for our own conduct, enabling us to search our own hearts to ascertain how we ourselves square up with the divine pattern in our manner of dealing with others. It will be found however, that we are not always expected to deal with others exactly as God would, because we cannot read their hearts, while He can. Because God is thus able to read the human heart He passes unerring judgment on individuals and inflicts just punishment; but we are forbidden in the Bible to do this. We are to "judge nothing before the time" when we shall sit with Him on His throne.

On this point depends much, as it is often the determining factor between the practice of selfish intolerance and the exercise of loving Christian tolerance. The fact that we cannot read the hearts of others should always be kept clearly in mind, as it bears a vital relationship to the attitude which the Lord would have us take toward those who do not measure up to the standards of doctrine and practice which we consider to be the divine will for ourselves.

#### ***Extremists Usually Intolerant***

Selfish intolerance, like every other unchristian trait of character, is usually most pronounced among those who become extremists along some line of doctrine or practice. When one becomes an extremist it seems natural for him then to decide that all those who do not see matters in the same extreme manner as he does cannot be wholly pleasing to the Lord. And his next step usually is to judge and condemn those whom he has thus arbitrarily decided are out of harmony with the Lord.

It is just as possible for Christians to become extremists with respect to tolerance or intolerance as along other lines. While we should all strive earnestly to prevent the spirit of selfish intolerance from taking root in our hearts, lest under its influence we should egotistically indulge in harsh criticism and condemnation of those who do not agree with us; yet, we must also guard against an over-indulgent attitude toward our brethren's errors.

Sometimes indulgence, or indifference, is misinterpreted to be "Christian tolerance," when as a matter of fact it really reveals a tendency to shirk our proper Christian responsibility toward the household of faith—for the sake of "peace at any price." It is also possible for one while avowing tolerance to become very intolerant. It often happens that one may pride himself for his "tolerance" and "liberality," yet be quick to criticize others because they are not so "tolerant" as he; then to assume an air of superiority over them. This is one of the most insidious forms of intolerance. How true it is that the human heart is "deceitful above all things, and desperately wicked."

Thus we see there are two forms of intolerance—one based on obviously narrow-minded bigotry, and another on a claim of open-minded liberality. The

latter is often the most baneful in its effects in the church, being closely allied to spiritual pride. Those who come under its influence often boast that they are so open-minded and well balanced that they are not afraid to read anything that comes along, or listen to any kind of teachings; and claim to be wise enough to readily pick out the truth from the error. These are frequently very impatient toward the rest of the ecclesia if they do not share their liberal views and accept almost any kind of teacher that may come along.

#### ***Bigotry and Spiritual Pride***

The intolerance that is based on ignorance and bigotry is also very detrimental to spiritual growth. Some brethren, after deciding that certain doctrines or theories are the truth of God, then proceed to judge and condemn all others who do not see eye to eye with them on every detail of what they have accepted as truth. They declare, and properly so, that there is only one way of understanding the Bible correctly. Then they insist that they have found that one and only absolutely correct interpretation, in its every detail; and that God could not possibly be pleased with anyone who is out of harmony therewith.

In their egotism they thus pass judgment on the heart condition of others, then attempt to assume the same attitude toward these "heretics" as God Himself—who really can read the heart—displays in His Word toward those who disobey Him. In doing this the important fact is lost sight of that none of us are able to read the heart and motives of anyone; hence, even though we may have the truth, we are not in a position to judge whether others who believe differently are cast off by the Lord. This kind of tolerance is based upon the erroneous and God-forbidden practice of assuming the prerogatives of judgment and condemnation which belong to God alone. We may properly resist their teachings, if we believe them to be error; but we must not judge their hearts.

#### ***Should All Controversy Be Avoided?***

Many liberalists, on the other hand, insist that in order to exercise Christian tolerance all controversy must be avoided; that the brethren should discuss among themselves only those doctrines upon which all can and do agree—like in the nominal systems which believe in church federation. If such a policy were followed among truth people it is evident that Satan would soon see to it that there would be nothing of present truth left to talk about in our meetings—merely the bare rudiments of the Word concerning piety, faith, or love in the abstract; and even as to these there would probably be some secret disagreement. Any congregation of Christians that would be so unfortunate as to be misled into adopting such an unscriptural course of procedure, and neglect to "contend earnestly for the faith," would soon become spiritually dead. It would become like a stagnant pool of water that has become the breeding place of all manner of disease germs. While the brethren as a class are thus zealously seeking to avoid contro-

versy, Satan would be busy with them as individuals, indoctrinating them in varied forms of baneful errors, or else quenching altogether their thirst for truth, killing off their appetite for His "meat in due season."

But the attitude of the narrow-minded bigots is just the reverse of this. These insist on wrangling over every minor detail of doctrine for argument's sake. They often magnify even small differences of opinion among the brethren and needlessly stir up strife. The ecclesia is turned into a debating society, in which the leaders cease to be true defenders of the faith, as they claim to be, but are simply contentious wranglers. Frequently there develops under this influence a general spirit of hatred, malice and strife; which, like the other extreme position above mentioned, prevents a healthy spiritual growth in that ecclesia.

Nothing is more evident from a study of the Bible than the fact that Jesus and the apostles did *not* avoid controversy when the truth was called in question. Neither did the apostles ignore or minimize the fact that in the early church certain false teachers had arisen, and that these were working more or less havoc by "drawing away disciples after them." In nearly all of the epistles we find the apostles calling attention to the wrong doings of certain ones along the lines of doctrines or practice, and warning the church against those who had ceased to "hold the truth in the love of it."

Not only did the apostles themselves use every suitable occasion to warn the church against the intrusion of false doctrines, but they also encouraged others to do the same thing. In setting forth the qualifications of a bishop or elder in the church, Paul mentions among other things the following: "Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: *whose mouths must be stopped*, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . . Wherefore, *rebuke them sharply*, that they may be sound in the faith."—Titus 1:9-13.

### **Was Paul Advocating Intolerance?**

The foregoing was not selfish intolerance. It was sound Christian advice—inspired instruction, in fact—yet were we to heed the admonitions of certain liberalists among us today we would necessarily be led to ignore Paul's warning. "For," say these, "it only stirs up controversy to call attention to their false doctrines that are being introduced into the church; why not let them preach whatever they like? Surely we should be loving one another rather than criticizing one another." But as Christians who have covenanted to be guided by the inspired Word of God, we must take Paul's advice into consideration, and seek to strike a proper spiritual balance in the matter of tolerance and intolerance. Certainly from Paul's advice to Titus as to the proper conduct of teachers in the church, we cannot get the thought

that it is an evidence of intolerance to call attention to the false doctrines of others—unless we conclude that Paul himself was intolerant, or lacking in love, and wanted Titus to be intolerant also.

From one standpoint the Christian's position in the world is much like that of a soldier. As "good soldiers of Jesus Christ" we must literally fight our way into the Kingdom. We must not only strive to maintain the true faith in our own hearts, but we must do everything possible to assist our brethren to do likewise. Near the close of Paul's ministry he said, "I have fought the good fight, I have finished my course, I have kept the faith." The *Diaglott* translates the latter part of this text, "I have *guarded* the faith." (2 Tim. 4:7.) Surely we cannot say that Paul was intolerant simply because he insisted upon holding to the truth and advised others to do the same. Not only did he tell us to hold to it, but to *fight* for it.

### **"Mark Those Which Cause Divisions"**

Another inspired passage which has a bearing on this subject, and one which has been often misused as an excuse for the practice of much selfish intolerance, is that familiar text in which the apostle exhorts us to "mark them that cause divisions and offences *contrary to the doctrines* which ye have learned, and avoid them." (Rom. 16:17.) All sincere Christians should deplore the gross misuse that has often been made of this inspired advice to the church, by those who seek to judge the hearts of others "before the time." Nevertheless we are not privileged to ignore it completely, in our effort to ascertain the Lord's will in the matter of proper Christian fellowship and association among the brethren.

Certainly we should "mark" those who go contrary to the doctrines, and avoid them as teachers. If these words of Paul were spoken by someone for the first time today, the speaker doubtless would be accused of intolerance. Yet this is no reason why the principle therein set forth should not be made to apply, whenever a proper unselfish application, in the interests of God's people, seems to be demanded. To the extent that we ignore this and other rigid applications of the law of love in behalf of the brethren we are sure to suffer loss as new creatures, through spiritual degeneration and disease.

In order to obtain spiritual balance in regard to this matter of tolerance, we must know the doctrines. Hence it must be determined what doctrines of the Bible are true and fundamental—the doctrines on which there must be no compromise. This is a personal problem. Then, after having reached this decision as to the truth, we should endeavor to ascertain, upon the basis of the Scriptural testimony, just what our Christian attitude should be toward those who do not hold to these doctrines.

Clearly the most fundamental of all Scriptural doctrines is that of the ransom sacrifice of Jesus Christ. A Christian could not even acknowledge as a brother—much less receive as a teacher—one who does not whole-heartedly accept this great foundation fact. But, those who do accept this precious foundation

doctrine of the Word, and who give evidence of full consecration to the Lord, we cannot Scripturally refuse to accept as brethren; though we may not consider them suitable as teachers. To refuse to accept such an one as a brother simply because he does not agree with us on certain features of the divine plan, would be to practice unchristian intolerance.

But the entire subject of tolerance cannot be disposed of as easily as the foregoing suggestion may at first seem to imply. Even the most extreme liberals among Bible Students today would probably admit that certain circumstances and conditions may make it necessary for us as Christians sometimes to ascertain whether a brother is able to agree with us on some other points of doctrine than the simple fact of the ransom.

For many years past various Bible Students' publications have carried a brief epitome of present truth doctrines under the fitting caption, "To Us the Scriptures Clearly Teach." This is a succinct outline of many of the cardinal doctrines of the divine plan, but it does not include them all. It was originally compiled mainly for the purpose of setting forth in brief some of the principal subjects the reader might expect to find discussed in the journal in which it was used as a foreword—rather than as a statement of what should be considered as fundamental and non-fundamental doctrines.

But in any event, it must be admitted that this comprehensive outline of these several main features of the divine plan certainly carries us considerably further toward an understanding of the Bible than does the acceptance merely of the ransom sacrifice. And surely those who fully agree on the truthfulness of these several items of faith will find much more upon which they can fellowship together than those who agree only on the fact of the ransom. While we most certainly would not wish to disfellowship any consecrated one who accepts this epitome of faith, regardless of what other doctrines he might believe, yet the matter of practicing tolerance or intolerance as to the acceptance or rejection of teachers cannot be settled entirely upon the basis of the six items of truth in the aforementioned brief epitome.

### **Christian Fellowship and Christian Teachers**

The Scriptures show that we are expected to make a distinction between those whom we accept and fellowship with as *brethren*, and those whom we appoint as *teachers* in the church. We have a noteworthy example of this fact brought to our attention in the epistle to the Hebrews. The apostle accepted as "brethren" all those to whom this epistle was written. In chapter 3, verse 1, he addresses them as "holy brethren, partakers of the heavenly calling." Yet in chapter 5, verse 12, he makes it plain that he does not consider them properly qualified to be "teachers" in the church, although they had been in the truth long enough to have attained such qualifications of knowledge, had they been more earnest about the matter. The apostle reveals, furthermore, that the reason why they could not properly be considered teachers was because they had not advanced

in knowledge beyond the simple rudiments of the Word—which he here describes as the "milk of the Word."

Using this argument of the apostle as a criterion from which to reason, we are forced to the conclusion that to be pleasing to the Lord we should accept as teachers only those whom we have reason to believe have advanced in a knowledge of the divine plan much further than merely nominal sectarians—further, in fact than those whom we are glad to accept as merely consecrated brethren. This being true, it would not seem proper to accuse anyone of intolerance simply because he endeavors to exercise care along the line of accepting teachers.

It is expected that the majority who read this article are those who at one time or another have accepted what is properly called "present truth." Probably the vast majority of Bible Students still accept as truth the simple outlines of the divine plan as we have learned them through the aid of "Studies in the Scriptures." Some may not realize that there are several important items of present truth that today are being disputed or discounted by a small minority of brethren, under a misguided notion of "tolerance." Among these are, the Lord's second presence, the time of the operation of the "new covenant," the share the church of Christ is privileged to have in the divine program of reconciling a lost world to God—most frequently referred to as the doctrine of the "sin-offering"—and the teachings of Tabernacle Shadows.

### **What Would He Have Us Do?**

It is believed that the vast majority of the brethren still accept these beautiful and precious truths just as they were presented to us as "meat in due season" years ago. But some no longer believe them. Therefore the question arises, What does the principle of Christian tolerance demand as to our attitude toward those who no longer agree with the majority of the brethren along some or all of these lines? Does it require that we refrain from freely discussing these disputed points of truth, lest we seem to show a lack of love for these friends who have digressed? Does it mean that an ecclesia is bigoted and intolerant if the majority of its members decide that they wish as elders and teachers only those who still hold to and enthusiastically proclaim the aforementioned precious truths? We think not.

It is not within the scope of this present article to discuss the Scripturalness of these various points of present truth doctrine. Suffice it to say here, that the brethren of The Dawn hold to all these truths today even as in the past, and are rejoicing exceedingly in the enhanced vision of the divine plan that is revealed by these truths. To us the second presence of Christ, particularly the *manner* of His *parousia*, is a very vital feature of present truth—one which, if misinterpreted, can more or less distort or blind one's view of nearly every other doctrine of the divine plan of the ages. To us the matter of the new covenant, and the time when it will be inaugurated, is as clearly pointed out in the Bible as is the truth concerning the establishment of the Kingdom;

and therefore should be very important to us when it comes to deciding a brother's qualifications as a teacher in the church—although we should most certainly accept him and love him as a brother.

Let us not quibble about the exact language one may use when speaking of the church's privileges as joint-sacrificers and joint-heirs with Christ—certainly it has never been the thought that the church's sacrifice adds anything to the ransom, nor that the ransom sacrifice of Jesus was not complete. The fact is however, that the Scriptures make it plain that in God's sight there is a merit attached to the suffering of the body members of Christ—such as will accrue to the world's blessing in the next age; that the church is "baptized for the dead." Certainly the entire offering of the church, as each member thereof presents his body a "living sacrifice," has a very vital relationship to the fact that we are now invited to be "coworkers" with God—ministers or agents in His great plan for human reconciliation.—2 Cor. 5: 14-21; 6:1; Heb. 13:11-13.

### **Tolerance Toward Those Who Disagree**

As for the main question: Just what does the principle of Christian tolerance require as to *fellowship* among Bible Students who are not able to agree on all these matters of present truth doctrine? As heretofore suggested, it would seem incumbent upon all of us to recognize as Christians and fellowship as brethren all persons who (a) believe in the ransom sacrifice of Christ and who (b) claim full consecration to the Lord—unless there is known to be grave irregularity of conduct in their lives which give Scriptural grounds for disfellowshipping them, and then only after the exact Scriptural procedure has been followed in such cases.

But fellowshiping one as a brother is a different matter from accepting him as a teacher. To us it seems reasonable and Scriptural that only those should be appointed and used as *teachers* who give evidence of growth and maturity in both Christian grace and knowledge, going beyond the simple outline of the divine plan. And it would seem reasonable to us that among consecrated Bible Students today the opinion of a minority would not be a safe guide. But if a large majority in each class have agreed as to what constitutes the important advanced truths which elders must understand and be willing to enthusiastically teach, then those who cannot qualify according to the will of the majority should gladly accept the wish of the ecclesia, and seek other ways of serving the brethren and the Lord.

If the majority in any class accept the second presence of Christ as a fact; believe that the new covenant is to be established during the Millennial age; are satisfied with Tabernacle Shadows; and understand that as members of the body of Christ the church participates in a definite way in the work of reconciling the lost world to God, and are therefore counted as having a share in the sin-offering; then it is not intolerant on the part of this majority to insist, if they wish to do so, that those who serve their class as teachers must likewise hold clearly to

these same truths. This, like all other issues in the church, is a matter to be decided by each local ecclesia by itself and for itself, alone. If the majority in an ecclesia do not consider the aforementioned doctrines to be important, then it is their privilege also to act accordingly. Thus should the spirit of true Christian liberty and tolerance operate in the church.

Certainly it is not intolerance on the part of elders appointed by the classes, if they discuss these doctrines on all suitable occasions; provided they do so in the spirit of love, with the desire to assist those who do not clearly understand, and also to refresh the minds and hearts of those already established in present truth. To desist simply because of some present who do not agree with that particular line of thought, would represent a surrender, a sad failure to "contend earnestly for the faith once delivered unto the saints." To desist from discussing in a Christian spirit any controversial doctrine is not an evidence of love, but rather the reverse. True love for God, for His truth, and for the brethren, calls for an enthusiastic, consistent support of every feature of the truth at all times.

### **Disfellowshipping Seldom Necessary**

Selfish intolerance begins, as we have seen, when brethren decide that those who do not agree with them are enemies of God and should be disfellowshipped. Such an attitude toward those who do not agree with us means that we attempt to judge the motive or heart condition of others—which we are not privileged to do while in the flesh, "before the time" of our glorification. As far as we are concerned, we should conclude that all the brethren, including ourselves, are trying to progress toward an ever clearer understanding of the truth, and hence that the disagreements of today may vanish tomorrow. And with this thought in mind we should continue on patiently, but doing all we can to help those with whom we come in contact to understand the ways of the Lord more perfectly—telling them the truth as we understand it, and judging no one. In doing this we should be firm and unyielding in our stand for the truth of which we are convinced, yet kind and sympathetic toward all consecrated brethren even though they disagree with us.

But some may ask, What about those occasional brethren in the classes who not only do not agree with the majority but who insist on continually forcing their unwelcome views upon the rest of the class? In such cases the ecclesia, it seems to us, should take a firm stand, in order to protect the best interests of all. Such brethren should not be made teachers, and could be asked in a kindly manner to refrain from agitating the class over views which the majority could not endorse. If such a suggestion is not heeded, and much disturbance is being caused, it might eventually become necessary to apply the words of the apostle already quoted: "*Mark* those who cause divisions and offenses among you, contrary to the doctrines ye have learned, and avoid them." (Rom. 16:17.) This could be done by the elders issuing a warning against the one who thus persists in sow-

ing seeds of discord, and showing the friends their responsibility in such matters.

To apply the true spirit of this apostolic command to the church would not mean the practice of selfish intolerance. It would simply mean that chronic agitators would be given to understand that their attitude is unwelcome by the majority of the class, and that because of this no further opportunity would be given them to express their views. Thus they would be "marked," or recognized by all as persons pursuing a course that is calculated to cause division and disrupt the peace of the ecclesia. If they still insisted on airing their views, contrary to the expressed wishes of the class, it would not be practicing selfish intolerance even to take necessary steps to prevent their attending the meetings until such time as they recognized the error of their ways. But meanwhile none should attempt to judge their hearts, and all should hope that "God peradventure will give them repentance to the acknowledging of the truth."

### **Judge Not Their Hearts**

Thus, even in such extreme cases as outlined foregoing, we would not be justified in being unkind to them, nor branding them as *wilful* opposers of the Lord. Rather, we might assume that they were merely displaying a misguided zeal in standing up for what they considered to be the truth. We should still hope and pray for their spiritual progress, and be willing to do all in our power to assist to this end. Were we able to read the hearts of others, as Jesus and the inspired apostles were able to do, doubtless there would be times when we would be justified in ceasing all endeavors to help those who oppose the truth. But we cannot read the heart; hence, only when a brother himself confesses that he is no longer seeking to walk in the narrow way will Christian love and tolerance permit us to give him up as a brother, or cease to do all we can to build him up in the most holy faith.

In addition to the doctrinal truths of the Bible, are certain definite standards of personal conduct, the violation of which is not tolerated by the Lord. Nor should they be tolerated by us, either in our own lives or in the lives of those with whom we cooperate in Christian fellowship and service. The Bible gives us definite instructions as to how matters of this kind should be dealt with. If they are dealt with according to the Scriptures, with the result that it becomes necessary for the church to actually disfellowship a brother, such a procedure would not be the practice of selfish intolerance.

### **Summary**

Briefly then, true Christian tolerance calls for the exercise of patience and kindness toward all wrong doers—doctrinally and otherwise—but does not bar one from enthusiastically and continuously defending the faith, and, when occasion demands, to point out the errors of those who are corrupting the truth. Also, that we must accept as brethren all the consecrated who believe in the ransom; but should be discriminating in the matter of choosing those who are

to be our *teachers* in spiritual matters. So then, amidst the trials and stress of the present hour, let us not be stampeded into becoming intolerant bigots, through fear of losing the truth; nor yet permit an indifferent form of liberalism to mislead us into a position where we will be willing to cease contending for present truth, lest our earnest defense of the divine plan may cause some to call us narrow-minded. Let us be both *firm* and *kind* in the exercise of Christian love toward all the brethren. Thus we will exhibit true Christian tolerance and spiritual balance.

Equip me for the war,  
And teach me how to fight;  
My mind and heart, O Lord prepare,  
And guide my words aright.

With calm and tempered zeal,  
Let me proclaim Thy Plan;  
And vindicate Thy gracious will  
Which offers life to man.

O! may I love like Thee,  
In love declare Thy ways,  
And help the blinded ones to see  
Thy truth declares Thy praise.

And teach me, Lord the art  
With wisdom to remove  
The errors that deceive the heart,  
And truth to clearly prove.

O! arm me with the mind,  
Meek Lamb, that was in Thee;  
And let my fervent zeal be joined  
With grace and charity.

Control my every thought,  
My talents all enlist;  
And may my zeal, to judgment brought,  
Prove true beneath Thy test.

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## Messages from God

**The Revelator, While Writing Specifically to the Ecclesias Addressed, Penned Inspired Messages Which also Benefit the Church as a Whole; and are Specially Timely Now.**

\* \* \*



REVELATION chapter two, verses 1 to 11, presents the following important messages, addressed to the angel of the churches of Ephesus and Smyrna. First, unto Ephesus:

"Unto the angel of the church of Ephesus write: These things sayeth He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy work, and labor and thy patience, and how thou canst not bear with them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast born and hast patience, and for My name's sake hast labored, and hast not fainted.

"Nevertheless I have something against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit sayeth unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

We have mentioned in a previous article dealing with the first chapter of Revelation, that the messages to "the seven churches in Asia" could not reasonably be limited to seven literal congregations in literal Asia Minor, and gave some reasons for arriving at that conclusion. It is the consensus of opinion of many careful students of Revelation that the period of the seven churches covers the entire period of the Gospel age, from Pentecost to the present time; and this thought is borne out by the special character of each message addressed to each of these churches.

In this connection we must not forget the opening words of the book of Revelation, namely, that the great truths of this book were "to show unto His servants things that must shortly come to pass." And assuredly this does not mean only a *few* of His servants, merely some of those who lived nineteen centuries ago. It includes ALL of His servants, and certainly all can well profit by the admonitions, instructions and exhortations of this wonderful book.

As to who are the seven stars that God caused to shine out with the light of His truth for the benefit of the churches, there can be no conjecture, for we are told that "the seven stars are the angels of the seven churches." (Rev. 1:20.) On this point note the following quotation from a great commentator on the book of Revelation:

"It will be noticed that the messages to the various

churches are all addressed to these stars or messengers or angels of the churches, as though He would have us understand that the appropriate message for each appropriate time or epoch in the church's experience would be sent by the Lord through a particular star or messenger whom He would particularly commission as His representative. Our Lord Himself is represented by the great light of the sun, and His special messengers in the church throughout the entire period are consistently enough represented as stars. The difference between the figures of the star and the candlestick is manifest: the star light is the heavenly light, the spiritual enlightenment or instruction; the lamp is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's church in the world, and who are exhorted not to put their light under a bushel, but on a candlestick, and to let their light shine so as to glorify their Father in heaven."

### **The Church Variousy Pictured**

In the prophet Zechariah's picture of the church the symbol of stars is not used. The reason is obvious, for here the picture is one of *feeding* the church, with oil, which represents the divine power of truth; whereas in the book of Revelation the Lord admonishes, instructs and reprehends the churches; and light itself does these things, whether it be the light of the sun or the reflected light of a star. Zechariah uses the figure of seven conducting pipes, through which the oil flows to seven lamps, being first of all poured from two olive trees into a golden bowl. This is a very clear and fitting picture, revealing also the solidarity of the church and its union with its great Head.—Zechariah 4.

The name Ephesus signifies "first," or, "that which is wanted." The Ephesus period covered the time during which the apostles lived and wrought valiantly for God, pouring out their strength to build up the brethren in the faith. In one of His parables Jesus said, "When men fell asleep, an enemy sowed tares among the wheat." The "men" here alluded to were the apostles, who were strong and faithful guardians of the truth. When these fell asleep in death, the enemy had a good chance to do his counterfeiting work.

During the Ephesus period it is said that the Lord "holdeth the seven stars in His right hand." The Ephesus "angels," being apostolic messengers, especially commissioned of God, were mightily sustained by divine power. On one occasion we are told that when the priests and Sadducees "saw the boldness (courage) of Peter and John, they took knowledge of them that they had been with Jesus." This was after Peter had cured the lame man, to the utter amazement of the people. Then the life of the Apostle Paul is one of the greatest commentaries ever produced on the grace and upholding power of the Lord.

The Lord commends the works and the patience

of the Ephesus church, her hatred of evil, and use of the power of discerning spirits conferred on her, in that she applied such power to detect false apostles and uproot hypocrisy. All this is very good, yet the Lord is not entirely satisfied with them. There seems to have been a certain degree of falling away from the zeal and love, that characterized the earlier days of the church's career. She is therefore admonished to do the first works and to get back to her first love. The fact is that works and love are inseparable with God.

### **Love Must Motivate Our Works**

The "first works" of the church were acceptable because they were the outcome of pure love—of God, of His truth and of His people. The 'later works' were *works* all right, but they were not the expression of pure and undefiled love for the Lord. And here we find the statement of a great truth, a truth that applies not only to the Ephesus church, but to every stage of the church from that day to this. The great thing that God wants from His people is their love. He desires no compelled service, but a voluntary one, one that manifests the heart's loyalty to Him and its earnest wish to please Him.

There is a lure about works that appeals even to the merely nominal Christian. For the holding of people in the nominal church systems today, they are invited to enter into all kinds of service. Those who know little or nothing about the Bible are at times asked to teach a Sunday School class. Others are enlisted to get up tea parties, entertainments, etc. Those who can sing soon find themselves in the choir. Doing such things, as well as giving money to the church, causes one to be recognized as "a real practical Christian."

We recall the case of a man supposedly 'in the truth,' who said, "Well, my health is failing; I'll not be here much longer. There is a confession I wish to make. I have not the love for the Lord that I ought to have. In fact, at times I seem to have very little, if any. Yet I have given money to the cause and to the Lord's people. My condition is beginning to trouble me, I cannot understand it." We felt sorry for the man, and we did our best to help him. But it is a real cause for concern when one awakes to a knowledge of the fact that he is lacking in love. If he has left his 'first love' he had better get back to that just as soon as he possibly can, and then his works will be acceptable with God.

"Remember therefore from whence thou art fallen, and repent," said the Lord. Sometimes it is well to take a retrospective glance back over the helpful and cheering experiences of the past. We remember the story of a young sister of only sixteen who invited all her former companions to come to the river and see her immersed. Sure enough they came, out of sheer curiosity. Then she witnessed to them, and told them that she was through with her old life and was now enlisted in the Lord's army for life. That makes us contrast how we felt when we got the truth. The very first tracts we distributed, we waited until the evening, after it was dark. But after going to three

or four homes, we grew so ashamed of ourselves that we went back home, feeling that the Lord could not be pleased with that kind of witnessing work. So next morning we went out in broad daylight, and the same in the afternoon, and felt that we wanted everyone to know about it. Soon there came a County Exhibition, and we took a great load of Scripture Studies up to that public gathering and arranged them on a table near the main entrance, and told many people about the truth. We didn't sell a book, and we didn't seem to do the people much good by what we said; but we did ourselves a world of good. The fact that we loved the Lord, and wanted to show Him how much (not how little) we loved Him—that is why we did such things.

Ah, yes, those were our first works, and we are glad that we did them. We are not sorry that we visited nearly every house in town and sold and loaned the people the *Studies in the Scriptures*, and talked to them till they must have thought we were indeed crazy. The question is, Have we the same degree of love today that we had at that time? We should have. Yes, we ought by now to have a still more fervent degree of love, because of what the Lord has done for us since that time.

Think of the meetings He has given us! Think of the conventions He has sent us to! Think of the times He has stood by us when we were in trouble! Think of the friends He has raised up for us! Think of the liberty He has granted to us! Think of the thousand and one blessings He has bestowed upon us! Is the Ephesus message, then, only for that early stage of the church? Nay, verily. It is a good message for us today. If nothing else, it contains a warning to the effect that we must not lose our first love. That love must be maintained and built up, though everything else but itself and faith may go down. This is a mighty message, and we are glad it is in the Word of God.

### **Light May Become Darkness**

The Lord clearly intimates that there is a danger that the church of Ephesus may lose her candlestick, that is, unless she comes to the place of repentance and applies herself to the task of getting right before Jehovah God. She does not OWN that candlestick. It was given to her by the Lord Himself, and the One who gave it can take it away. How foolish of anyone to imagine that the truth came to him by reason of his own cleverness or ability. The truth is a sacred trust. It is probably represented in the "pound" of Jesus' parable, where the master of the household gave a pound each to his ten servants and told them to use it till his return.

It is a beautiful thing to see the church's candlestick burning brightly, and to also behold the light of the individual Christian shining out in the dark places of this world. Unless the candlestick gives light it is useless. It was not made just for ornament. The truth was not intended simply that we might "show off" for awhile with it, but was committed to us for a special purpose. We must see to it that that purpose is fulfilled, or, says the Lord, "I will come unto

thee quickly, and will remove thy candlestick out of his place, except thou repent." Repentance signifies a complete change of mental attitude and of action. It is not mere sorrow for sins of commission or of omission, but implies a sincere effort to forsake such sins and to come into complete harmony with the divine will.

What a sad thing it would be to see the 'candlestick' removed out of its place, to see it disappear! In certain quarters it at one time was surely shedding forth its gracious light. Many stumbling on through the world's dark nighttime could see this light, and some of them were cheered and helped thereby. The light gave forth no uncertain ray; its message was one that pointed to God, to Christ, to Calvary and the great ransom sacrifice, and love, and hope, and peace. It preached a sermon on meekness, kindness and good-cheer. It was indeed a beautiful light. But now alas! it is gone! It has been removed out of its place!

### **Christ the Only True Head**

The Lord tells the church that she hates the works of the Nicolaitanes which He also hates. This is one point in favor of the church here addressed. God's people should not love ecclesiastical headship or overlordship. They do not want any man to decree what they must do in order to please God. Help from the brethren in the way of suggestions, or calling to mind timely Scriptural warnings and promises, is proper; but when it comes to headship, true Christians are satisfied with the one beloved Head of the church, which is Christ Jesus, who is pictured as being "in the midst of the seven golden candlesticks," supplying them with oil, trimming the wicks, and seeing that they produce the necessary light.

"These are they that follow the Lamb whithersoever He goeth." They heed the Master's words: "Call no man master, for one is your Master, even Christ, and all ye are brethren." God wants His people to look to Him chiefly; and, through the apostle, He says to them, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." So, while acknowledging the value of elders, missionaries, and others having office in the church, we must acknowledge but one Head, Christ Jesus. And looking to this one Head tends to unite all the members of the body of Christ in the strong, enduring bonds of Christian love.

Then the Lord exhorts that he who has the hearing ear should take heed to what the spirit of truth is saying to the churches. If one has lost his spiritual sense of hearing, then of course he cannot hear; but those who still retain that sense are very glad that the Lord is still warning and instructing them.

Now comes the final great note of encouragement to the church of Ephesus: "To him that overcometh will I grant to eat of the tree of life which is in the midst of the Paradise of God." That wonderful tree of life will mean immortality for all those who in the strength of the Lord "fight the good fight of faith" with overcoming power. If we overcome and let our light shine out now, we'll have still more light

to let shine out in the Kingdom—even the glory of the Sun of righteousness, which is to bless all the nations and individuals of the world, giving them an opportunity to obey and live for ever.

### **God's Message to the Church at Smyrna**

"And unto the angel of the church in Smyrna write: These things sayeth the first and the last, which was dead and is alive; I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit sayeth unto the churches; He that overcometh shall not be hurt of the second death."—Rev. 2:8-11.

The Smyrna period covered the time of bitter persecution under the pagan Roman emperors. It was conceived that the Christians were trying to overthrow the gods of Rome. The emperors Claudius, Nero, Caligula and others seemed determined to wipe out this which they considered a false religion. The greatest disgrace that could befall one in the eyes of the pagan Roman world was to be found contaminated with the heresy of Christianity. Those found guilty of this were required to offer sacrifice to some deity of the Empire. Generally all they were asked to do was to crumble a little incense on the altar of the idol, or before the image of the emperor. But sometimes it was demanded of them that they even curse Christ. Upon their refusal to do this they were condemned to some cruel death.

If circus games were approaching, the Christians were kept in prison until the time came for them to be taken to the coliseum to be devoured by wild beasts—to the wonder and delight of the Roman populace. At other times they were burned at the stake. Some were smeared with pitch and then used as torches to illuminate the palace gardens at night. Truly the devil heaped the full measure of his wrath upon these early martyrs. They specially needed encouragement and help from the Lord, and this they received. They supply us today with splendid examples of nobly heroic loyalty and love. Verily these pioneers of Christianity trod a steep and arduous way.

In the message to the Smyrna church our Lord is described as "the first and the last, He that was dead and is alive." This great fact was an especially appropriate one to set forth at that time; for one accusation hurled at the Christians was that they were worshipping a dead malefactor, one who was the son of a carpenter, and not "the first and the last" of God's direct creation. It was all-important for the early Christians to believe that Christ was alive, even though He had been put to death. By believing that He was *alive* as a mighty being in the heavens, they also could believe that He was with them, giving them power and grace to enable them to endure the bitter persecutions of their day.

All who embraced the cause of Christ were passed

through the fire at this time. And all those who made a false claim of being Christians, when actually they were something else, were shown up. Therefore the Lord said, "I know the blasphemy of them which say they are (spiritually) Jews, and are not, but are of the synagogue of Satan." He then exhorted the true followers of the Master not to fear the things that are to come upon them; and it was remarkable the courage and fortitude they showed. Some went into the flames with songs of praise upon their lips; some prayed for their enemies with their last breath. It has been said that "the blood of the martyrs is the seed of the church."

The power exercised by Rome for the destruction of Christianity but served to give the cause of Christ an added impetus. "Thou shalt have tribulation ten days," said the Lord—evidently meaning ten years. There was such a period of blood (303-313 A. D.), when the cruel Diocletian ruled the Roman empire, when it seemed as though "the faith once delivered to the saints" was about to perish from the earth.

But Christ was behind His people and His cause, saying, "Be thou faithful unto death, and I will give thee a crown of life." Also, "He that overcometh shall not be hurt of the second death." Here was an assurance of life—glorious, divine life as a reward of faithful endurance unto the end.

"Tempted and tried, Oh! the terrible tide  
May be raging and deep, may be wrathful and wide;  
Yet its fury is vain, for the Lord will sustain,  
And forever and ever Jehovah shall reign.

"Tempted and tried, yet the Lord will abide,  
Thy faithful Redeemer and Keeper and Guide,  
Thy shield and thy sword, thine exceeding reward,  
Then enough for the servant to be as his Lord.

"Tempted and tried, yet the Lord at thy side,  
Will guide thee and keep thee, tho' tempted and tried.  
Tempted and tried, the Saviour who died,  
Hath called thee to suffer and reign by His side.  
If His cross thou wilt bear, His crown thou shalt wear,  
And forever and ever His glory shall share."

## The Holy Spirit's Diversity of Operation

(Holy Spirit Series—Concluded)



LAST month's study of this subject dealt with the manner in which the spirit of God operates generally in the Christian life. In that discussion we found that the entire written Word of God is a product of the direct operation of God's power, through which He makes known to the consecrated Christian the good purpose of His holy will. In His written Word we learn that there are various things to be accomplished in the Christian life by means of the spirit's influence as it is communicated to us therefrom. The purpose of this concluding article is to ascertain the significance of these several functions of the holy spirit, and to discuss the practical manner in which they each operate.

The Bible calls our attention to six principal operations of the holy spirit in the Christian's life; namely, the *baptism* of the spirit; the *anointing* of the spirit; the *begetting* of the spirit; *sanctification* of the spirit; the *witness* of the spirit; and the *seal* of the spirit. Each of these expressions conveys to our minds a definite and distinct thing to be accomplished by the spirit's operation, and it will be helpful in understanding the subject as a whole if we keep these distinctions of function clearly in mind. Each function may be briefly described as follows:

The *baptism* of the spirit was visibly manifested at Pentecost, when the holy spirit was said to have been "poured out" upon the waiting disciples. Previously Jesus Himself had been similarly baptized of the spirit. Later, to emphasize and make clear the fact that Gentile believers were to be accepted into the church upon the same basis as the Jews, there was another special manifestation or visible outpouring of the spirit—in connection with the conversion

of Cornelius, the first Gentile to be inducted into the body of Christ. Since that time every consecrated Christian, upon being inducted into the body of Christ, has come under that same baptism—though without any visible manifestation such as occurred at Pentecost.

The *anointing* of the spirit is very closely associated with the "baptism" symbolism, but includes the additional thought of divine authority given to the Christian, conferring on him special privileges as a member of the Messianic or Christ body. The figure of *begetting*, used to describe another of the operations of the holy spirit, refers to the beginning of our new life as members of the Christ body—as "new creatures in Christ Jesus."

The *sanctification* of the spirit has reference to the fact that the spirit, through the Word, sets the Christian apart and purifies him for the divine service. The *witness* of the spirit refers to the divine assurances that come to us through the Word, by which we know that we have been accepted into the divine family. The *seal* of the spirit is one of the advanced witnesses that we receive through the Word, by which our hearts are made to rejoice exceedingly because of the "full assurance of faith" that God is with us, and will keep us for His own.

### The Baptism of the Spirit

In 1 Corinthians 12:13 we read, "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." This "baptism" of the spirit, as we have seen, came first upon Jesus, who received it "without measure." The church has received the baptism of the spirit because

it constitutes His body—this operation of the spirit coming to us through Jesus our Head. Concerning this the apostle said at Pentecost, "Therefore, being at the right hand of God exalted, and having received of the Father the promise of the holy spirit, He hath shed forth this which we now see and hear."—Acts 2:33.

The expressions "see" and "hear," as used in the foregoing text relative to the shedding forth of the holy spirit at Pentecost, have reference, of course, to the outward manifestations of the spirit as they were then given, such as the cloven tongues of fire, the ability to speak with tongues, etc. But these manifestations themselves did not constitute the real baptism of the invisible spirit or power of God. Nor is there anything in the apostolic writings to justify us today in expecting repetitions of this Pentecostal "baptism" of the spirit, as many erroneously claim.

As individuals we all nevertheless come under the "baptism" of the spirit—through the immersion or burial of our wills into the will of God and thereby become inducted into the body of Christ. To bury our own wills, and instead accept the will of Christ, means that we allow Him to become our Head, permit Him to direct our thoughts and words and doings in harmony with the great Messianic purpose. Concerning this Paul declares: "For as many of you as have been baptized into Christ have put on Christ, . . . and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27, 29.

This matter of full immersion into the body of Christ, through the surrender of our wills to Him and our acceptance of Him as our Head, is elsewhere figuratively described in the Bible as a "beheading." Concerning this the Revelator says: ". . . and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years." (Rev. 20:4.) Notice, that the beheading of the Christian—symbol of induction into the body of Christ—is very closely associated with the thought of "witnessing for Jesus, and for the Word of God." Here the symbolisms of "baptism" and "anointing" are combined in order to convey to us a deeper sense of the responsibility that is attached to the matter of being a Christian.

### **The Anointing of the Holy Spirit**

The symbolism of "anointing" of the spirit is based upon the ancient custom of installing kings, priests, and others into office, through the use of anointing oil which was ceremonially poured upon the head of the candidate—this being the official symbol of induction or designation to office. The title *Messiah* in the Hebrew language, and Christ in the Greek language, literally means "the anointed one." Such a title applied to Jesus conveys the thought that He was the One whom the Heavenly Father specially anointed or commissioned to carry out His divine plan for the redemption and restoration of the lost world. This commission includes not only the work of making known the glad tidings of salvation but

also the actual and blessed work of executing all of God's loving provisions for humanity.

The anointing of the Christ is described in Isaiah 61:1-3, and is there said to be a work of the holy spirit. We read: "The spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, the planting of the Lord, that He might be glorified."

### **Our Ordination to Preach the Word**

In Luke 4:16-21 Jesus quotes a part of this prophecy and applies it to Himself. That this anointing of the spirit constituted the divine authorization to speak and act in the name of the Father is further shown in John 3:32-34, as follows: "And what He hath seen and heard, that He testifieth; and no (natural) man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto Him."

These words indicate that the anointing of the spirit includes more than the fact of divine authorization for the ministry; it also provides the proper *qualifications* for that divine service. "For what He hath *seen* and *heard*, that He testifieth." And again, "For He whom God hath sent speaketh the words of God." And how very true this was in the case of Jesus! Not only was He authorized to speak in the name of His Heavenly Father, but His mind was so wonderfully enlightened through the things which He saw and heard that He was able to set forth all the divine truths then due, in the proper manner to accomplish the divine purpose for that time.

As already noted, the symbolisms of "baptism" and "anointing," as applied to the work of the holy spirit, are closely related. We come under the anointing poured on the Head when we become members of His body. In 1 Corinthians 12, where the apostle points out so clearly that all consecrated Christians are baptized by the same holy spirit into the one body of Christ, thus becoming a part of *the Anointed One*, the thought is clearly presented that this anointing has to do particularly with the *activities* of the Christ company. And so it is that with the followers of Jesus, even as with Jesus Himself, there goes with the anointing of the spirit not only the divine authorization to speak and act for God but also the necessary qualifications to thus serve. This thought is emphasized in the words of the Apostle John, as follows: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things and is the truth, and is no lie, and even as it hath taught you, ye shall abide in Him."—1 John 2:27.

In the case of Jesus and the apostles, their anointing of the spirit was accompanied by a miraculous revelation of truth—an ability to understand the Word of God already mechanically recorded in the Old Testament. But with the remainder of the body members this illumination of the mind is not miraculous, but comes entirely through a study of the completed written Word. It of course is based upon full consecration to do the Father's will, as He has made it known through our Lord Jesus, the prophets and the apostles. In other words, this anointing of the holy spirit is not something that takes place apart from the Word of God, but is one of the blessed results of our sincere and unselfish study of that Word; a sincerity and unselfishness that does not stop short of full obedience to God regardless of what the cost may be.

### **The Begetting of the Spirit**

The manner in which the begetting of the spirit takes place through the Word of truth was discussed in last month's installment of this series. We introduce this phase of the subject here merely in order to call attention to the significance of the term "begetting" as one among the many other operations of the holy spirit. In the symbolism of begetting we have emphasized the fact that in addition to becoming a member of the Christ company through the anointing of the spirit, the Christian also becomes a "new creatures"; that is, a new life is begun in him; and this new life, if properly nourished by continual feeding upon the Word of truth, will ultimately be "born" a divine being in the resurrection.

Peter says that "Unto us are given exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) Thus the spirit-begotten Christian, inspired with this new hope of life on the divine plane with Jesus, no longer sets his affections on earthly things, but, being even now by faith risen with Christ, sets his affections on things above, "where Christ sitteth at the right hand of God." "For," says Paul, "ye are dead (as human beings), and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall we appear with Him in glory."—Col. 3:1-4.

### **Sanctification of the Spirit**

In 1 Thessalonians 4:3 the apostle says, "For this is the will of God (concerning you), even your *sanctification*, that ye should abstain from fornication." The Greek word translated sanctification in this passage is *hagiasmos*, which, according to Prof. Strong, signifies "purification." It should be remembered, however, that this is a purification that is based upon God's standards of what is right and wrong. God's standards of righteousness are both positive and negative; that is, in the full expression of His will not only are there certain things from which we must *refrain*, but also there are things which we are expected to be actively engaged in doing. Full sanctification, or heart purification, therefore cannot be attained except through a full devotion of one's self to do God's will in every respect.

In 2 Thessalonians 2:13, sanctification is associated directly with a "belief of the truth." In Ephesians 5:26 the work of sanctification is said to be accomplished "with the washing of water by the Word." Jesus prayed on behalf of His church, "Sanctify them through Thy truth, Thy Word is truth." (John 17:17.) Thus we see that this important work of "sanctification of the spirit" is also accomplished through our obedience to the Word of truth. It is vitally important to keep this in mind in view of the thought entertained by certain holiness groups that this work of sanctification is accomplished through a miraculous operation of God's spirit by which he is cleansed from all sin—the Scriptures do not warrant such a thought.

Purity means being unmixed, unadulterated. We may have pure water in one vessel and pure alcohol in another, but the moment those two substances are put into the same vessel they each lose their purity. Thus it is that the purity or sanctification of the Christian is his undivided, wholehearted devotion to the will of God. This full devotion, maintained and deepened throughout the years of his earthly pilgrimage, separates him from the world and its spirit, and causes him to put his all upon the altar of sacrifice to be used in the joyful service of the Heavenly Father, His beloved Son, His truth and the brethren.

In John 17:19 Jesus declares that He had sanctified Himself for the sake of His disciples, that they might be sanctified by the truth. Jesus had never been a sinner. Nevertheless He was separated, set apart, devoted. That is what the word sanctification implies. Jesus' sanctification consisted of His full devotion of Himself to His Father's will in connection with the execution of the divine plan for human redemption. It is for this reason that Jesus could say, "I and My Father are one."

While the Christian's sanctification most assuredly includes his separation from the sins of his past life in which he may have participated; yet if it goes no further than a mere negative refraining from outward forms of immorality it cannot be said that such an one is fully sanctified in the sight of God. As long as there is a mixture of self in our devotion to God we are not wholly sanctified. But when we can say from the bottom of our heart, "Lord, Thy love at last has conquered, *none* of self but *all* of Thee," then our devotion to Him is unadulterated—we are truly sanctified. And, as we have already seen, this blessed result is accomplished through our full obedience to the Word of truth. This then, through the Word, is another operation of the spirit of God.

### **The Witness of the Spirit**

Romans 8:16 declares: "The spirit itself beareth witness with our spirit, that we are the children of God." By these words we see that the "witness" of the spirit is that intelligence through the Word by which we are given the assurance that we have been adopted into the divine family, and that God is dealing with us and blessing us as His children. There has been much discouragement and doubt on the part of many sincere believers due to their failure to recognize that this particular operation of the spirit,

like all the others, also comes to us through the written Word, being of course dependent upon our obedience to that Word.

The spirit's witness is not merely a matter of feelings, nor of occult suggestion or impressions implanted upon the Christian's brain, but rather comes through hearing and obeying the many declarations of the written Word which in their entirety outline the whole course of the Christian—the narrow way—and tell us concerning the experiences which will be ours if we are faithfully walking in that way. As an example of this practical method by which the spirit of God bears witness with our spirits, or consecrated minds, note the words of the apostle in the verse immediately following the one in which he tells us about the spirit's witness that we are the children of God. We quote, "And if children, then heirs, heirs of God and joint-heirs with Jesus Christ, *if so be that we suffer with Him*, that we may also be glorified together."—Rom. 8:17.

The Apostle Peter speaks of the prophetic testimony of the Old Testament Scriptures as pointing out the "sufferings of Christ, and the glory that should follow." (1 Pet. 1:11.) If through the "baptism" and the "anointing" of the spirit we have been inducted into the Christ company, then we should expect to participate in the suffering that has been foretold concerning the Christ. This is suffering that comes directly as a result of our being "in Christ Jesus," as members of His body.

Thus the apostle declares that those who "live godly in Christ Jesus, shall suffer persecution." (2 Tim. 3:12.) Now if because of our faithfulness to God and to the truth of His divine plan of the ages, we find that we are being ostracised by the world, by our friends and by our relatives, who do not see and appreciate these glorious things as we do; if we are hated because of our stand for the truth; or if in other ways we are privileged to bear the reproaches of Christ, then we can see that the testimony of the Word, coinciding with our own experiences, assures us that in this respect we are being dealt with as children of God.

If we are true children of God, this means that we have received the anointing of the spirit. We are "anointed to preach glad tidings unto the meek." This would indicate that a hearty, unselfish enthusiasm for making known the glad tidings would be one outstanding witness of the spirit. If, on the other hand, upon self-examination we find that we do not have a burning desire to proclaim the precious truth of the divine plan to others; if we are not interested in making any and every possible sacrifice in order to "tell the whole world these blessed tidings," then we well may wonder whether we have received much of a measure of the spirit of God, and also whether we actually have been accepted as children of God into the body of Christ.

### **The Spirit's Fruitage**

Then there are the fruits or fruitage of the spirit, which should become ever more manifest in the lives of those who have yielded themselves fully to the moulding influences of God's will. Concerning the

"fruit" of the spirit Paul says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Upon self-examination do we find that these God-like qualities, through the operation of the Word of truth in our lives, are becoming increasingly dominant? If so, then we have another witness of the spirit, through the sure Word, that we are the children of God.

If we have actually been begotten of the spirit to a new hope of life on the divine plane, then we should find our hearts centered more and more on the things that pertain to the new life, and less and less on earthly treasures no matter how alluring. Paul says, "And they that are Christ's have crucified the flesh, with its affections and lusts (desires)." This is one of the very practical tests of Christian discipleship. The terms upon which anyone may come into Christ includes the sacrifice or "crucifixion" of the flesh, with even its legitimate desires. To the rich young ruler Jesus said, "Go sell all that thou hast and give to the poor." Has our acceptance of the truth and profession of consecration actually caused us to sacrifice time, strength and means in order to bring the riches of a knowledge of God to those who are spiritually poor? Is the motivating power of our lives that unchristian ambition to pamper self, or is it that of the Christ-like disposition to sacrifice self and all its interests in doing the divine will? Upon this depends much, as to whether we are blessed with the true witness of the spirit that we are spirit-begotten children of God.

### **Doctrinal Clarity Important**

Jesus said that he who wills to do God's will "shall know the doctrine." (John 17:17.) Do we have this additional precious evidence of full consecration to God and acceptance by Him? Are the precious doctrines of the truth as clear in our minds, and as blessed to us as they should be—or as once they were? Are we still rejoicing in that "full assurance of faith" that accompanied our "first love," or have the doctrines of the divine plan been given a relatively unimportant place in our lives? Do we still realize that only upon the foundation of these doctrines can a true Christian character be built at this time? Let us all scrutinize our hearts very carefully along this line, because herein we have a very important touchstone by which to measure the fullness of our consecration to the divine will that is revealed to us through these priceless doctrines of the written Word.

Another important witness of the spirit is that which is brought to our attention by the Apostle John, in the words, "We know that we have passed from death unto life because we love the brethren." (1 John 3:14.) This, indeed, is a most fundamental test of Christian discipleship, because it involves the possession of that great principle of unselfish, divine love which ultimately must control the hearts and lives of all intelligent creatures who will be blessed with life eternal on any plane. Do we then love the brethren with a consuming, self-sacrificing love; a love that enables us to overlook their unwilling weaknesses, and to lay down our lives in their service?

If so, we can rejoice in this further witness that we are the children of God.

### **The Seal of the Spirit**

Ephesians 1:13-15 reads, "That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation; in whom after that ye believed, ye were *sealed* with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." These wonderful words of the apostles are very much in harmony with, and may be based upon, the statement made by John the Baptist concerning Christ, as recorded in John 3:31-36, which reads:

"He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from above is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath *set to his seal* that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hands. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on Him."

The testimony of each of the foregoing passages lays much stress upon the importance of our belief, or faith, in Jesus as the Son of God, the Christ; and in the words of God, "the gospel of your salvation" which He proclaimed. Now there are millions of sincere people in the world who believe that such a person as Jesus once lived upon the earth, and also that He was crucified and was raised from the dead; but they do not comprehend the wonderful import of the truths of God which He proclaimed. It was the same in Jesus' own day. Many then hailed Him as a wonderful character, a servant of God; but they did not recognize Him as the Messiah of promise—the Christ, God's Anointed. When Simon Peter said, "Thou art the *Christ*, the Son of the Living God," Jesus replied to him, "Blessed art thou Simon Barjona, flesh and blood hath not revealed this unto thee, but My Father in heaven."—Matt. 16:17.

From the foregoing we see that the ability to recognize and fully believe in Jesus as the Son of God, the Christ of promise, is a special evidence or witness of divine favor. A careful analysis of this thought will reveal that this indeed is the pivotal point by which all divine truth may be tested. It marks the line of demarcation between nominal churchianity and real Christianity. An understanding and full heart appreciation of this point, therefore, is a most wonderful assurance of divine favor. After speaking of this "seal" of the spirit, and the "earnest" of our inheritance, Paul, in Ephesians 1:15-20, then says:

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of

wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints. And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenlies."

### **An Advanced Witness**

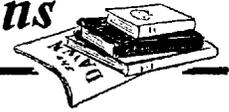
Pastor Russell suggests that the "seal" of the spirit is one of the *advance* witnesses thereof; and how true that is! What a wonderful blessing it is to be taken into God's confidence and have revealed to us this great "mystery" of Christ, and the height of our calling in Him to which we are invited! But note the emphasis the apostle puts upon our "belief" in this precious truth. Belief, or faith, is said by Paul to be a "gift of God." Not a miraculous inspiration of the mind, but a confidence in the gospel message that is begotten by the Word of truth and inspired by the glorious harmony and beauty of the divine promises—"Faith cometh by hearing, and hearing by the Word of God."—Rom 10:17.

But faith, to be real, must first be tested. So beloved, if we now have a heart appreciation of the great Messianic purpose of God as it is centered in Jesus and His ransom sacrifice; and if through the trials and testings of the years, we are still rejoicing in that most holy faith; if our "belief" in that truth is so full and so vital that it carries us onward and forward in complying with the conditions of self-sacrifice that are involved in the matter of being associated with Christ in that glorious purpose; if our hearts are rejoicing in the privilege of "suffering with Him, that we may also reign with Him," and our determination to be faithful even unto death has become crystalized; then we may indeed be glad with exceeding joy in this blessed "seal" or evidence that the Heavenly Father has taken us into the inner circle of His love, and that if we actually continue faithful we finally will enter into glory.

Thus it is seen that the "seal of the holy spirit of promise," like all other operations of God's spirit in the Christian life, is dependent upon the testimony of the written Word of God—which is the medium of contact between God, His holy spirit, and the Christian. May we strive diligently to give the "more earnest heed" to that Word. May our wills be more fully surrendered to its sacred requirements, so that the glorious character of the Heavenly Father and of Jesus as revealed therein may be more clearly and more continuously reflected in our daily lives. And may we realize that the development of such a Christian character is possible only to the extent that we keep our vision clear with respect to the loving plans and purposes of God—which reveals His wisdom, justice, love and power, as our example or pattern. For this reason, may our appreciation of His precious truth and its spirit, be daily enhanced in our minds and hearts, realizing that thereby are we sanctified and made "meet for the inheritance of the saints in light."



# International Sunday School Lessons



## THE COUNCIL IN JERUSALEM

September 13—Acts 15:22-29;  
Galatians 3:8, 29; 5:1.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas named Barsabas, and Silas, chief men among the brethren.

And they wrote letters to them after this manner: The apostles and elders and brethren send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law: to whom we gave no such commandment:

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

Men that have hazarded their lives for the name of our Lord Jesus Christ.

We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

For it seemed good to the holy spirit, and to us, to lay upon you no greater burden than these necessary things:

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well.

\* \* \*

And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . .

And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

\* \* \*

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

**GOLDEN TEXT:** For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Galatians 5:13.



THE apostolic council at Jerusalem, mentioned in today's lesson, was an important affair, for it was called to decide a very weighty matter. It was but natural that Jews who accepted Christ should find it hard to get away from the Mosaic law, and should desire to blend that law with the tenets of their new faith. It was well that the apostles took this question in hand at an early date and had it cleared up once for all time.

It may seem strange to tell Christians that they should not kill anyone, that they should not blaspheme, that they should not steal. Those who have come into Christ and into the law of love would be likely to say, if thus preached to today, "Why, what do you think we are? The idea of telling us not to do these wicked things! The law of love tells us to do good, not evil. You would better address such exhortations to those possessed of those evil propensities to which you refer." But there was evident need for such exhortations in those early days when the church was getting established; and sometimes it is not amiss today.

Writing to the Romans, the apostle represents the Law Covenant as a husband. He points out that it would be sinful for a woman to marry another man while her undivorced husband is still alive. So it would be wrong for Israel to unite with Christ if their old Law Covenant were still alive, or unless they were released by becoming dead to the old covenant.

It was hard for some of the new converts to Christianity to see that Christ had made them dead to the Law Covenant. They believed, furthermore, that that covenant was still alive; and in this indeed they were right, for the covenant is alive to the natural Israelites who have not died to it.

But "Christ is the end of the law for righteousness to everyone (under it) that believeth." (Rom. 10:4.) Thus the matter is made very clear, that in coming under the new law—which the apostle calls "the law of the spirit of life in Christ Jesus"—believing Jews came out from under the old law; since the new both absorbed and transcended the old.

The decision arrived at by James was that "we should not trouble them which from among the Gentiles are turned to God"; for these had been justified by faith in Christ and had received the holy spirit of sonship. He, however, suggested writing to them that they abstain from the pollutions of idols, from things offered to idols, and from things strangled, and from blood; also from fornication. By observing this injunction they would not be a stumbling block to their Jewish brethren. The eating of blood was forbidden by the Jewish Law, and also before that Law was given.—Deut 12:23; Gen. 9:4.

To truly be Christ's, means to be of the promised seed of Abraham—not the natural seed but the spiritual seed. This seed in due time is to "bless all the families of the earth." Under the great administration conducted by Christ in conjunction with His church, the heathen will become justified by faith in God; and their faith will be based on a knowledge of divine mercy, love and truth, in a time when "all shall know Me, saith the Lord, from the least of them even unto the greatest of them; for I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more."

What a grand thing to "stand fast in the liberty wherewith Christ hath made us free." That liberty means spiritual freedom to stand for righteousness and truth. However, it must not be used as a means of indulging the appetites and propensities of the flesh. He requires watchfulness, lest we be drawn back into some kind of bon-

dage which would interfere with our full development as followers of the Master.

The Lord is now "bringing many sons to glory"; and as sons of His, He wants us to be free and to serve Him of our own accord, not through constraint—except the constraint of love. While we today may not have any fear of being drawn under the law of the Jews, yet there may be some danger that sectarian bonds will be thrown around us. Hence we must still be watchful, prayerful and wise unto salvation.

#### QUESTIONS:

What important matter was decided at the apostolic council held in Jerusalem?

To what does Paul compare the Jewish Law Covenant? Is this Covenant alive or dead? How does one become dead to it?

What instructions were sent to the Gentile converts to Christianity? And why were these instructions sent?

How do we become members of the great Seed of promise?

What is true Christian liberty? How does it differ from license? In what ways can it be best exercised?

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### CHRISTIAN LIVING

September 20—Romans 12

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

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

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office;

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to

us, whether prophecy, let us prophesy according to the measure (proportion) of faith;

Or ministry, let us wait on our ministering: or he that teacheth on teaching;

Or he that exhorteth on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another;

Not slothful in business; fervent in spirit; serving the Lord;

Rejoicing in hope, patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints; given to hospitality.

Bless them which persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

If it be possible, as much as lieth in you, live peaceably with all men.

Be not overcome of evil, but overcome evil with good.

**GOLDEN TEXT:** Christ liveth in me.—Gal. 2:10.



HE standards of Christian living held up by Jesus and His apostles were high ones. The first requirement is to present, and to keep presented, one's body a living sacrifice, acceptable to God through the merit of the sacrifice of the great Redeemer. If this sacrifice be taken from the altar, the person withdrawing it is no longer on probation as a prospective member of the Bride of Christ.

While the earnest Christian thus keeps offering his daily sacrifice to the Lord, he also takes heed to the injunction to "be not conformed to this world, but be ye transformed by the renewing of your mind, that you may know what is that good and acceptable and perfect will of God."

The foregoing words imply that if one ceases to be transformed by the process of sanctification, he will consequently lose his discernment

and his appreciation of the divine will. This thought is quite in accord with the words, "If any man will do His will, he shall know of the doctrine, whether it be of God."

It is manifest that God reveals Himself more and more to those who love Him and seek to follow in the Master's footsteps. The spirit of the truth operating chiefly through God's Word has the sanctifying power which does the transforming work. Therefore the study of the divine Word is one of the essential things in the Christian life. "Sanctify them through Thy truth; Thy Word is truth."

Then the Apostle Paul exhorts to humility, as a matter of first importance. He tells us to think of ourselves soberly, remembering that we are all members of the one body of Christ. If we see our calling aright we shall not envy another his talents, but shall seek to use our own. If we are qualified to be teachers and are elected to that position, let us see to it that we are faithful in that service.

Such should prepare the lessons for the class studies with a view to making them as interesting and profitable as possible. If we go to the class without looking at the lesson, no preparatory work having been done, the probability is that the lesson will be dull and will drag along without interest. The leader should not expect the brethren to make up for something that he himself should have done before coming to class.

As Christians we are to be "not slothful in business, but fervent in spirit," remembering that we are serving the Lord. If we were serving the President of the United States, or the King of England, we should not seek to get away with half-hearted or second-rate service; we would try to give the very best service in our power to render. Yet some seem to have the idea that they can serve the Lord poorly and it will not matter. But can we? We may seem to do so, but eventually there is a day of reckoning, and meanwhile a sure and certain loss to our spiritual life.

God's true people can indeed rejoice in hope; they are the only ones who have a real hope on which to rely. And their hope is describ-

ed as "an anchor to the soul, sure and steadfast, and which entereth into that within the veil."

Patience, prayerfulness, hospitality, peaceableness, and forgiveness are also enjoined on God's people. They must put into practice all those great principles which they are to set before the world in due time. In fact, the matter is all summed up in one great sentence: "Be not overcome with evil, but overcome evil with good."

#### QUESTIONS:

Explain the words, "a living sacrifice." What do "the mercies of God" have to do with it? Why is it a reasonable service?

What does it mean to be "conformed to this world"? Just how may we become transformed? And what is the relation between this process and the knowing of the divine will?

Is the comparison of the members of the body of Christ to the members of the human body a good one? If so, point out its special lesson.

In what ways may we show ourselves "not slothful in business, but fervent in spirit, serving the Lord"?

Name other qualities that the Christian should have, and explain their importance.

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### THE SOWER AND the SEED

Sept. 27—Matt. 13:3-9; 18-23

And He spake many things unto them in parables, saying, Behold, a sower went forth to sow;

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root they withered away.

And some fell among thorns; and the thorns sprung up and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear. . . .

Hear ye, therefore, the parable of the sower.

When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which receiveth seed by the way side.

But he that receiveth the seed into stony places, the same is that heareth the word, and anon with joy receiveth it;

Yet hath he no rest in himself, but dureth for a while: but when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, bringeth forth, some an hundredfold, some sixty, some thirty.

**GOLDEN TEXT:** Blessed are your eyes, for they see: and your ears, for they hear.—Matt. 13:16.



IN THE parable of the sower we have a simply told lesson very full of meaning. It should be remembered that in Palestine there was no fencing of the fields, also that the birds were very numerous, and that thorns or thistles abounded. A writer said, "There are no less than fifty genera and two hundred species of plants in Syria and Palestine furnished with thorns and prickles. There is probably no country on earth of the same extent which has so many. Thistles grow to a height often of fifteen feet."

"The seed is the word of God," said Jesus. Certainly it is "good seed." It includes the writings of the prophets and all the divine promises, exhortations and instructions of both the Old and the New Testaments. We know that the usual theological treatises of today are so hazy and mixed up as to be useless as seed calculated to produce a good crop. Creedal theories of the Dark Ages have largely supplanted the teachings of the Bible. The great requirement is to get back to the holy Scriptures and

to study them with a view to learning the mighty plan and purpose of God which they contain.

"The field is the world." There has indeed been much sowing in the world and much reaping; but the seed generally sown has not been the truth, except to a very small extent. Rather the sowing has been that of various traditions and fallacies of men. The first sowing of the true seed took place in the Jewish fields; and then the gospel message went to the Gentiles. Today we should look for the results of the operations of truth in 'Christendom' rather than in heathen lands; and therein probably we all have come in contact with the four kinds of hearers enumerated in the parable.

The *first* group mentioned are the wayside hearers. The hearts of these persons have been beaten hard by the experiences of life. Some have been battered by hard circumstances, while some others have been hardened by riches and prosperity. Such persons may come to a meeting and listen to what is said by the speaker, but the word of truth makes no impression on their minds.

They may regard it as a more or less interesting theory, but that is as far as it goes with them. Satan and his agents are on hand to catch away the seed at once, lest by any chance it germinate and develop into a plant. So there is no result of the sowing, so far as the wayside hearers are concerned.

The *second* group, the stony ground hearers, are those who have no depth of character. They like the truth, and receive it with joy. They say, "Oh, that was a fine meeting, and I'll surely be back to the next one. And I like the book you gave me. It is in perfect agreement with the Bible, and plainly contains the gospel truth." In cases of this kind one may feel encouraged; but our expectation for them is rarely fulfilled. Sudden persecution or other experiences may arise, and the seed is destroyed—because there is no depth of soil. Such people really want a *popular* truth, not one that will cost them anything in the way of general disapproval.

In the *third* case the seed falls

among thorns—"the cares of this world and the deceitfulness of riches"—which choke the word. One does not have to be really rich in order to be deceived by riches. The deceitfulness lies in causing one to think that the possession of riches would mean happiness.

Then the cares of this life, in the form of multifarious activities, may crowd one's interest in the truth to the wall; then when spiritual fruit is looked for, no fruit is there. We are indeed living in a busy age: yet the Christian must find time for God, for prayer, for Bible study, for letting his light shine, or he will surely lose out, and the promise that was formerly bright will utterly fail to be fulfilled.

Then there is the *fourth* class of hearers, where the soil is good and the weeds and thorns are kept down so that the plant can grow. Each person of this class produces good fruit, though some bring forth more than others. It should be our endeavor to bring forth the largest possible measure of fruit by cultivating sincerity and honesty of heart, faith in the divine promises, and love for the Lord, His truth and His people, even unto the end.

#### QUESTIONS:

Describe the wayside hearers. What made them unresponsive to the truth?

What qualities put people in the stony ground class?

What are the thorns? How may the seed be protected or saved from such destructive plants?

How may we become of the good ground class? What causes the difference in yield—thirty, sixty, and a hundredfold?

Point out the practical value of this parable to the Christian.

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### THE MACEDONIAN CALL

October 4—Acts 16:6-15

Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the holy spirit to preach the word in Asia,

After they were come to Mysia, they assayed to go into Bithynia; but the spirit suffered them not.

And they passing by Mysia came down to Troas.

And a vision appeared to Paul in

the night; there stood a man of Macedonia and prayed him, saying, Come over into Macedonia, and help us.

And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them.

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

**GOLDEN TEXT:** Go ye therefore, and make disciples of all nations.—Matthew 28:19.



AUL and Barnabas having disagreed about taking Mark with them, Barnabas took Mark and went to Cyprus, while Paul set out to visit the churches in Galatia, being accompanied by Silas.

At Lystra Paul found Timothy, a young man having some considerable knowledge of the new faith. Timothy's father had been a Greek, and his mother a Jewess. At first sight it may seem strange that Paul caused Timothy to be circumcised; but the young man was really Jewish, through his mother, and therefore there was no reason why he should not undergo circumcision. Perhaps also Paul thought the undergoing of this rite would place Timothy in a better standing with the new Jewish converts to the Christian faith, although he knew that for Gentiles circumcision (except of the heart) would be entirely out of order.

In this, as in other things, we see the broad-mindedness of Paul, who used his sanctified common sense in matters of this kind. Thus he said, "Unto the Jews I became a Jew, that I might gain the Jews." Yet by this statement the apostle did not mean that he would compromise the truth concerning it. Indeed on one occasion he withstood Peter to his face for dissimulation. He also wrote to the Galatians that circumcision was not in order for Gentiles who embraced the Christian faith.

Having gone through Galatia and Phrygia, the question in the Apostle's mind was, Where next? However, he decided that his best plan was to "go into Asia"—that is, Asia Minor. But for some unexplained reason it was not the Lord's will that Paul should follow such course of travel at that time.

As soon, therefore, as the missionaries discovered the Lord's will in the matter they directed their attention to Bythynia, thinking to go there. But again they were prevented, by indications from the Lord. So they moved onward to Troas, perhaps wondering if the work was over—at least for the time being. But here it was that Paul received a vision or dream in which he saw a Macedonian, who spoke to him and said, "Come over into Macedonia, and help us."

How clear it must have been to these missionaries that the Lord was at the head of His cause and was conducting His work in His own way. Paul's confidence in the Lord's supervision of affairs, enabled him to discern and to follow the divine leadings. While the Lord might have directed the work in a different manner from what He did, the apostle knew that He was too wise to make mistakes. The people of God at that time were walking by faith, just as they are today. It is the appointed way for the church all through this age. "We walk by faith, not by sight."

The missionaries then went to the city of Philippi. Evidently there was no synagogue there; hence they went outside the city to a place on the river's bank "where prayer was wont to be made." This is supposed to have been either a natural amphitheatre or a lightly constructed hall or shed. It is

noteworthy that these men did not go to the slums of the city to do uplift work. God's work of this age is not a "slum" work, but a gathering of His jewels—a searching for those who are reaching out to know God, His mercy, His grace and His truth.

Thus Lydia was found at Philippi. Here was a sincere and humble heart, attending the place of prayer and hoping for a fuller revelation of the divine will. She found what she sought, as all such persons will do. Lydia and some of her household were baptized, and thus openly confessed their faith in Christ.

Then at once this woman sought to prove her gratitude and her sincerity; she indicated willingness to serve the Lord, by serving Paul and his companions. Verily "love always finds a way" to prove itself. The Master Himself said, "He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me."

**QUESTIONS:**

Who was Timothy? Why was he circumcized?

How were Paul and Silas directed in their travels? What fruitage of their labor did they find in Philippi?

How does the Lord lead His people today? Does He use dreams, visions, or what?

Can we always discern the Lord's leadings? Are these leadings manifested in all the little affairs of life?

How did Lydia try to show her gratitude to the Lord? And how should we show ours?

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**BECOMING A CHRISTIAN**

October 11—Acts 16:25-33;  
Philippians 3:7-14

And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bonds were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing that the prisoners had been fled.

But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

\* \* \*

But what things were gain to me those I counted loss for Christ.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

If by any means I might attain unto the resurrection of the dead.

**GOLDEN TEXT: Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.**



AUL and Silas both gave a good witness for the truth which they loved.

They were in prison because Paul had cast an evil spirit of divination out of a girl, and her masters were angry because she could no longer make money for them as a fortune teller. The two emissaries of Christ had been beaten and cast into the inner prison, with their feet made fast in the stocks. It was anything but a pleasant or enviable situation. What would next be done with them they did not know. There was no available help from man, but they had the unfailing grace and sustaining power of the Lord.

Instead of bemoaning their fate,

as some would have done, they were actually praying and singing at midnight. It must have been a great surprise to the other prisoners to hear such a thing. Truly, the Scripture was being fulfilled, "He giveth songs in the night." These men had a clear conscience; they knew they had done no wrong but had been faithfully witnessing for their King.

Doubtless they remembered what Jesus had said about suffering for His cause—"Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." And so, in spite of stocks and darkness and pain, Paul and Silas could rejoice and sing praises to their God.

Some one has said that if we are not able and willing to praise God under present circumstances, we would not be willing to praise Him under different circumstances. The peace that comes from faith in the divine overruling power is independent of our conditions and environment.

Joseph did not repine in prison, but made the best of his opportunities—such as they were. Daniel in a den of lions had more peace of mind than had King Darius in his luxurious bed. The Apostle Paul says, "The peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." This divine peace has sustained God's people in the past, is doing so today, and will continue to do so to the end of our earthly life.

"And suddenly there was a great earthquake . . . and the doors were opened, and every one's hands were loosed!" An ordinary earthquake might possibly have opened the doors, but would not have loosed all the prisoners' hands. Here was an undeniable manifestation of supernatural power, showing that the Lord was looking after His servants.

The keeper of the prison was terror-stricken, believing that the prisoners must have escaped, and knowing well that if such were the case his own life would pay the forfeit. He grasped his sword and was about to kill himself when the

(Continued on page 32)

# CHILDREN'S HOUR



## The Life of Jesus

(Continued)

**J**ESUS was the greatest and most wonderful Teacher that has ever walked the earth," began Uncle Eb. "The Bible says, 'He went about doing good.' No one would suppose that anyone so grand and fine as He would have any enemies; yet He did have them, and very bitter enemies they were. You see, Jesus told the people things that were very different from what the other preachers told them, and the people began to like to hear His words; and they delighted in His miracles. This made other teachers jealous.

"The sacred record says that 'the common people heard Him gladly.' And Jesus felt much sympathy for the people. We are told that 'He had compassion on the multitude, because they were as sheep not having a shepherd.' He saw that their priests who should have been helping them spiritually and assisting them to a knowledge of the truth as it is contained in the Scriptures, actually cared nothing at all for the people, but were just serving themselves to the best that they could get. So, just as the Master said, the multitude had no shepherd.

"Thus we can see why the chief priests and the elders of Israel did not like Jesus at all, although He was doing so much good and never injured anyone at any time. The priests knew that if the masses of the people took up with the teachings of Jesus, they (the priests) would lose their power. They felt that it would never do to allow this to take place, and that there was only one thing for them to do; and that was, to bring some serious charge against our Lord, so that the authorities would put Him out of the way and He would not be allowed to teach the people any more. So they put their heads together hoping to find some way of trapping Jesus into saying something unlawful, so that they could accuse Him of being against the government and therefore to be locked up or killed.

"Well, Jesus knew very well what His enemies were plotting against Him. He also knew that His death had been foretold by the prophets of Israel, and that it must take place. But our Lord would not permit the rulers of the Jews to have any power over Him till the proper time came. Now, Peter, I think I see a question in your eyes, so we may as well have it right now."

"Well, Uncle Eb," said Peter, "how did Jesus know what was the proper time for Him to die? Did God tell Him?"

"Yes, God told Him," replied Uncle Eb, "but the way He told Him was through His Word. The prophet Daniel had foretold the year in which our Lord would die. This is found in the ninth chapter of the prophecy of Daniel. And Jesus also knew the month in which He was to die, and the very day of the month, too. He knew He was to take the place of the Passover lamb of the Jews; and that lamb was always killed on the fourteenth day of the first month of the year, according to the command that God gave to Israel as recorded in the twelfth chapter of the book of Exodus. So you see how everything had been arranged for Jesus ahead of time; and He knew exactly what was expected of Him, because He knew the Scriptures. Now do you understand how it was, Peter?"

"Yes, Uncle Eb, I think I do," answered Peter. "It would be just like if you planned a trip for me to California, and planned what I was to do when I got there; then all I would need to do would be to follow your plans. Would it be something like that?"

"Yes, Peter, you have the right idea," smiled Uncle Eb. "It was His Heavenly Father who made the plans for Jesus, and He had them written down in His Word so that Jesus would know all about them. And Jesus knew the Scriptures perfectly. This is proved by the manner in which He met the temptations presented to Him by Satan in the wilderness. Hence for our Lord it was just a matter of fulfilling the Old Testament prophecies that had been written hundreds of years before.

"As the time drew near for His death to take place, Jesus prepared to do something else that the Scriptures had spoken about. He arranged to publicly ride into Jerusalem, somewhat after the manner of a new king about to be crowned. The prophet Zechariah had foretold that He would do this. I think it might be well for John to read it from Zechariah, the ninth chapter and the ninth verse."

John then read as follows. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and

having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

"All right," said Uncle Eb; "now we'll see how that Scriptural prophecy was fulfilled. Earlier in His career the people had wanted to take Jesus by force and make Him a king. But our Lord would not permit this, because He knew that the 'due time' had not yet come. But now the proper time had arrived; hence the Master sent two of His disciples to bring the donkey upon which He was to ride into Jerusalem. And soon we find the disciples and the multitude entering into the spirit of the occasion.

"Jesus had spent the preceding night in the nearby town of Bethany; and a crowd of people from Jerusalem, learning that He was there, came out to see Him. These found His disciples and others shouting in His honor. Amid this ovation Jesus started out for Jerusalem, and a great crowd of people followed Him.

"Some went before Him, and cut down branches from palm trees and strewed them in the way, while others cast their garments before the Lord to do Him honor. There was great rejoicing, and a shout went up, 'Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest!' And so, it was in this manner—just as had been foretold by the prophet—that Jesus entered into Jerusalem, the capital of Palestine.

"Now there was a class of religious Jews called Pharisees; and these did not like the idea of the people shouting in honor of Jesus. Some of these told the Master that He should rebuke His disciples and forbid them to raise such a commotion. But Jesus, knowing of Zechariah's prophecy, refused to comply with their request; for the prophet had said, 'Shout, O daughter of Jerusalem.' And therefore there had to be a shout. If the people did not shout, said Jesus, the very stones would cry out; for the prophecy must be fulfilled.

"Jesus, being now in Jerusalem, went into the Temple; and there He found many persons buying and selling animals—for it was the season of the Jewish Passover when hundreds of animals were killed in sacrifice. Jesus thought it a terrible thing that the sacred Temple of God should become the scene of such commercial bartering and wrangling and disorder; and in His righteous indignation He drove out those that were selling lambs and doves and other things, and He said, 'It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.'

"And many persons who were blind and deaf and lame and afflicted with various other forms of sickness came to Him in the Temple and He healed them all. The chief priests and the scribes did not like these doings of Jesus. He was becoming entirely too popular to suit them. It made them very angry to see the people turning to this prophet-teacher for help. You see, the priests and the scribes were afraid of losing their own power; it just seemed to be slipping away from them and going over to Jesus. They felt that something must be done about it, and done quickly.

### **The Story of the Vineyard**

"While Jesus taught in the Temple during these days prior to His betrayal and death, He told some remarkable stories called parables. One of these was about a vineyard. Now I think you all know what a vineyard is. It is simply a grape orchard or arbor. Jesus said the man who owned this vineyard let it out to certain persons called husbandmen, asking them to take care of it, to prune the vines and to see that the weeds did not gain headway. These keepers were expected to gather the fruit and give the owner his share, just as you or I would do if we were employed for such purpose. So when the grapes were ripe, the owner of the vineyard sent certain servants to the husbandmen to receive his part of the fruit. But the wicked husbandmen took the servants and beat one, killed another, and stoned another. Then other servants were sent, and these received the same kind of treatment.

"Well, that was very wrong, wasn't it? What was the owner of the vineyard to do? He thought to himself, 'The best thing I can do is to send my son; for surely they will have some respect for him.' But when the husbandmen saw the son coming, they said among themselves, 'Why, look, here is the heir of the estate; what can we do better than seize him and kill him, and then seize on the inheritance?' And that is exactly what they did. They fell upon the son with violence, and cast him outside and slew him. Oh, that was a terrible thing to do. And what do you suppose the owner would do to those wicked men when he caught them? He would surely destroy them and would place other men in charge of his vineyard.

"Now, as I have said, this story was a parable. It was intended to picture the Pharisees and chief priests of the Jews as the husbandmen, and Israel itself was the vineyard. The servants that were sent represent the prophets that God sent to Israel from time to time. Then God resolved to send His own Son, and He did so. This Son was Jesus. But the scribes, Pharisees and priests were jealous of Jesus. They did not want Him to draw the people to Himself and away from them. So they said among themselves, 'Let us hold onto this inheritance; we have the best right to it, and Jesus must be put to death.' And they formed a very wicked plot to kill Jesus, the One who had done nothing but good, and had healed so many, and had always been gentle and kind.

"Oh, what a dreadful thing Jealousy is! It led to the death of Jesus, but of course it could not have done this unless God had permitted it. And Jesus was prepared to die. He knew that He would need to die in order to fulfil the prophecies, and He knew also that He would need to die in order to save the world. Without the death of Jesus there could be no salvation; and when people died and went into the grave, they would have remained there forever. But now, because He died for mankind, there shall be a resurrection of the dead."

# Talking Things Over



## "Speak Ye Comfortably to Jerusalem"



THE series of articles entitled "Zionism in Prophecy" now running in *The Dawn* and which will be concluded next month, already have been submitted to various prominent leaders of the Zionist movement, to determine their reaction to possible publication of the material in booklet form for circulation amongst Jews everywhere. We believe our readers will be glad to know of the results of this inquiry to date.

Proofs of the proposed booklet were first sent to Dr. Stephen S. Wise, President of the Zionist Organization of America. A few days later we received a letter from the United Palestine Appeal Committee, which said:

"Dr. Wise has turned over to us your very kind letter and booklet, and we are interested in seeing what you write concerning Palestine and Zionism in prophecy. We should be glad indeed if this were published. . . . With deepest appreciation of Dr. Wise and the entire United Palestine Appeal Committee, Sincerely yours, **MENDEL N. FISHER, Campaign Director.**"

About the same time we submitted proofs of the booklet to the Mizrahi Organization of America, which consists of all-orthodox Jewish Zionists—that is, of Jews who are interested in Zionism from a religious rather than from an economic or political standpoint; and who believe in the inspiration of the Old Testament Scriptures. This group, we felt, should be the one most interested in our explanation of the prophecies relating to Zionism, and in the chronological evidence that now is the "set time" for the rebuilding of Palestine. In this expectation we were not disappointed. Rabbi Max Kirshblum, Executive Secretary of this organization, after reading "Zionism in Prophecy" with much care, expressed great appreciation of it, and asked if we could supply him with additional proof copies for submission to other prominent Zionists, which request was complied with. A few days later we received the following letter:

"Please be advised that I have turned over your pamphlet to Rabbi A. B. Burnstein, who is also an editor and author of wide recognition. He has promised to give a review of it in the forthcoming issue of *The Courier*, a very fine and popular Anglo-Jewish magazine. He is also managing editor of *The Jewish Outlook*, and they will consider it for publication in serial form. Rabbi Burnstein is generally fascinated by your analysis, and I suggest that you write him; and you

may mention my name. If possible, send me some additional proof copies of this booklet. With best wishes, I remain, Sincerely yours,

**RABBI MAX KIRSHBLUM, Executive Secretary.**"

Next, we received a letter from Mr. David Druck, a representative of the *Jewish Morning Journal*, a large Jewish daily published in New York City. He made an appointment and then called on us for an interview. He had received a letter from the Secretary of the Mizrahi Organization with reference to our proposed booklet, and wanted to know more about it. In the two hour interview we were able to outline for him the contents of "Zionism in Prophecy," in which he manifested utmost interest. He asked for three proof copies, saying that one would be turned over to the editor for review in the *Journal*, another would be sent to an editor friend of his in Poland, and the third copy he wanted for himself.

Accordingly, in their Sunday edition of August 2nd, a lengthy review of the booklet appeared in the *Jewish Morning Journal*, written in Yiddish by Dr. H. L. Gordon, well known Jewish writer and Hebrew scholar and University professor. It covered almost half a page, under a five-column display heading. Three or four days later Rabbi Kirshblum of the Mizrahi Organization wrote as follows:

"Enclosed is a translation of Dr. H. L. Gordon's review of your booklet, "Zionism in Prophecy." Dr. Gordon is one of our outstanding writers, one of our finest Hebraic scholars and Talmudists. May I suggest that you get the authority to use Dr. Gordon's article as a preface to the booklet. I also suggest that you get in touch with Mr. Solomon Kerstein of the Block Publishing Co. (Jewish publishers), New York City. He is a leading member of our own Organization, and himself a contributor to the *Jewish Morning Journal*. His publishing house would probably be interested in the distribution of your pamphlet.

"I also suggest that you get in touch with Charles Edward Russell, the well-known writer. I believe he would like to write a review of it. He, a gentile, has just written an article reproaching England for her negligence in not carrying out more faithfully the Balfour Declaration; and no Jew could have written it any better and with more passion. A few words of introduction by him would mean much.

"Wishing you Godspeed in your sacred work, I remain, With Zion's greetings,

**RABBI MAX KIRSHBLUM, Executive Secretary.**"

The Rabbi's suggestion concerning Charles

Edward Russell, the writer, who also is head of the Pro-Palestine Federation of America, a Gentile organization interested in assisting the Jews in rebuilding their homeland, was followed up by us. We addressed a letter to Mr. Russell, and received the following kind reply:

"Your letter of August 7th and your booklet, 'Zionism in Prophecy,' were forwarded to me here.

"I have looked over your work and am greatly taken with it. I shall be glad to supply a preface or review. I assume that you will wish about 500 words, but if you want more I will furnish it.

"I am deeply gratified to know of your convictions in regard to this matter. The cause of the Jews is so just and clean and righteous that I wonder why more Gentiles do not show sympathy for it. When I come upon persons who perceive so clearly, as you do, what is involved in the Zionists cause, I rejoice and feel refreshed. Yours very truly,

CHARLES EDWARD RUSSELL."

We also received another letter from Mr. David Druck of the *Jewish Morning Journal*, enclosing a copy of Dr. Gordon's review as it appeared in that paper on August 2nd, and also mentioning the fact that Dr. Gordon had kindly volunteered to write a special Foreword for the booklet. Rabbi Kirshblum's translation of the review, which Dr. Gordon wrote in the Yiddish language, reads as follows:

"At a time when the major part of the Jewish people are still deaf to the call of Zion, and our radical element is making an effort to frustrate our hopes for building a Jewish home in the land of our fathers; at a time when children of our own people are being led astray by Communism and are now spilling Jewish blood in Palestine in collaboration with Arabian murderers; and when in England we hear voices of traitorship in an effort to escape from the Balfour Declaration; at such a time it is most gratifying to run through the pages of a booklet written by a Gentile, entitled 'Zionism in Prophecy,' published by Dawn Publishers, 136 Fulton Street, Brooklyn, N. Y.

"As a text for this most interesting brochure the author takes Psalm 102:13, 'Thou shalt arise and have mercy upon Zion; for the time to favor her, yea the set time, is come.' Then he brings conclusive proof from the Bible that the end of our exile was indeed scheduled for about the time of the Balfour Declaration of 1917.

"The worthy author states that the purpose of his booklet 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 oathbound promise to the patriarch Abraham—'In thy seed shall all nations be blessed.'"

The review, from this point onward, quotes liter-

ally from the Zionism articles as heretofore published in *The Dawn*, particularly those portions which dealt with the "Times of the Gentiles," Daniel's prophecy, the "Handwriting on the Wall," and the prophetic clue of 3960 years as contained in the ages of the animals which God told Abraham to sacrifice—in response to the patriarch's question, "Lord God, whereby shall I know that I shall inherit it?" (Gen. 15:7-9.) Then Dr. Gordon concludes his review as follows:

"The author of this brochure does not content himself merely with quotations from ancient literature. He portrays also, in words of admiration and authoritativeness, the present progress that the Jews are making in the Zionist movement, such as: The electrification of the Jordan, the Hebrew University, Zionist agriculture, industry, literature, etc. He also shows that the climate of Palestine has changed for the better, through Jewish labor and sacrifice. The brochure contains hundreds of facts about Palestine, and mentions numerous names of Zionist leaders.

"The unpleasant aftertaste which is usually to be found in books on Palestine written by Gentiles, on account of their zeal for missionary interpretations and conclusions, is totally absent from this work. The author does not so much as hint about the realizations of Christianity or of its prophets. This treatise is true to Jewish religious principles, and to the Jewish aspirations and hopes of thousands of years, looking to our return to Zion. The hand that wrote the noble lines of this brochure was directed by an altruism aroused by the immortal Hebrew prophets, and his words of wisdom and sympathy spring from a heart that is full of love for the Jewish people.

"It would be no more than right for Jews to disseminate this work in various languages, including Hebrew. Any people who believe in the Bible will, after reading this booklet, 'Zionism in Prophecy,' obtain a positive relation and favorable attitude to the Jewish people and our aspirations. At this time, when our enemies are making such great use of anti-Jewish propaganda, this brochure will prove to be a powerful literary anti-toxin and spiritual serum."

In a telephone communication just received from Dr. Gordon, the author of the foregoing review, he informs us that he has also written an extended review of "Zionism in Prophecy" for a Hebrew magazine published in Palestine, and another Jewish magazine published in Rome. He mentioned that already the message of this booklet has reached at least two million Jews, and indicated willingness to assist in extending it to Jewry the world over.

The developments outlined foregoing certainly have been very encouraging to us, and we rejoice in the extent to which the Lord has blessed the effort thus far. Even if nothing more is accomplished, Dr. Gordon's most sympathetic review of "Zionism in Prophecy" has already reached multitudes of the Jewish people, which in itself constitutes a substantial witness to them of God's purposes on their behalf. After reading this review a number of Jews have written in to our office for copies of the booklet. At

the present time contacts with other prominent Zionists are being made, and consideration is being given as to the best method of promoting the distribution of this message.

The interesting thing about this favorable attitude of these orthodox Jews toward "Zionism in Prophecy" is that it is wholly spontaneous on their part. They were simply presented with proof copies of the booklet, with no recommendations whatsoever from anyone of whom they had ever before heard; and thus have been inspired entirely by the message itself.

Most Bible Students have for years believed that the time would come when the church this side the vail would have an opportunity to "speak comfortably to Jerusalem." Dr. Gordon, in his review of "Zionism in Prophecy" acknowledges that this message comes to them at a time when they are in very sore need of it. Note the last sentence in his review: "At this time, when our enemies are making such great use of anti-Jewish propaganda, this brochure will prove to be a powerful literary anti-toxin and spiritual serum."

As already suggested, we do not know as yet just what this present effort may lead to, but we will endeavor to use faithfully every opportunity that comes, both in the way of distributing the printed message to Zionists and, if the Lord opens the way, by oral presentations also. We earnestly recommend that the friends everywhere make this a special matter of prayer, to the end that the Lord may overrule it all to His glory and to the further blessing of all of His people. Who knows but that this present widespread interest in our message of "the time of the end" on the part of orthodox Jewry may not bespeak the fact that our own deliverance draweth nigh. In any event it behooves God's people to be ready by daily seeking to carry out the terms of their consecration in spending and being spent in doing the Heavenly Father's will.

### Conventions—Reports and Announcements

**W**ITH a thirty-six page magazine there are times when important matter gets "crowded out." This happened with our August issue. Interesting reports of various conventions were scheduled for publication, but at the last moment it was found there would not be room for them. Among these were news accounts of the gatherings at Boston, Mass., Washington, D. C., Perryopolis, Pa., and Detroit, Mich. Judging from reports of those attending these gatherings they were indeed blessed seasons of spiritual refreshment and encouragement.

The report from Perryopolis, Pa., concerning the Russian-English Convention held there on July 4 and 5, was especially interesting, due to the fact that unexpectedly, Brother George Kendal, who was scheduled to give the public talk Sunday afternoon, was invited to address the Sunday morning congregation in one of the local churches. This, of course, he was glad to do; and he gave the witness as only Brother Kendal! can do it. Following his talk in the

church, the local pastor announced the public meeting that was to be held in the High School auditorium that afternoon; with the result that the audience there was much larger than had been anticipated. The brethren in Perryopolis seized the opportunity to follow up the interest thus aroused, by arranging for Brother George Wilson to give another public talk there on Sunday, August 23. The class in Perryopolis consists mostly of foreign speaking brethren, but despite their handicap of language they are pressing forward, and the Lord is blessing their efforts.

In addition to the above mentioned two- and three-day conventions, there have been a number of one-day local gatherings within recent weeks. Outstanding among these was the get-together of saints in Brookside, Mass., on Sunday, August 2. About 125 friends gathered in this little country village at the invitation of Brother and Sister Axel Lundberg, who entertained the gathering by furnishing a delightfully quiet and cool community auditorium, as well as a delicious noon-day lunch for all who came.

Brethren from various parts of the state and from Brooklyn took part. Brother C. P. Bridges served as chairman. One brother in the closing testimony meetings described the program as a truly "balanced spiritual diet." The opening discourse of the convention, given by Brother Gustaf Oberg, of Worcester, Mass., was on the subject of the sin-offering. This was most refreshing and satisfying. Then, as though it had been prearranged—which was not the case—the next speaker discoursed on the subject, "The Church and the New Covenant." The first speaker of the afternoon dwelt at length on the importance of having on "the whole armor of God" in this "evil day." With emphasis, he reminded the brethren of the prophet's statement, "Thy truth shall be my shield and buckler."

The closing discourse of the day dealt more particularly with the importance of a proper use of the truth, and of its practical application in our daily lives. In this talk the speaker likened our knowledge of present truth to a glorious vision, and said that the receiving of this vision has imposed upon us tremendous responsibilities. Can we, like Paul, asked the speaker, truly say that we "have not been disobedient to the heavenly vision"?

The convention closed with an enthusiastic testimony meeting led by Brother Essler, of Beverly, Mass. Friends came to this assembly from nearly all parts of the state, the Boston and Lynn ecclesias cancelling their regular meetings for the day so that all could attend in a body. The Boston class chartered a bus for the occasion, but even this did not accommodate all, as a number from Boston came in private cars. It was a blessed and happy gathering.

The Lincoln University, Pa., convention was also a "country gathering," and here all the meetings were held in the open air—on Brother and Sister Ritchie's farm; although a local church building was available in case of rain. Here also the talks were timely and helpful; and a sweet spirit of Christian love prevailed throughout. Several automobile loads of friends

from Baltimore, Md., attended, besides nearly all the class from Wilmington, Del., and from a number of other places in Delaware, Pennsylvania and New Jersey.

And now the friends in various places are looking forward to further rich blessings at conventions yet to be held. Principal among these are the four general assemblies over the Labor Day week-end, scheduled for Brooklyn, N. Y., Minneapolis, Minn., Saginaw, Mich., and Seattle Wash. Advance information concerning the programs arranged for these gatherings leads us to believe that they will all prove most helpful in the way of encouraging to greater faithfulness in the narrow way. We urge that as many as possible attend one or another of these conventions.

Later in the season, there will be a one-day convention at Los Angeles, Calif., (Sep. 27); then the semi-annual convention held by the Chicago Bible Students (Oct. 4); the two-day gathering at St. Louis (Oct. 10, 11); and last but by no means least, the Eighth Annual Reunion Convention in Pittsburgh, Pa. (Oct. 31, Nov. 1, 2). Besides these, other gatherings of a more local character are already being planned. For further details of all these conventions, see the regular announcement page from month to month. We mention them here to emphasize the importance of thus assembling ourselves together. These many somewhat local gatherings of the brethren, scattered throughout the country, are the Bible Students' answer to the depression. It is no longer possible for large numbers of the friends to travel long distances to attend one large national convention, but many can attend these smaller localized assemblies, and they are finding a great spiritual stimulus in so doing.

The brethren at Pittsburgh (Arch Street congregation of Associated Bible Students) are already engaged in working out the details of their forthcoming Reunion Convention, and, judging from expressions of the friends in different parts of the country, this bids fair to be better attended than in any previous year—and we have faith to believe that it will be most spiritually profitable. Let us make all of these conventions a matter of special prayer, that the Lord's spirit may prevail, His people may be blessed, and His truth be honored.

### **"The Quarterly "Good Hopes" Report**



IN the following page will be found a detailed report of our various "Good Hopes" activities for the months of April, May and June of this year. For the benefit of new readers we wish to explain, that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions actually have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipt sent to contributors when donations are acknowledged.

The various funds have been established to give all an opportunity to express a choice, if they wish to do

so, as to how they would prefer to have their donations used. Under this method, for example, those specially interested in helping to maintain the pilgrim work sponsored by *The Dawn*, and who wish to have their donations used for this purpose, may express such a choice and be assured that their request will be carried out. The same is true with respect to the other funds. When no choice is expressed we usually enter contributions in the General Fund, and then use this fund to balance or augment from time to time the amounts specially donated to the other funds. Donations of less than \$5 are thrown together and totaled, and appear as the first item listed in each of the funds.

Regular paid subscriptions to *The Dawn* are not shown in this report, as they do not come under the head of donations. We wish to say, however, that through the self-sacrificing efforts of faithful workers in Brooklyn and vicinity who volunteer their services at the office, we are able to keep the publishing costs of *The Dawn* approximately within the amount charged for the yearly subscription. This means that the only donated funds used for the circulation of the magazine are those which are applied to the three-months trial subscriptions, and to the yearly subscriptions of those on the list of the "Lord's poor." We mention this as an expression of appreciation to those who so faithfully labor with us here from time to time, and to give all a little insight into how the work is carried on. Surely the Lord will reward all sacrifices of time, strength and substance, that are made out of love for Him, His truth and the brethren; as only He can do.

Yes, it is a real source of joy to realize that we are able to use every penny contributed *directly* in the service for which it is given. While the Lord's people now, as always, are mostly the "poor of this world," and all have felt the effect of the depression through which we are all still passing, yet the interest manifested by the financial cooperation of the brethren everywhere has been most encouraging. And as the work goes on we trust that the friends will continue to remember us in their prayers, that we may have wisdom to use wisely and faithfully whatever the Lord may permit to be placed in our hands, as stewards of His, with an eye single to His glory.

It will be noted that for the last few months the "Advertising Fund" has been inactive. The pressure of other phases of the work has hindered us giving the attention to this particular branch that we would like to have done. However, from our experience in this field, we are convinced that this is one of the most effective methods of spreading the glad tidings—far less expensive, in comparison with the results obtained, than almost any other activity. Later we hope to have more to say about the spread of the glad tidings by means of national advertising.

NEXT month's issue of *The Dawn*, containing an extended analysis of the Sin Offering and the Covenants, will be suitable for giving to brethren who have had difficulty with these subjects. Write us how many extra copies you can use.

## "GOOD HOPES" REPORT

Months of April, May and June, 1936)

### FREE TRACT FUND

A1-331-363	.....	\$30.71	1-348	.....	\$ 5.00
1-336	.....	8.00	1-350	.....	10.00
1-337	.....	15.00	From Gen. Fund	.....	200.00
1-339	.....	8.50	Bal. April 1	.....	72.37
1-341	.....	10.00			
1-344	.....	5.00	Total	.....	\$364.58

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 170,000.

Total cost of printing and shipping..... \$352.90

Balance in Free Tract Fund ..... \$11.68

### TRAVELING SPEAKERS FUND

C3-218-376	.....	\$82.98	3-352	.....	8.00
3-219	.....	10.00	3-353	.....	5.00
3-221	.....	6.50	3-356	.....	5.00
3-227	.....	5.00	3-358	.....	5.00
3-228	.....	10.00	3-359	.....	10.00
3-331	.....	5.00	3-361	.....	5.00
3-332	.....	5.00	3-362	.....	35.91
3-334	.....	15.00	3-364	.....	5.00
3-338	.....	10.00	3-365	.....	5.00
3-340	.....	5.00	3-366	.....	5.00
3-342	.....	5.00	3-374	.....	5.00
3-345	.....	5.00	From Gen. Fund	.....	25.00
3-349	.....	5.00	Balance April 1	.....	66.87
3-350	.....	5.00			
3-351	.....	12.00	Total	.....	\$372.26

Traveling expenses of speakers ..... 349.89

Balance ..... \$22.37

Number of class meetings served, 174; total attendance, 4,774.

Number of public meetings served, 18; total attendance, 1,172.

### FREE SUBSCRIPTION FUND

E5-43-52	.....	\$ 16.00
From General Fund	.....	325.00
Balance April 1	.....	95.56

Total ..... \$436.56

Number of 3-months subscriptions charged against this fund, 1216, at 25¢ each, \$304.00

Number of annual subscriptions charged against this fund, 113, at \$1.00 each, \$113.00

Total charge ..... \$417.00

Balance ..... \$19.56

### FREE BOOK FUND

Balance April 1 ..... \$9.68

Charged, 27 books at 13¢ ..... 3.51

Balance ..... \$6.17

### ADVERTISING FUND

(Same as last report)

### GENERAL FUND

F6-747-821	.....	\$ 74.13	6-790	.....	\$ 9.00
6-748	.....	10.00	6-793	.....	25.00
6-751	.....	10.00	6-794	.....	6.00
6-754	.....	18.00	6-795	.....	31.85
6-755	.....	8.25	6-797	.....	5.00
6-756	.....	9.00	6-798	.....	5.00
6-757	.....	25.00	6-799	.....	5.00
6-759	.....	25.00	6-802	.....	10.00
6-761	.....	10.00	6-804	.....	7.00
6-763	.....	10.00	6-805	.....	10.00
6-764	.....	10.00	6-808	.....	25.00
6-769	.....	9.00	6-813	.....	5.00
6-770	.....	10.00	6-814	.....	5.00
6-773	.....	5.00	6-817	.....	5.00
6-775	.....	7.25	6-820	.....	5.00
6-778	.....	25.00	6-822	.....	5.00
6-779	.....	25.00	6-823	.....	5.00
6-781	.....	5.00	Balance April 1	.....	304.91
6-782	.....	5.00			
6-784	.....	5.00	Total	.....	\$794.39
6-785	.....	5.00	Transferred	.....	550.00
6-786	.....	10.00			
6-787	.....	*150.00	Balance	.....	\$244.39

\*Given specifically to improve equipment—not included in total of General Fund.

### BECOMING A CHRISTIAN

(Continued from page 25)

apostle cried out, "Do thyself no harm; for we are all here."

It would seem that the jailer already must have been favorably impressed by the noble attitude of these two prisoners and with their meekness and submission under suffering. He had not heard them curse their captors nor return railing for railing. Then, too, probably he had heard that they had a "strange religion," different from others, and his curiosity may have been aroused. At any rate, his

heart was prepared for the events that took place and for the further witness that his prisoners were to give.

The jailer lost no time about making his all-important inquiry; and the apostle answered him briefly and to the point. To accept Jesus meant salvation and life. It would also mean persecution; for the name of Jesus was to be cast out as evil. But the jailer accepted the one and only name whereby salvation comes, and he and his household were baptized that very night. Likewise, in presenting the truth

today we should be simple and direct, and should back up our words with the witness of our lives, so that other hearts and minds may be impressed in the desired way.

### QUESTIONS:

Can one have the peace of God under adverse circumstances? How can this be brought about?

What things had Paul given up in order to win Christ? And what things should be given up today for the same purpose?

What practical lessons can we draw from the experience of Paul and Silas in prison?

**AT LAST!**

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**An Exact Reprint of All the Millennial Dawn Hymns of Olden Days**

*Page for Page, Bound in Cloth*



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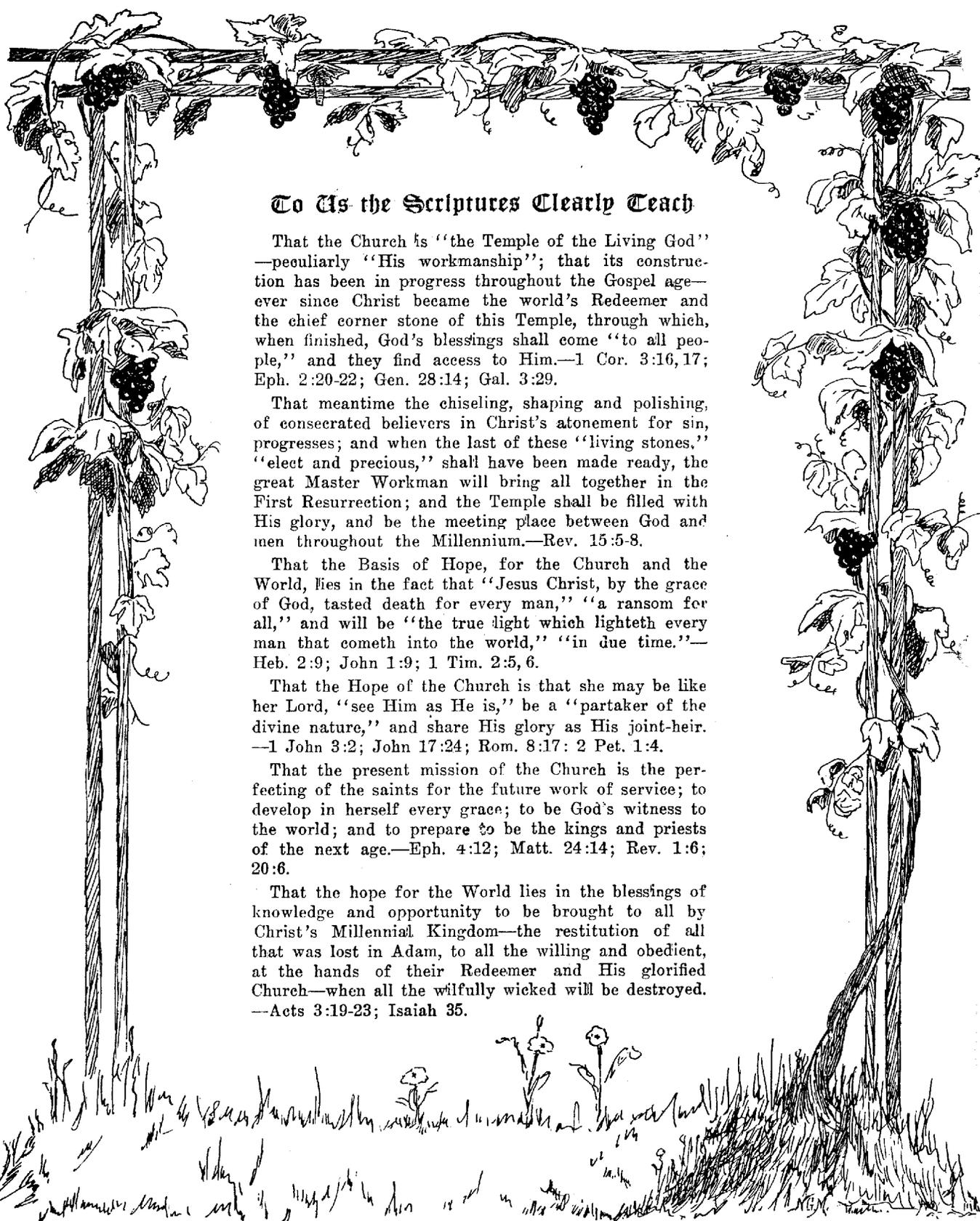
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## To Us the Scriptures Clearly Teach

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.