

*The*  
**DAWN**

THE CROSS BY WHICH I AM CRUCIFIED  
THE GREAT FIGHT FOR THE TRUTH  
THE GOSPEL OF CHRIST

MAY

1938

## COMING CONVENTIONS

**STEVENS POINT, WIS., May 1.** For further information address Mrs. E. L. Ross, 743 Strong's Avenue, Stevens Point, Wis.

**ORLANDO, FLA., May 8.** This one-day gathering will be held at 1806 Canton Street, Orlando. A hearty welcome will be given to all believers in the ransom.

**READING, PA., May 8.** This one-day gathering will be held in the City Hall Auditorium. Public meeting at 3 P. M. Convention opens at 10:30 A. M.

**SAGINAW, MICH., MAY 8.** This one-day convention will be held at the Woman's Club, 311 N. Jefferson, opening at 10:45 A. M. There will be two discourses in the morning, a question meeting and public talk in the afternoon. Noon lunch served in the hall.

**LYNN, MASS., May 14, 15.** This convention begins Saturday afternoon. All sessions in Lee Hall Building, 10 City Hall Square. A public meeting will be held at 3 P. M. on Sunday. For further information address Mrs. R. P. Gifford, 25 Hawthorne Street, East Lynn, Mass.

**SCRANTON, PA., May 15.** Morning and afternoon sessions to be held in Leonard Hall, 340 Adams Avenue. For information address Mrs. M. W. May, 706 River Street, Peckville, Pa.

**PITTSBURGH, PA., May 22.** All sessions will be held at the usual meeting place: O. of I. A. Temple, 610 Arch Street, N. S. Pittsburgh. A cordial invitation extended to all.

**AURORA, ILL., General Convention, May 28-30.** All sessions of this convention will be held at the Young Women's Christian Association, Building, 31 Downer Place. The Aurora friends anticipate a large attendance and advise that the convention location is ideal for such a gathering. Aurora is 40 miles west of Chicago. Further information from the secretary: W. J. Siekman, R. R. 1, Box 75, Batavia, Ill.

**BUFFALO, N. Y., May 29, 30.** This two-day gathering will be held in Fraternity Hall, 971 Jefferson Street. For information, address Emmert Anderson, 61 Kenwood Avenue, Kenmore, N. Y.

**CHICAGO, ILL.,** The Chicago friends have decided to forego their usual Spring Convention in favor of the General Convention at Aurora, Ill.

**CINCINNATI, OHIO, May 29 and 30.** This gathering has been arranged by the newly organized class of Cincinnati; and a cordial invitation is extended to all brethren who can attend. Arrangements will be made for an immersion service, and the Secretary would appreciate being advised early of any who desire to symbolize their consecration. The convention program will include a public address on Sunday evening. All sessions will be held in the Young Women's Christian Association, 9th and Walnut Streets, Cincinnati. Class Secretary, Mrs. W. N. Poe, 2128 New Linden Road, Newport, Kentucky.

**KANSAS CITY, KAN., May 29, 30.** A Fifth-Sunday Convention, supported by the ecclesias of Kansas City and surrounding localities will be held May 29th in the Y. M. C. A. Building from 9:30 A. M. to 4:30

P. M. There will also be services Monday, May 30th as arranged by the local ecclesia. A cordial welcome is extended to all who believe in our Lord and Saviour. For particulars write the secretary, Mrs. Hope Lasher, 1220 Haskell Avenue, Kansas City, Kan.

**MONESSEN, PA., General Russian Convention, May 28-30.** To be held in Kelly Hall, 3rd floor, 526 Doner Ave. There will be special English meetings May 29th at 11 A. M. and 1 P. M. For details, write to Mr. Peter Hazy, P. O. Box 757, Perryopolis, Pa.

**PATERSON, N. J., May 29, 30.** All sessions in Veterans Hall, 169 Van Houten Street. For information address Mrs. Sachtleber, 67 North 14th Street, East Orange, N. J. Paterson is a very central convention center for brethren of the North Atlantic Coast States; and a goodly attendance is expected.

**JACKSON, MICH., June 5.** Information concerning this one-day gathering can be obtained from the Secretary, Mr. Arthur A. Lutz, 743 West Morrell Street, Jackson, Mich.

**PIQUA, OHIO, June 19.** The Piqua Ecclesia has only recently been organized, and they are very enthusiastic about this one-day convention. It is hoped that friends will attend from many parts of Ohio and Indiana, and possibly from other states. For information as to the meeting place, etc., address the secretary, Mrs. E. C. Hewatt, 609 Blaine Ave., Piqua, Ohio.

**DETROIT, MICH., July 2, 3, 4.** The Detroit class is planning to have a convention on these dates and wish to give advance notice. Details will be furnished later.

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

**WAUPACA, WIS., General Convention, July 2-4.** This convention is largely under the sponsorship of the Chicago Bible Students; and is being arranged with the hope of assisting scattered brethren in the Northern Wisconsin district. Waupaca is reasonably convenient to the brethren in the states of Minnesota, North and South Dakota, Iowa and Illinois. A good program is being arranged. For further information write to E. G. Wylam, Chairman of Class Extension Convention Committee, 4301 North Mason Avenue, Chicago, Ill. (Announcements continued on page 33)

## TABERNACLE SHADOWS

As announced last month, a new edition of Tabernacle Shadows is being prepared. The type setting is now complete, and, barring unexpected delays, the book should be ready for release near the end of May. The Berean Questions will be bound in back of the book, making them very convenient for use in class study. Price 25 cents. For the convenience of the friends, we suggest that classes secure a supply of these Tabernacle Shadow booklets for their literature tables.

The Dawn 136 Fulton Street Brooklyn, N. Y.

# The DAWN

*A Herald of Christ's Presence*

Vol. 6, No. 8

MAY 1938

One Dollar a Year

## THIS MONTH

### NEWS AND VIEWS:

**Churchianity Today**—A summary of the world's news revealing the waning influence of churchianity and the disintegration of organized religion. 2

### THE EVERLASTING GOSPEL:

**The Harvest**—Another article in the series dealing with the general subject of the second coming of Christ, and based largely on the Parable of the Wheat and the Tares. 6

### THE CHRISTIAN LIFE:

**The Gospel of Christ**—A contributed article which presents the many ways in which the Gospel of Christ affects the Christian life; showing also the importance of understanding and using the complete gospel, rather than merely certain phases of it. 11

**The Cross by Which I am Crucified**—The great spiritual value of trials is stressed in this article; and in it the Christian is also encouraged to bear patiently whatever experiences divine wisdom permits to come. 16

**The Great Fight for the Truth**—An interesting survey of the manner in which Truth and Error have been pitted against each other all down through the centuries, and reminding us of our great privilege today to stand and fight on the side of Truth. 20

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## NEXT MONTH

### LOVE'S GOLDEN WAY

An old, old story, refreshingly new as it is told in this article, and practical applications made to the Christian life. The out-working of Love's power in the lives of Jesus, Paul, and others, is cited to illustrate how it should operate in our own lives.

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### THE VOICE OF THE ARCHANGEL

A discussion of some of the beautiful symbolisms pertaining to the Lord's second coming. Another article in the series dealing with our Lord's return.

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### APPROACHING MOUNT ZION

Promised for this month, but crowded out. This article is a further discussion of truths set forth in the book of Hebrews.

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### BE YE THEREFORE PERFECT

How can a Christian, with an imperfect body, be perfect as the Heavenly Father is perfect? is the question dealt with at length in this article. It is hoped that the thoughts set forth will prove to be encouraging, and result in an increased desire and determination to be Godlike.

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# NEWS and VIEWS

## CHURCHIANITY TODAY



IN THE Everlasting Gospel department of this issue of *The Dawn* is an article dealing in a general way with the lesson of the Wheat and Tares parable recorded in the 13th chapter of Matthew, and showing that at this end of the age there was to be a "Harvest," during which there would be a separation between the true people of God, symbolized by the wheat, and a merely professing class, symbolized by the tares. Also, that before the full establishment of the divine Kingdom for the blessing of the people, the "tares" were to be bound into bundles and burned.

It has been long believed by many earnest Christians that the work of harvest has been in progress for some years past; which means that there should now be much evidence of the declining influence of churchianity, and of the general overthrow of what men have called "Christendom"—Christ's Kingdom—the counterfeit of the true Kingdom of God. This is even so.

To discern this present condition of nominal Christianity one has but to read the reports of the Sunday sermons in the most prominent churches, largely made up of human reasoning, philosophy, worldly ideas; and no apparent realization of the time in which we live, the purpose and necessity of this time of distress upon the nations, and the reign of the Prince of Peace to follow:

The following excerpts from reports of sermons recently delivered in New York City will serve to illustrate.

Says one prominent pastor according to the *New York Times* of April 11:

"You can almost join the average church by telephone and send your photograph to be baptized, and that's the end of it," he said.

"This is not what Christ expected of His church and we might well ask if there is not a possibility of the church being completely taken away from Him by these methods. Are we not headed directly towards an imitation church with an imitation faith?"

"Unregenerated members dominate many churches, having come into membership through loose methods and remain through false standards. They trample down the outer courts of the temple of God, failing to wipe their feet before they come in, and worldliness and godlessness is loosed, where prayer and devoutness should reign.

"Men have permitted the unregenerated and unspiritual to crowd into the visible church organization. But God has said, 'Except a man be born from above, he cannot see the Kingdom of God.'

"Men have glorified in numbers, wealth and social prestige, boasting apparent success through multiplied memberships, but God is still interested in the 'little flock' who are genuine, devout and morally clean."

Another is reported in the April 11, *New York Times* as follows:

"Picturing the ultimate destiny of civilization in our world today as the prize in a race between Christianity and catastrophe, the Rev. Dr. Norman Vincent Peale said yesterday at the Dutch Protestant Reformed Marble Collegiate Church, Fifth Avenue and Twentyninth Street, that it was the lay people of the church who must have a spiritual revival if Christ and democracy were to be victorious over chaos and evil.

"If Jesus were riding along the streets of the world today He would weep for us as He did in the moment of His great triumph," Dr. Peale said. On Unter den Linden He would find a new false prophet. There Hitler's men, speaking before Nazi youth, brazenly declare, Who is greater, Jesus or Hitler? Jesus, who could not even keep twelve disciples faithful, or Hitler with his 70,000,000 faithful followers.

"America, too needs a spiritual revival. You must be willing to sacrifice freely if Christ is to overcome catastrophe. Jesus has built on love, and love must win. The people themselves have the answer, not the politician in Washington, they must decide whom they are for, whether Christ or chaos is to receive their vote.

Of still another we read from *The New York Times* of April 7:

"Christian civilization is facing a more crucial test today than in 1914 and the Christians of the world must unite to force the keeping of the peace in Europe," the Rev. Dr. Ralph W. Sockman, the pastor, declared yesterday morning in his sermon at Christ Church, Park Avenue and Sixtieth Street.

"The word 'crisis' has often been overworked," he said. "Pulpit and platform have interpreted many a trifling explosion as the crack of doom. But there is little danger of making ourselves ridiculous if we call the present hour a crisis. Christian civilization is facing a more crucial test than in 1914 because the disintegrating forces are more deliberate and the tragic consequences more clearly seen."

Of another in *The New York Times*, April 21:

Expressing hatred of methods employed by the Hitler regime in Germany, particularly against Jews and Christians, Mr. Lovell emphasized as an essential need today an evaluation of man's natural religious instinct as a foundation for the building of Christian attitudes.

"The type of German culture now rising, however," he added, "employs a paganism that has gone to seed. To meet it Mr. Lovell declared the world must develop

a "positive pagan note in the terms of justice, fair play and magnanimity." Such a note, he said, had guided Abraham Lincoln, "probably our greatest Christian," who, said the speaker, "was versed in country virtues, a basic granite" which lifted him above the level of his persecutors.

Hitler was described as possibly being "in part a gift from God to the twentieth century," if the world meets the new challenge. Mr. Lovell saw as "the only way to deal with paganism in Germany," a new concept of Christianity, "based on the old fundamental, homely note of honesty, courage and tolerance."

Criticizing Christianity as having "no underpinning beneath our superidealism," he said we had failed to achieve "ideals of peace, social justice and economic right" because "we have not yet enough common decency, honor and honesty at home or abroad, to provide a foundation for permanent peace and international justice." He argued for an attempt at a synthesis of ideals between nations.

"We have been trying to build a New Testament world and we have not yet got up to the Old Testament level," he said.

### Religionists Plight in Germany and Austria

The situation of Catholic interests in Germany, Austria and Italy presents extremely difficult problems for the Vatican, and is resulting in anything but a united front among its prominent spokesmen. Thus we read of criticism of Italy voiced some weeks ago for its failure to support Austrian independence. Later, when Germany had taken over Austria, the highest Catholic bishop in Austria wrote a cordial letter to Hitler offering cooperation and closing the letter with the salutation "Heil Hitler." The Austrian bishops advised their parishioners to vote for union with Germany; later, the Vatican rebuked them for so doing, saying it was done without knowledge or consent of the Pope. A radio broadcast from Vatican City confirmed this stand; but this radio announcement was later declared by the Vatican to be a "theoretical study—neither official, semi-official nor inspired." Protestant Clergy are, likewise, under heavy pressure in Germany, as indicated in the following from Berlin under date of April 19 to the *New York Times*:

Berlin, April 19.—The German Government has finally decided to strike a decisive blow at the independence of the Protestant Church. Germany's Protestant pastors henceforth will be forced to take the civil servant's oath of obedience to Chancellor Adolf Hitler or suffer expulsion from their charges and dismissal without pension. . . . Bishop Sasse of Thuringia, administering the oath to several hundred pastors at Weimer, said:

"We cannot tolerate the idea that we pastors are not dominated by the same spirit that fills all other German civil servants. He who would know what loyalty means now and for all eternity in heaven and on earth need not seek far. Look upon the Fuehrer, brother pastors, when you are weary and sore of heart."

Meanwhile the Jews, also, continue to suffer at the hands of European dictatorships. The following report seems almost beyond belief, but gives evidence of what depths of hatred and cruelty the human heart is capable under the delusions of the great adversary of God and man:

Prague, Czechoslovakia, April 19.—After having been held for six weeks as helpless prisoners of the Nazis inside Austria, a group of Jews have been stripped of all their possessions and thrust across the border by Storm Troopers, only to be forced out of Czechoslovakia and Hungary in turn, according to reports received today from the frontier province of Burgenland.

Early Sunday morning inhabitants of Theben in Czechoslovakia, where the Austrian, Czechoslovak, and Hungarian frontiers meet, heard faint cries for help coming from a narrow breakwater well out in the Danube and entirely separated from the mainland. A group of persons was discerned in the semi-darkness waving handkerchiefs and uttering feeble cries.

Czechoslovak frontier patrols set out in a motor boat and found crouched together on rough stones barely emerging from the swollen river, fifty-one Jews from the village of Kitsee and Jarendorf in Austria Burgenland.

They had been brought by boat by Austrian Storm Troopers the preceding evening and turned out on the breakwater without food, money, warm clothing or identification papers. —*New York Times*

Although their families had lived in these villages for generations, the Nazis had robbed them of all their property. Among them were Kitsee's 82 year-old Rabbi Perls and his sick wife and many other women and children.

The frontier guards brought them ashore, where villagers, headed by a German innkeeper named Biber, gave them food and tended the wounds of those who had been maltreated by the Storm Troopers. Herr Biber found them shelter for the night.

Next morning, however, their sufferings began afresh when the Czechoslovak authorities took them to Bratislava prison and then by night drove them over the Hungarian border, except the rabbi's ailing wife, who was allowed to stay in Bratislava's Jewish hospital.

The Hungarian authorities, however, did not allow the destitute refugees to enter Hungary and the Nazis barred the Austrian frontier against them, refusing to let them return to their homes, so their plight seemed hopeless.

Last night they were driven back again across the Austrian frontier. Thirty-five were arrested as soon as they set foot on Austrian soil and flung into prison in the Storm Troops' barracks near Kitsee.

Fifteen are hiding helpless and homeless in the so-called Pheasant Wood on the Hungarian side of a triangular strip of ground at the juxtaposition of the frontier of the three countries.

Of the persecution of the Jews in Austria, the *New York Times* says editorially, April 25:

Once more the books are to burn. Once again German "Kultur" will assure its continuity, this time by

purging the Vienna National Library and disposing of all that is of "non-Aryan" origin or otherwise proscribed. As the flames feed on these volumes from the Hofburg, they will cast queer, flickering shadows against the background of a day's news—of elderly men and women, citizens of Vienna, forced to dance before crowds of hoodlums and sing, "I am a dirty Jew"—of children, made orphans by so-called "suicides," shipped for export to the closed border of a neighboring State—of a girl obliged to kneel and rise continuously while carrying a placard urging boycott of the store in which she had earned her living. The blood-red flames rise high. The shadows are long and black.

It is not advisable to attempt definite interpretations of certain symbols of Revelation, but it is interesting to note how present world conditions harmonize with suggestions made years ago by Pastor Russell. One of the most striking developments which is becoming increasingly apparent as the Harvest of the age progresses to its conclusion in the great time of trouble, is the lack of harmony between the two great branches of nominal Christianity and the civil powers, in what has been known for centuries as Christendom. Many of our readers will remember that shortly before the close of our dear Brother Russell's earthly ministry, he wrote new forewords to the Scripture Studies. In the new foreword to Volume 4, he made special reference to the 16th chapter of Revelation, in the 14th verse of which is mentioned the "Battle of that Great Day of God Almighty." Brother Russell there interprets the dragon as representing the civil powers, the "beast", the Catholic system, the "False Prophet," federated Protestantism.

From the mouths of these three, the Revelator saw three unclean spirits like frogs proceed, and the explanation is given in verse 14, that "they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Pastor Russell interpreted these evil frog-like spirits to be evil doctrines: declaring the divine right of kings and clergy, that any change in the status of civil and religious authority in Christendom would result in dire consequences to the present order of society. While the claimed divine right of kings and clergy is pretty much of a dead issue in the world today, yet the persistency of claims of this kind had no small part in bringing the nations to their present paganistic attitude of hatred toward all such pretentious viewpoints, and a determination to destroy the order that was based upon them.

Commenting on verses 18 and 19 of Revelation 16, the Watch Tower of July 1883, page 511, says:

"An earthquake would symbolize a revolution, and here brings to our attention the greatest revolution which ever has or ever will take place on earth. This is the great revolution mentioned by the prophet in which every mountain and hill (the high ones) should be brought low, and the valleys (humble ones) be exalted, bringing all humanity to a com-

mon level as a preparation for the righteous reign of the Lord's Anointed. Each of the previous plagues has tended toward this end, and this last results in the utter overthrow of the triple alliance or association between the Beast (Papacy), the False Prophet (other religious systems teaching error), and the Dragon (civil power), shown under the sixth plague.

"The Great City here evidently represents these united three elements which attempted in union to rule over or control the world. This union and power will continue for awhile, but, as here shown, they will again separate—be divided into three parts. Seeing that their alliance and mutual support has failed to control and keep subject the restless and turbulent masses, each will attempt to adopt an individual policy in their effort to adjust and settle society: but their efforts will be fruitless, and will only hasten the crisis of the hour; as a consequence, we read, 'The city of the nations fell down.'"

Apropos of this suggestion, we have noted in this column the rapid loss of power and prestige by the nominal Christian systems, and their subordination to the civil powers. Also, that paganism is making rapid progress in the world. Thus it appears that the alliance between the civil power (the dragon) and the religious elements is being weakened. Further along this line, we cannot but be impressed with the evidence in the news of the day of sharp differences of sentiment and policies developing between Catholic and Protestant spokesmen, and between the respective interests and activities of the two systems. Following are a few items of this character:

ATLANTIC CITY, Feb. 27—Both right and left-wing educators in an unusual line-up went on record here today as opposing the section of the report of President Roosevelt's Advisory Committee on Education that recommends allocation of Federal funds to parochial and other non-public schools. . . . At a crowded meeting this afternoon under the auspices of *The Social Frontier*, left-wing educational magazine, an audience of 800 persons adopted with only nine dissenting votes a resolution introduced by Professor Harold Hand of Stanford University, condemning the proposal for Federal aid to non-public schools as a "clear violation of the principle of separation of Church and State, therefore vicious and un-American."

—*New York Times*

BARCELONA, Spain, March 12—The Protestant Church in Loyalist Spain, which has suffered so much persecution in its history, now finds itself in the paradoxical situation of having complete liberty of worship while the Catholic Church still awaits permission to worship publicly. The reasons are partly historical and partly political. Protestantism always has been loyal to the republic, which restored religious freedom and emancipated education, and it was always identified with the liberal movements which led to the republic. Consequently, with few exceptions, Protestant churches and pastors were spared the mob excesses from which Catholic churches and clergy suffered. . . . Any one who works in Spain as a newspaper

correspondent and must daily keep in touch with the people who go to make up the Popular army cannot help being struck with the bitterness still existing against the clergy. Loyalist Spain certainly is not anti-God, but it is certainly anti-clergy."

—New York Times

The reason for anti-Catholic sentiment in Spain, as explained by Loyalists, and reported in the *New York Times* of March 17, are:

"As to the disagreeable situation into which the church fell in the earlier months of the civil war, it must be remembered that the government was confronted with a situation that had been provoked. If the Catholic church had not persisted in engaging in the politics of the country the unhappy plight in which it finds itself today would have been averted."

Still another scene for the conflict of interests between Catholic and Protestant systems is in Mexico, as indicated in the following from the reported address of a Protestant missionary; as published in the *New York Times*:

The youth of Mexico today is heart-sick and disillusioned, torn from an old faith, seeking a new one and finding none, the Rev. Bancroft Reifsnyder, a missionary in Villa Obregon, D. F., Mexico, declared yesterday in his morning sermon at the Fourth Presbyterian Church, West End Avenue and Ninety-first Street.

"In its fight with the Roman Catholic Church, the Government of Mexico has adopted extremist methods to wear the youth of the land from the influence of that church," he said. "Their professors tell them that all religion is the work of priests and capitalists, and they wonder if there is a God. It is a challenge to us of the Protestant Church to bring these young people back to God."

The average American knows nothing of conditions in Mexico, Mr. Reifsnyder said, adding:

"Mexico is not the scene of one revolution after another, as so many think. There has been only one revolution there and that is still going on. The Mexicans are as proud of that revolution as we are of our American Revolution.

"When the revolution broke out in 1910, 85 per cent of the people were illiterate. The Roman Catholic Church, a great landowner, had helped crush every progressive movement and had headed almost every reactionary one. Because of its belief that it and it alone had the right of educating the masses, there was conflict from the start. When, in 1920, the government introduced its policy of mass-education, the conflict became acute.

"A very great percentage of the land of the country was in the hands of the church and the 'aristocrats.'

"The Mexican Government felt that it was not stealing to take the land away from these people. They had exploited the masses for centuries, and now it was their turn. So they took millions of acres away from the 'aristocrats' and distributed them among the people. In return, they gave to the former owners, bonds.

"Allowing for the natural mal-administration of inexperienced hands, the government in Mexico is doing a good job. There have been rather foolish moves made at times, especially by the State authorities, such as the banning of free speech. And then they are, because of the quarrel with the Roman Catholic Church, attempting to stamp out all respect for religion in the country.

"The Protestant faiths must take up the most urgent task of today and help these people. They seek knowledge and need help."

If, as seems possible, we are now witnessing the dissolution of the "triple alliance" of civil and nominal Christian systems, or, "the great city divided into three parts," it would indicate that the great revolution of prophecy is in progress; and that the Harvest of the earth is approaching its close. How inspiring to faith to watch for these fulfillments of prophecy which our dear Brother Russell saw at a distance, but did not live to witness fully in the flesh. In conclusion, we quote again from his pen in the September 1, 1916 *Watch Tower* (W. T. R. 5951):

"Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which He has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's Kingdom. Furthermore, we can be fully content not to know how long the harvest work will last—content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love Him and are of 'the called ones according to His purpose,' seeking to make our calling and election sure."

### HYMNS OF DAWN

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

### ZIONISM IN PROPHECY

This booklet was prepared specially as a message of comfort to the Jews, and has had a wide circulation among them, both in America and in Europe. It has also proved to be very effective as a means of introducing the truth to Gentiles. Its review of the fulfillment of Bible prophecies arouses interest and a desire for further information. Single copies are 20 cents; \$1 procures 7 copies, postpaid; and in lots of fifty or more they are 10 cents each, carrying charges collect.

**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, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

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

9 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.

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.

Lu. 2:10

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

Gal. 3:26, 29

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

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.

9 And all flesh shall see the salvation of God.

Lu. 3:6

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

Heb. 11:10, 11

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

## THE HARVEST

**"The harvest is the end of the world; and the reapers are the angels—Matthew 13:39"**

THE word "world" in our text is a translation of the Greek word *aion*, the proper meaning of which is "age." The use of "world" as a translation of *aion* is evidently but an attempt of the translators of our Common Version to give color to the thought that at some unknown time in the future the planet earth, or the "world," would "come to an end," being destroyed by literal fire, and that the saints, the "wheat" of the parable from which our text is quoted, would be rescued from the burning and taken to heaven.

But this passage takes on quite a different meaning once we recognize that Jesus is not here alluding to a traditional burning up of the earth, but is discussing things that were to take place at the end of an age—an age that began at the first advent, and would continue until events associated with His second presence brought it to an end and ushered in another age—that great Messianic period during which the divine will is to be reestablished throughout the whole earth.

Jesus' statement concerning the harvest being the end of the age forms a part of His explanation of the Parable of the Wheat and Tares. The gathering of the wheat referred to in the parable is interpreted by many of the nominal church, to mean the gathering "home" of each individual Christian at the moment he dies; and of course, also the general gathering of the remaining ones at the traditional "end of the world." But Jesus precludes the possibility

of such an interpretation being correct by distinctly saying that the "harvest" is something which was to take place at the end of the age, not all down through the age.

### Full Scope of Parable

To see clearly what is implied in the Wheat and Tares parable, it is necessary to take into account the lesson of the entire parable; and this can be seen only in the light of divine-plan truths revealed during the harvest. The key to a correct understanding of the whole parable is in Jesus' identification of the Wheat, which, He tells us, are the "children of the Kingdom."

And then, as the concluding feature of the parable, Jesus says that the wheat "shine forth as the sun in the Kingdom of their Father," this being the "barn" condition into which they are finally gathered. Through the divine plan, it is Scripturally seen that this "Kingdom of their Father" is that Messianic arrangement through and by which the church, as joint-heirs with Christ, shall share in the enlightenment and blessing of "all the families of the earth."

Hence, the entire parable illustrates the development and also the use of the Kingdom class, which embraces two ages, the Gospel age and the Millennial age. The "harvest" of the parable is said to be at the "end of the age"; and, as the Wheat "shine forth as the sun in the Kingdom of their Father," after the burning of the tares, it is clearly evident that it is at the end of the Gospel age that the harvest takes place. Indeed, the parable itself shows why there has to be a harvest

both of the wheat and the tares, before the wheat can "shine forth as the sun."

The sowing of the Wheat, that is, the planting of the Kingdom class as the embryo Kingdom of the Father, took place at the beginning of the age, under the direct supervision of the Son of Man, just as the parable indicates. The divine Kingdom was not "set up" back there in the sense that it began to reign; nevertheless, the "children of the Kingdom" have ever been recognized by the Father as the Kingdom in course of preparation, being prepared to ultimately "shine forth as the sun."

But the parable introduces another element, a counterfeit Kingdom class, called Tares. These are said to be sown by the devil; and this is just what we should expect from the arch-enemy of the Father. He has ever sought to forestall the divine arrangements by instituting counterfeits. He knew that Jesus was destined ultimately to become a King, the ruler of the whole earth; so he suggested to the Master that He enter at once upon His royal career by forming a partnership with him. Satan failed in this, but has had a measure of success in deceiving the professed followers of the Master on this point. That is, knowing of the divine promise to establish a Kingdom through a "seed," and recognizing that the Wheat, the "children of the Kingdom," were having the divine blessing, Satan began to sow Tares, counterfeit wheat, in the wheat field. The tares are the imitation of the Wheat, and the Wheat are the "children of the Kingdom." In other words, the Son of man, in sowing the Wheat, commenced the development of the divine Kingdom; and the devil, in sowing the Tares, commenced the development of the counterfeit of that Kingdom.

The fulfilment of this part of the parable is clearly discernable in history, and the success of Satan's masterful counterfeit of the divine Kingdom is seen in the fact that the entire nominal church world is now referred to in so-called orthodox circles as "Christendom"—Christ's Kingdom. Yes, while it has been claimed that these tares have been the "children of the Kingdom," in reality they have been the children of the wicked one. While they have occupied a position in the wheat field, they have had no right there, and, as the parable shows, must be gathered out "first," or before the wheat occupies its undisputed position in the final picture, as light-bearers to and blessers of the people during the thousand-year period of the exalted Kingdom of God—for which the Gospel age was set aside as a time of preparation.

This, then, is the general lesson of the parable. In a word, it was the development of the future rulership of the divine Kingdom, that Satan attempted, through a counterfeit arrangement, to forestall. However, in the "harvest" at the end of the age his Tares are destroyed, while the Wheat class are gathered and made triumphant in the thousand-year Messianic Kingdom.

#### Begotten by Kingdom Truths

Now let us note the details of the parable. First, let us enquire how these "children of the Kingdom" become "children." The Scriptures indicate that it is through a "begetting" by the "Word of truth"—the Kingdom truth, of course. (James 1:18; 1 Pet. 1:3, 23.) Thus, while the sowing of this particular parable is seen to be the planting, or establishing of the Kingdom class, the embryo Kingdom, yet this was accomplished by the proclamation of Kingdom truths and the receiving of those truths into the hearts and lives of those who had "ears to hear."

By the same process, the "tares" were sown in the wheat field. That is, these became "children of the wicked one," by accepting and acting in harmony with "doctrines of devils." (1 Tim. 4:1.) These deceptive doctrines of the devil, while actually at variance with, yet frequently are a very close counterfeit of, the Kingdom doctrines. Indeed, though in many respects appearing similar, their actual difference produced the tares, or counterfeit Wheat. Thus we have a picture of Wheat and Tares growing together, and the Master said that they were to con-

time in this condition until the harvest.

An interesting item of the parable is that the Wheat is said to bring forth fruit, even amidst the tares, the tares having no power to choke off the fruit-bearing quality of the Wheat. Thus it is seen that the Wheat serves a useful purpose even before the time when it shines forth as the sun in the Kingdom. The lesson evidently is that the faithfulness of the Wheat class all down through the age in furthering and bearing witness to the Kingdom message, has brought forth other "children of the Kingdom," so that while the Tares have predominated, yet, nevertheless, there has always been some Wheat in the field.

#### Until the Harvest

The Wheat and the Tares were to grow together until the harvest. That is, there was to be no clear distinction between the true children of the Kingdom, and the counterfeit, Christendom, with its claims of being Christ's Kingdom, was to stand practically unchallenged. The world did not desire to challenge the existence of this counterfeit aggregation of tares, and the individual grains of true Wheat, holding to the Kingdom truths of the divine Word, were not in a position to effectively challenge it. Not until the end of age, as the time neared for the Wheat to "shine forth as the sun" in the true Kingdom for which it was being prepared, was there to be a separation.

According to Jesus, much was to be accomplished in the time of the harvest at the end of the age; and it is this with which we are particularly concerned at the present time. If we are in the end of the age, there should be evidence that this harvest work has, at least, commenced. If there is no evidence of this, then we would have a valid reason to doubt that Christ's second presence is a reality; but if we can see the harvest work in progress it furnishes one of the strongest links in our chain of evidence pertaining to the *parousia* (presence) of our Lord.

And of what does this harvest work consist? First, according to the Master, the Tares were to be gathered into bundles and burned; and the Wheat were to be gathered into the Lord's barn. This, it would appear, represents in a general way, the destruction of the counterfeit class—as Tares, not necessarily as individuals—in order that the way might be cleared for the Wheat to

take its destined place in the true Kingdom, and there to shine forth as the sun.

While the Wheat harvest is that in which we are particularly interested, we should not lose sight of the fact that the gathering and burning of the tares is also an important part of the harvest work; hence, if we leave this phase of the work out of our reckoning, we will fail to realize how fully and marvelously the harvest of the parable has been progressing during the last half century and more.

#### "The Reapers Are the Angels"

To properly visualize all phases of the harvest work let us, at this point, identify the "reapers." First, in this connection, it should be noted that the Son of man takes the responsibility for the work; He is the one who says to the "angels," who are the reapers, Do this and do that. In Revelation 14:14, Jesus is shown with a sharp sickle in His hand, going forth to reap; hence He is the Chief Reaper.

But who are those over whom the Chief Reaper assumes command, the "angels" who perform His bidding in this great harvest work? Before attempting to decide this point, let us note again what is said to be done by these reapers. First, there is the gathering and burning of the tares which is explained by the Master to be the gathering out of the Kingdom all things that offend and which do iniquity. Then, there is the gathering of the Wheat into the "barn," which Jesus says is the placing of the "children of the Kingdom" in a position where they may "shine forth as the sun."

Now the several phases of work here outlined seem to call for a wide variety of "angels," or messengers, to perform it. The use of the word "angel" need not be taken to mean that angelic beings are the reapers. The term angel is frequently used in the Bible to denote a messenger. The messenger may, or may not be a spirit being.

Many "angels" are referred to in the book of Revelation who evidently are not spirit beings. In 2 Corinthians 12:7, the Greek word *angelos*, translated "angel" throughout the New Testament, is applied to an inanimate thing. Here Paul refers to his partial blindness as a "messenger," (Greek *angelos*, *angel*) of Satan to buffet him. Thus we see that so far as the Scriptural term "angel" is concerned, it can be ap-

plied to any messenger or agency that may be used to accomplish things.

The work of the parable which is said to be accomplished by the "angels" at the command of the Son of man is, itself, the best guide in determining who the angels may be. What are the agencies used for the binding and burning of the tares; and what are the agencies used for the gathering and exaltation of the Wheat? Has either phase of this work progressed sufficiently to enable us to identify the forces being employed?

Surely, if the harvest work has progressed to the point where it becomes one of the unmistakable signs of the Master's presence as the Chief Reaper, we should be able to see what agencies are at work in connection therewith. We hold that this is possible today. Briefly, we wish to state here, that to our understanding, the "angels" of the parable include all the agencies which the Son of man uses to accomplish the complete work of harvest, including the burning of the Tares, and the exaltation of the Wheat to Kingdom glory; and that the principal part of this work is accomplished through the proclamation of the truth by God's consecrated people this side of the veil. While this latter phase of the harvest work is the one with which we are the most concerned and the best acquainted, yet we should not ignore the other phases, nor lose sight of the fact that other agencies are used to carry out the complete work outlined in the parable.

#### The Typical Harvest

There was a harvest at the end of the Jewish age. Back there it was not a separation of wheat from imitation wheat, as in the gospel age harvest. The whole Jewish nation was a Kingdom nation, and so recognized by God. There was no counterfeit about this claim. But when the King came to them, only a few were in the proper heart attitude to accept Him. He came to His own, but His own received Him not. But a few individuals did receive Him, and these became the "children" in the new Kingdom arrangement started at Pentecost.—John 1:11, 12.

In Matthew 9:37; Luke 10:2; and John 4:35-38, this gathering of the remnant of fleshly Israel to be the nucleus of the new Kingdom, is described as a harvest work—a separating of the wheat from the chaff. The chaff constituted a part of the wheat while developing, but a value-

less part when the time came for the harvest, hence it was fit only for the burning, which, eventually, took place.

Now the harvest at the end of the Jewish age was accomplished largely by the proclamation of Kingdom truth by the wheat class of that time, the very ones who, later, became the "children of the Kingdom" in the Gospel age arrangement. We wish to emphasize this point for the reason that some have claimed that the reapers in the wheat and tares parable couldn't be the "children of the Kingdom" because that would mean that the wheat was reaping itself. Yet, that is exactly what did take place in the Jewish age harvest. The apostles and others whom Jesus sent out as the harvest messengers at that time, were, themselves, the wheat class. True, literal wheat could not reap literal wheat; but this is symbolic wheat, and the wheat symbolizes people, people who are faithful to God, and these can reap others by proclaiming the Kingdom message.

But there was another phase of that typical harvest that was not accomplished by the symbolic wheat, and that was the burning of the chaff. And Jesus, the Chief Reaper of that time, was responsible for even that phase of the work, although He used other agencies. In Matthew 3:12 this matter is outlined, and there John the Baptist explains that Jesus would be the one to do the entire work of gathering the wheat into His garner, and burning the chaff with unquenchable fire.

But, while Jesus sent out His disciples, who, themselves, were the wheat class, to gather the wheat into the Lord's garner, these were not used to burn the chaff. No, if we were to undertake an identification of any of the messengers used by the Lord for this part of that typical harvest work, we would have to say that Titus and the Roman army did a large share of it, as they were the ones that made a final end of that arrangement which, in the past, had been God's typical Kingdom.

#### Tares First Gathered and Burned

In the Gospel age harvest, the tares are said to be gathered and burned first. This, the Master explains, represents the gathering out from the Kingdom all things which do offend and which work iniquity. Let us remember that the field in which the tares were planted was a wheat field. Although the tares have been permitted to grow there for a time, yet they have been usurpers:

and the separation of the two is shown to be a gathering out from the wheat field—God's Kingdom arrangement—those things, the tares, which are not in harmony therewith, hence hindering the development of the wheat.

#### The Power of Truth

Now, how is this work done, and is there any evidence that it is being accomplished? If we can depend upon the object lesson furnished in the Jewish harvest, we must conclude that the separation of tares from the wheat in this end of the age is accomplished largely by the proclamation of the Kingdom truth, the announcement that the King is present. This is the sharp sickle that cuts asunder and makes manifest the counterfeit from the real.

This does not mean that individual Christians this side the veil have been commissioned to determine who the tares, or workers of iniquity, are, and to forcibly eject them from the church, as some seem mistakenly to suppose. No, all that the children of the Kingdom have to do with this work is the proclaiming of the truth, and it is by each individual's reaction to that message when he hears it, that he places himself either with the tares or with the wheat—with those who are looking for the real Kingdom, or with those who prefer to cast their lot with the devil's counterfeit arrangement which is destined soon to be completely destroyed, or "burned."

It is in keeping with God's methods of doing things all down through the ages that we conclude that, in large measure, the harvest work of both tares and wheat is accomplished through the power of truth—mostly, of course, by the Kingdom truth proclaimed by the "children of the Kingdom;" and also, to some extent, by the general enlightenment due in the harvest time resulting from the bright shining of the Master's presence. While the acceptance of the Kingdom truth may help to determine who are wheat and who are tares, yet the diffusion of knowledge along other lines seems necessary as a preparation for the final burning of the tares. Thus other "angels" or messengers may properly be included among those whom the Lord uses to accomplish the full scope of this work.

We can hardly overestimate the power of truth operating in the lives of human beings. The Creator employs various powerful laws by

which He controls the inanimate things He has created; but when it comes to intelligent creatures—those whom He has created in His own image—He guides them through the operation of truth. Being intelligent creatures, they are controlled through their intelligence; the measure of control depending, largely, upon the degree to which an individual is willing to yield himself to the influence of what he recognizes to be truth.

And Satan has also exercised control over the people through their minds; not with truth, but with error—the doctrines of devils. From Eden on down through the ages the spirit of error has been dominant in the world, while the spirit of truth has been limited in its influence to those few whom the Lord has been specially using in connection with the development of His plan. Under the influence of the spirit of error, both individuals and nations have been swayed back and forth in their shuttle-like pursuit of a happiness which they have never found.

But, with the approach of the time of the end, influences are set to work which gradually result in a turning on of a light, so to speak, challenging the prince of darkness to his right to forever hold the people under his control by sheer force of ignorance. In a previous article, we noted how this "increase of knowledge" during the last days is doing much to "turn the world upside down," as it were; that it is even bringing about the destruction of the great anti-christ system of papacy.

#### Effects of Bright Shining

And now, let us note the part this bright shining of the Lord's presence plays in connection with the harvest work, both as it affects the tares, and also the wheat. We have already noted that the tare's position in the wheat field is characterized chiefly in nominal churchianity's false claim of being Christ's Kingdom—Christendom. The wheat are the true Children of the Kingdom, and in line for exaltation and reigning in the true Kingdom of God but the tares are the usurpers, which are removed and burned.

Is there any evidence, then, that nominal churchianity is losing her position as the formerly unchallenged favorites of heaven, whose authority over the consciences of men and women must be held as inviolate and supreme? Certainly, there is much evidence along this line. As

a result of the increase of knowledge along all lines, practically every foundation principle upon which the nominal church is built is now being challenged; yea, not only challenged, but as one after another of her dogmas are weighed in the balances of enlightened public opinion, they are found wanting. As a result, the whole tare element of society the world over is losing its position, its standing.

No longer is the claim accepted by an enlightened world that church-state union constitutes the Kingdom of God. About the last "swelling words" to be heard with any volume along this line, was when important and representative clergymen hailed the now defunct League of Nations as the "political expression of God's Kingdom on earth." This, perhaps, was one of the major bundling projects, preparatory to the burning.

Formerly, the tare element held power over the people by playing upon their superstition. The eternal torture superstition was used to hold the people in religious restraint, it being claimed that those who doubted the church's claims of authority would be consigned to that awful hell of fire and brimstone. Practically every claim of the tare element was based upon superstition, rather than fact, and promoted through fear, rather than love. Hence it is easy to understand how the increasing light of the new day, has gradually undermined the faith of the people in churchianity, and made its destruction in the subsequent time of trouble a logical, yea, a commendable thing.

Meanwhile truth's forces are at work on every hand, exposing the evils and injustices of all the various governmental forces that have so long held undisputed rulership over the people. The first effect of this exposure of error and evil is to cause an uprising against the evils. In some countries, such as Italy and Germany, dictators foresee the impossibility of holding an aroused public in check, so they clamp down on the circulation of any information that is detrimental to their dictatorial regimes. But such censorship methods can only temporarily hold back the destructive influences set in motion by the dissemination of knowledge.

In a general way, there can be no mistake but that the bright shining of the Lord's presence is gradually bringing about the full destruction of what men have called "civilization," but which, from the Lord's

standpoint of justice and love, is most uncivilized and cruel, fit only for destruction in the great "fire of God's jealousy" which even now is being kindled, and which will devour the whole symbolic earth.—Zeph. 3:8, 9.

And it is in this fire that the tares are also to be burned; their tare, or counterfeit nature, having first been demonstrated by the dissemination of truth during the harvest period. Thus it will be true, that the gathering and burning of the tares is accomplished "first"—that is, before the wheat "shine forth as the sun in the Kingdom of their Father." Not first in the sense that there is no gathering of wheat until after the burning of the tares, but first in that this is the first phase of the harvest work to be completed, as the shining of the wheat as the sun, will not be until the full establishment of the Kingdom.

#### The Wheat Harvest

We have stressed particularly the tare feature of the harvest, including the burning of the tares, because our present position in the harvest period seems to call for more attention on this point. But the wheat harvest has been in progress also, very definitely so, and in this, as Christians, we find our chief concern. While the proclamation of Kingdom truth has had an indirect effect upon the tare class, and while their position has also been affected by the general increase of knowledge along all lines, yet the Kingdom truth particularly has worked mighty changes among the wheat.

The position of the wheat is well described by the Psalmist when he said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psa. 91:7.) Why? Because the Kingdom truth has been given as a shield and buckler, an armor to protect them in this evil day. The falling away of the tares through the exposure of their false religious claims would leave the wheat in a sorry plight indeed, if the Lord did not, at the same time, provide His sustaining grace of present truth to reveal to the minds of the wheat class the fact that while the false claims of Christendom cannot stand up against the challenges of an enlightened world, yet there is a truth that can. Also, that while the counterfeit Kingdom of God is tottering to its fall, there is a true Kingdom soon to be established. This, then, has been the harvest message entrusted to those messengers

whose special privilege it has been to minister to the "children of the Kingdom."

And has there been such a proclamation of Kingdom truth during the last half century? Most decidedly, there has. And in the Lord's providence that message was caused to reach every nook and corner of Christendom. So pronounced was it, and so well recognized by the leaders of religious thought the world over, that the mere mention of the term "Millennial Dawn," was enough to call forth heated expressions of bitterness in practically any church in Christendom. No, the harvest message of the Kingdom and the presence of the King was not proclaimed in a corner. The whole professed Christian world knew about it, and the majority took a stand against it, and still maintain that stand.

But the wheat class were reached and refreshed by the message; and as each one heard and with the heart believed, he added his voice to the glad refrain. While there had been individual believers in the Millennial Kingdom during all parts of the age, not since the apostles fell asleep in death, until the beginning of the harvest in the early seventies, did God permit the Kingdom message to go out in such volume and with such effectiveness as to cause the "children of the Kingdom" to stand out as a separate aggregation from the great mass of those who believed that the church-state systems of the world constituted the true Kingdom of Christ.

#### Harvest Still Progressing

Since the death of the one whom the Lord used so largely in connection with the proclamation of the truth, there has been a temporary scattering of the "children of the Kingdom," insofar as a cooperative ministry of the truth is concerned, but

this in no way nullifies the reality of the harvest work which had thus far been accomplished, but is merely a further testing and refining of the Lord's people preparatory to their shining forth as the sun in the Kingdom of their Father. Some have said that what we claim to have been the harvest work, was not really so, else it would have endured. It has endured. We venture to say that not one in a thousand, who accepted the harvest message, has ever reaccepted the theory that nominal churchianity represents Christ's Kingdom on earth.

As well may we say that the harvest of the Jewish age which was carried on by Jesus and the apostles, was a failure, an abortion, simply because, when the apostles died, the outward church arrangements founded by them, disintegrated. The point we should never lose sight of is that it is not God's intention to organize His people into a world-wide and unshakable unit this side of the veil. The harvest work was not intended to accomplish this for them.

The Kingdom truths promulgated by Jesus and the apostles have lived in the hearts of a few individuals in all parts of the age. These truths were revived and sent broadcast to all the world during the Gospel age harvest, with the additional information that the King is again present. As the truth back there, planted in the hearts of God's people, laid the foundation for the Gospel age work; so the truth in this harvest is laying the foundation for the Millennial age work. The culmination of the wheat harvest is that of the barn condition; and that's not this side of the veil, but a shining forth in the Kingdom.

Those who may have had the idea that the harvest work of this age

was intended to gather together a group of people who, in the flesh, would continue to carry on Kingdom work, have not seen the real import of the harvest work, the full scope of that which is taught in the parable of the wheat and the tares. While there is much evidence now that many of the "children of the Kingdom" may again labor together in giving a final witness for the truth before the dark night of trouble settles down upon the world; yet doubtless the time will come, when, as a final test of faith in and loyalty to God and to His truth, each one of these may be required to stand practically alone.

We have seen then, as illustrated in the parable, that there was a sowing of wheat at the beginning of the age, this wheat being, according to Jesus, the "children of the Kingdom." We have seen, furthermore, that there was another sowing shortly thereafter, a sowing of tares, or counterfeit wheat. We have seen that the result of this sowing of tares has been the development of the counterfeit Kingdom arrangement called "Christendom." We have seen the bundling of these tares, and now the burning is beginning to take place. We have noted the fact of the world-wide proclamation of the Kingdom truth, and of how the tare class took a definite stand against it, thus separating themselves from the wheat. And now we are surrounded with evidences that the time is near when the last grains of wheat will be exalted to shine forth as the sun in the Kingdom. So, shall we not lift up our heads with thanksgiving and rejoicing in this further evidence of the presence of the Chief Reaper—He who soon will become King of the whole earth.

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# The Christian Life

## The Gospel of Christ

### The Power of God Unto Salvation

"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. 1:15-17.



THE Gospel of Christ is the Messianic Gospel, that divine arrangement by which God, through the Christ, Head and body, proposes to effect a reconciliation between Himself and the fallen race. Paul makes it very plain that this Gospel is an extremely important factor in the life of the Christian and it, therefore, behooves us who have named the name of Christ to examine closely what the Word of God has to say about it in order that we may not overlook any essential points included in its full meaning. If left to our own desires in the matter, doubtless each of us would select those features which appealed to him most strongly and stress these in his mind and conversation to the gradual elimination of those less appealing to his imperfect thought processes.

In fact, religious history shows that this tendency was a very strong factor in bringing about the innumerable creeds and sectarian beliefs of the past and present. It is the logical outcome of a condition under which earnest and sincere, as well as other sorts of men play up certain portions of the Gospel message to the partial or incomplete exclusion of other portions found in God's Word. There is, as we know, a zeal not according to knowledge. But is it reasonable to suppose that God gave His approval to such a "carving into segments" of His glorious Gospel, either in the Dark Ages or now?

God is no respecter of persons and so to each of us who has "made a covenant . . . by sacrifice" He has given the charge to "fully" preach the Gospel. (Psa. 50:5; Rom. 15:19.) It is a balanced and a complete Gospel. Paul also says that he was careful lest he might hinder the Gospel. Any alteration in or omission from the whole Gospel of God most certainly hinders, to some extent, the full blessing which may be received through it.

*Strong's Exhaustive Concordance* defines the Greek verb *euaggelizo* by the terms: "To announce good news ("evangelize") especially the gospel; . . . declare, bring (declare, show) glad (good) tidings, preach (the gospel); the noun, *euaggelion*, a good message, *i. e.* the *gospel*." The Gospel is spoken of 112 times in the New Testament and 7 times in the Old. On a very few other occasions the Hebrew



word refers to a messenger bringing to his king news of a victory by his armies. Whenever it is used with respect to the Christian's faith and hope it is rendered THE GOSPEL, THE GLAD TIDINGS.

Among the various renderings found in the Common Version, are . . . . .

The Gospel of the Kingdom (of God and of Christ, etc.)	29
The Gospel of the Grace of God	1
The Gospel of your Salvation	1
The Gospel of Peace	4
The Everlasting Gospel	1
The Truth of the Gospel	4
The Faith of the Gospel	1
The Mystery of the Gospel	1
Obedience and Loyalty to (Defence of the Gospel)	10
Another Gospel (than the only true Gospel) condemned by Paul	4

Upon examining these 119 appearances of the term, the Gospel, the glad tidings, etc., in the Scriptures this conclusion stood out: To elaborate on the full meaning of the Gospel would require a series of discourses or articles on all features of God's Plan and of His character and on the intimate relationship of the true Christian to them all. In other words, The Gospel is the whole Word of God fully and rightly divided in accordance with 2 Timothy 2:15. Needless to say, none of us feels himself qualified to perform this task. And yet, neither do we find favor with our Heavenly Father if we throw up our hands, sit down and do nothing in the matter. That is, in effect, ignoring His gracious promises of help to those who truly love Him.

When our text citation is examined closely eight lines of helpful thought develop out of it and will serve to give us at least a hint of the power and beauty contained in this Gospel of our Salvation.

### (1) Paul was Prepared to Use His Whole Being Preaching the Truth

The lengths to which Paul went in this matter of preaching the Gospel is beautifully shown in the *Weymouth* rendering of 1 Thessalonians 2:6-9; "We might have stood on our dignity as Christ's apostles. On the contrary, in our relations to you we showed ourselves as gentle as a mother is when

she tenderly nurses her own children. Seeing that we were thus drawn affectionately towards you, it would have been a joy to us to have imparted to you not only God's Good News, but to have given our very lives also, because you had become very dear to us. For you remember, brethren, our labor and toil: how, working night and day so as not to become a burden to any one of you, we came and proclaimed among you God's Good News."

This is only one of many examples that we see throughout Paul's ministry, which ministry we are urged to copy even as his ministry was a copy of Christ's. When we, in silent meditation, hold one of those necessary periods of self-examination let us be entirely honest with ourselves and see just how far our lives and words are devoted to preaching the whole Gospel, or whether we are lapsing into a condition in which we are satisfied to show forth some selected portions of it with the idea in mind that others may witness to those parts which are less attractive to us. With such an idea, no matter how sweet it may be to us, goes the insidious poison of "spiritual pride" in the idea that we are more favored of the Lord than those who preach other phases of the Gospel. Doubtless the one whose tastes run more to those phases of the Gospel which are measurably shelved or shunned by us, is equally certain that his course is purchasing for him a position of superior favor. The desire for the chief seats of favor did not die with the scribes or Pharisees, nor with the sons of Zebedee and their mother.

However, the advice, "Humble yourselves," together with that of the Master given in Matthew 20: 25-28, has not, in any way, reduced in power or effect. We quote in part: "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister." Our eventual position in the Kingdom is to be determined by how closely and with what effort we have performed the whole will of God within the limitations of our earthly tabernacle.

### **(2) It was First to the Jews, Then to the Gentiles**

"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.'" (Gal. 3:8.) This is the first preaching of the Gospel of which we find Scriptural record. Enoch's message as recorded in Jude 14, 15, merely pointed to the judgment of evil-doers.

To the first Gentile convert Peter said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth [reverenceth] Him, and worketh righteousness, is accepted with Him."—Acts 10:34, 35.

How widely God intends the Gospel to be preached is shown in Matthew 24:14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end of

the age] come." Since this Gospel is the "power of God unto salvation to everyone that believeth," we see how necessary this witness is in order to fulfill the Scriptures which show that true Christians will be from among all nations and kindreds of the earth. By way of self-examination, let each of us ask ourselves the question: "If I were the only witness whom God has chosen from my locality would the Gospel be fully preached in it"?

Of course that does not mean that we have to force the Gospel upon everyone any more than it means that all must become believers during this Gospel age. If, however, we let our first love of God's truth become cold or lukewarm it may mean that God will need to find another messenger for that particular service which otherwise could have been ours to perform. Brethren, let us all take home to ourselves the lesson of Jeremiah's statement, "But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. 20:9.

### **(3) The Righteousness of God is Revealed Therein According to Our Faith in God And Christ as our Lord and Saviour.**

The first chapter of Mark opens with the words, "The beginning of the Gospel of Jesus Christ, the Son of God." And Paul, in Romans 8, reminds us that if we fulfill the conditions laid down in His word then we, also, are His sons and hence, "heirs of God, and joint-heirs with Christ." As always, when God gives us something valuable or entrusts it to our care, He does it for a purpose—an unselfish purpose. Weymouth's New Testament in Modern Speech puts our responsibility and relationship to God into very clear language. "For this [God's household] is what the Church of the ever-living God is, and it is the pillar and foundation stone of the truth. And, beyond controversy, great is the mystery of our religion." (1 Tim. 3:15, 16.) Since Paul has just laid down the qualifications for servants in the ecclesia and since the words following those just quoted are a warning to the church that false teachers will arise, etc., this statement must apply to the church in the flesh, to all who are brethren in the narrow way.

As we make this Gospel our own—and let us be very sure that we do this (1 Thes. 5:21; 2 Cor. 13: 5)—and increase our faith with its glorious promises, it takes root in our hearts, a living, growing gift from our Heavenly Father and our Lord. Do we view it from this standpoint in daily practice or is it something we only occasionally take down from the shelf and dust off. Brethren, the Gospel is and must be an ever-growing treasure in our hearts or the time will come when it will seek another and more appreciative habitation. May that never happen to any of us, for there is no substitute to fill the void its loss would create.

But as we more and more completely set apart our hearts and minds to His message in its fulness and richness then His righteousness, not our own which is as filthy rags, becomes revealed in us through the Gospel as Paul reminds us. And so we, too, become

living epistles of the Gospel, known and read of all men. If it is in us as He would have it, then we cannot begin to contain it all. Then it will not become diminished in value and importance through the earthen vessels of ours, but it will overflow to the blessing and profit of other hearts and heads. Under the divine arrangement, as blessings thus reach others around us from our overflowing hearts, it tends to increase instead of diminish our own store of divine refreshment and benefit. "It is more blessed to give than to receive" has even more significance to the Christian in the spiritual than in the material things.--Acts 20:35.

#### **(4) It is the Power of God unto Salvation**

The apostle also tells us something of the conditions attached to the operation of this wonderful power of God. "I declare unto you the Gospel which I preached unto you, which also we have received, and wherein ye stand; by which also ye are saved, if ye keep [margin, *hold fast*] in memory what I preached unto you." (1 Cor. 15:1, 2.) And in Ephesians 1:13, we read "In whom [Christ] ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also *after that ye believed*, ye were sealed with that holy spirit of promise." Then to receive of this power of salvation in the full sense, we must hear and receive (or believe) the word of truth, the Gospel, be sealed with the holy spirit, and retain it in memory, not just as so many words to be repeated from time to time but embedded in our hearts, until it becomes a very part of us, yea, an ever increasing part of us.

It may sound very simple and easy of attainment to some, but it is a lifetime task, a precious privilege, ours through grace. It may sound hard or impossible to others, but all necessary assistance is promised us *if we do what we can*; and, therefore, "if God be for us, who [or what] can be against us?" (Rom. 8:31.) The answer is, no one, nor anything, but *ourselves*. Only our own carelessness or selfishness will be responsible for our failure if it finally should come to that. So let us be awake at all times to both our responsibilities and privileges.

Through this power of the holy spirit coming to us through our belief of the Gospel, we become more godlike and come into a condition of true holiness, and gradually we grow into the likeness of His character and become more completely set apart from worldly and sinful ways to the full commitment of His ways. And, truly, His ways lead to life everlasting!

#### **(5) It is Limited to Them that Believe**

The importance of believing the Gospel is most plainly shown in a few words in Hebrews 4:2, 3. Speaking to his brethren of the household of faith, Paul says, "For unto us was the Gospel preached, as well as unto them; but the word preached did *not* profit them, not being mixed with faith in [margin, because they were not *united by faith* to] them that heard it." And Jesus said unto the blind, "According to your faith be it unto you." (Matt.

9:29.) They were blind physically and then they saw. Before becoming enlightened, we were all blind spiritually. Will we all continue to see the Gospel of our calling more and more clearly as we journey onward to the end of our Christian pathway? Our faith and faithfulness will supply the answer. "This is the victory that overcometh the world, even our faith." "Be thou faithful unto death, and I will give thee a crown of life." (1 John 5:4; Rev. 2:10.) "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10.)

Yes, the head, the heart, the tongue, the whole being, will be cooperating toward a common goal--that of righteousness and holiness. True faith leads in just one direction. As the poet puts it, "My faith looks up to Thee," and where we look, in that direction inevitably we will go. To the extent that we find ourselves drifting, hesitating or going in any other direction, we may know that lip service, blind, unthinking emotion, credulity, etc., are being substituted in our lives for the genuine holy impulses, deliberations and acts that betoken the real Christian, the up-and-doing child of a great and glorious heavenly Father.

From another angle, it may be said that we have either a growing or a dying faith. It does not remain stationery. This does not mean that we jump from one conclusion to another with such rapidity as to lose our sense of proportion, nor that we limit our faith exclusively to our own personal satisfaction and give it no room in which to develop and grow into a thing of beauty and desirability to behold.

Neither extreme is associated with spiritual growth. A growing organism constantly partakes of food, discarding what is found to be harmful or of no benefit to itself, and assimilating only that which has been definitely proven by test to be strengthening and invigorating.

Having proved to the best of our ability everything which goes into our faith structure, we have a further definite responsibility to our Father and to our Lord Jesus to keep and defend it until the end of our course is reached, or, until He has fulfilled the promise that "if in anything ye be otherwise minded, God shall reveal *even this* unto you."--Phil. 3:15.

For the Christian, decisions based on the word of God and pertaining to the Gospel in all its phases, are necessary. It is plainly shown that to be "tossed to and fro, and carried about with every wind of doctrine," whether of doctrine pertaining to God's Plan or of His character, and to be "ever learning, and never able to come to the knowledge of the truth," etc., are not pleasing to God. (Eph. 4:14; 2 Tim. 3:7.) Character is not built by the constant dodging of an issue, or by avoiding opportunities to defend and show forth that which God has committed to our care. Jude 3, *Moffat* translation reads, "Beloved, my whole concern was to write you on the subject of our common salvation, but I am forced to write you an appeal to defend the faith which

has once for all been committed to the saints." The habit of evading doctrinal features of the truth having a prominent position in the Word of God and of consistently ignoring them on the plea of expediency, personal distaste, etc., is a form of indifference to that which He considers important enough to incorporate in His Word, and must eventually classify us as Laodiceans, fit only to be spewed out. However, it is obvious that there are circumstances that call for reticence and it would not be productive of good were we to speak our minds. Under such conditions lack of restraint would not merit God's approval. The spirit of a sound mind—Christian sanctified common sense and Christlike love—must determine our course.

Character is built by meeting these matters firmly and in the spirit of true Christian love—the divine way. The double-minded man is unstable in all his ways. He is building an unstable character, certain to fall when crucially and severely tried. And, when each decision is made in sincerity of heart and in accordance with the understanding permitted to us at the time, it becomes our responsibility to God to stand fast upon it until He, in His infinite wisdom, enables us, by whatever means or method He may choose, to see that our position is inharmonic with some portion of His Word. Any other course of procedure which causes us to reverse or abandon our position, can have none other than a disastrous effect upon our faith and character structure.

It might be said that the steps leading to Christian character development are:

1 To study God's Word with the thought in mind, "Thy will, not mine, be done."

2 To meditate upon and pray over what we have studied.

3 To come to decisions based upon the previous steps.

4 To abide by those decisions and to take positive action in harmony with His Word when and if necessary, regardless of what it may cost us in the favor of the world or even among our brethren.

5 To be ready at all times to be shown from the Scriptures wherein we have erred; and, when shown, to put His Word above self(ish) interest or desire, even as we put it above the favor of others when it is necessary for us to do so.

We know of Paul's strength of character. Cross sections of it are placed before us in the passages telling how he defended these things committed to his charge, how he withstood Peter to the face for his dissembling, and in his epistles to the Corinthian church. He might easily have evaded the issues by explaining that these things were causing controversy and division so he would not touch upon them, or that he was merely an apostle to the Gentiles, while Peter ministered more especially to the Jews, and have let it go that way. Many of his hardships could have been avoided by using human logic (and Paul was no mean logician) but he had other and higher standards and he stood by them. He fought

the good fight even *unto the end*. He was also loving and gentle. However, the various sides of his character were not in opposition—they worked together.

It takes more than mere determination to build Christian character. The most ruthless characters of history had great determination and the will to succeed. In standing by, and defending our faith, our Scripturally proved standards, do we grant our brother the same rights and privileges? Or do we require him to live up to what we have proved for ourselves instead of what he has established in his own mind? Our brother is responsible to our Father for his faith and conduct according to what he understands, not for our conduct, etc. We may not, with Scriptural approval, support our brother and his activities in important things contrary to what we understand, for that would be pleasing men rather than God, putting policy, expedience or "respect of persons", above principle no matter how much it might be glossed over with fair words and pleasant phrases. Nevertheless, he is a brother and, as such, is entitled to our love, patience, and consideration. Therein is the love of God above that of mankind. Which kind fills our hearts?

**(6) Rest—the Peace of God that Passeth All Understanding—Is with Them That have True Faith in the Gospel.**

"Great peace have they which love Thy law; and nothing shall offend them." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."—Psa. 119:165; Isa. 26:3.

The thought of rest in the Gospel is not so directly stated in the passage in Romans as the other points are; it comes from the text in Hebrews quoted in the discussion of faith. Nevertheless, it is such an all-important point to the Christian that it would be a serious omission if its contemplation were neglected. In these trying days of severe shaking in connection with both earthly and spiritual things there is no substitute for "the peace of God, which passeth all [human] understanding." Without it what have we? How could we hope to stand in this "evil day"?—Eph. 6:13.

It is called to our attention by the Lord in Matthew's Gospel and by some of the apostles that there will be some who think that they have His assurances and promises but who will be disillusioned when it will be too late to retrieve their great loss. He repeatedly cautions His followers against being found in this condition. He was in no sense of the word trying to "scare His followers into line" as do some nowadays. No, He recognized that no one can be frightened into a condition of peace. Let us get this straight, brethren! It is highly important. Fear, whether self-inflicted or inflicted upon others, can never give one the Peace of God, nor will acts based upon terror be acceptable to Him.

This peace of God does not come to us through distorted thinking nor through conclusions formed upon an incorrect basis nor through blind credulity. It comes only when we have a Scriptural basis for

our faith, when that faith becomes so real and vital to us that it becomes conviction and when that conviction brings our every thought, word and act into harmony with it. To do that, often requires much suppression of self; it may cost us much in time, money, influence, external peace; it may cost us temporary or permanent loss of friendship and friendly feeling among the world, among our close friends and relatives or even among some who, like ourselves, also name the name of Christ but who haven't fully submerged their personalities and natural bent into His. But whatever may be its cost to us, it is well worth the price. That kind of peace—the peace of God—enabled our Lord Jesus to walk in the path of suffering from Jordan to Calvary, and that same kind of peace will bring us, also, through this veil of tears to a 'well done, thou good and faithful servant.' To sum it up: Faithful obedience and loyalty to all of His revealed word, to His Gospel, is the price of that "peace of God which passeth all [human] understanding."

### **(7) The Christian Is Not Ashamed of the Gospel**

Of Jesus it is written: He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:7,8.) And why did He do this? We find two very plain answers in the Gospel according to St. John. "I do always those things that please Him [the Father]." (8:29.) When facing death before Pilate He was more specific. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." (18:37.) Pilate asked, "What is truth?" but did not wait for the answer. Jesus said, "Thy Word is Truth." (17:17.) Four times Paul speaks of the truth of the Gospel. (Gal. 2:5,14; Eph. 1:13; Col. 1:5.) We quote from Ephesians 1:13: "In whom [Jesus] ye also trusted, after that ye heard the word of truth, the Gospel of your salvation." It rather looked as if Pilate, like many another, would like to know the truth but wasn't very anxious to share the shame and humiliation which he felt were attached to that witness. Jesus bore the humiliation but was in no wise ashamed. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Matt. 16:24.

The Scriptures tell us that there is 'a time to keep silence, and a time to speak,' and there are many times when silence is the proper course for us to pursue. (Ecc. 3:7.) The truth should never be forced upon anyone, and of Jesus it is said that, "He shall not strive, nor cry; neither shall any man hear His voice in the streets." (Matt. 12:19.) There will be many other times when we should not only be prepared to speak but should speak. At such times if we do not speak He will have cause to be ashamed of us. In all these things we should

be slow to judge or condemn others, but should never be hesitant or slow about analyzing and criticizing ourselves. Luke 9:26 reminds us of the importance of this matter: "For whosoever shall be ashamed of Me and of My words of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Let us keep the heart clean and pure, and the mouth (and our lives, too) an ever alert witness for the truth which has been committed to our charge. (1 Thess. 1:4.) On the witness stand, a person is charged to tell the truth, the whole truth and nothing but the truth. Sometimes we wonder if that would not make a fine motto for the walls of our hearts.

Paul tells us how important both the heart and the mouth are if we are to be among those not ashamed. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, "Whosoever believeth on Him shall not be ashamed," (Rom. 10:10, 11.) Can we, from the heart, say, "I am not ashamed of the Gospel, my lips and daily life show that I am not ashamed of any portion of God's Word; and my every act, word, and thought is such that the Lord will not be ashamed of me in that day"?

Our immediate answer would probably be an emphatic No, but yet some will be able to say at the end of the course, "Yes," not because they did not slip and fall many times, as do we all, but because they learned the importance of being ever quick to go to the throne of heavenly grace and to confess those failures, seeking forgiveness. These have kept and are keeping the robe of Christ's righteousness without spot or wrinkle or any such thing. Let us be sure to do this and He will not number us with those who were ashamed of His message, and of whom He will be ashamed.

### **(8) Faith is Necessary, But Not Faith Alone**

"What doth it profit, my brethren, though a man sayeth he hath faith, and have not works? can faith save him? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Seest thou how faith wrought with his works, and by works was made perfect?" (Jas. 2:14, 17, 18, 22.) "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Verily, verily, I say unto you, He that believeth on Me [has faith], the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."—John 14:10, 12.

The works we do here on earth, if acceptable to God, will be so because His strength enabled us to perform them and because He is a very patient, loving Father. "For it is God who in His good will enables you to will this and to achieve it." (Phil. 2:13. *Moffat* rendering.) Acceptable works are those which are to the glory of God and of our Lord; those

which show forth or defend His Gospel, His truths as stated in Ephesians 4:15 and Jude 3; those which are in the form of unselfish and loving thoughts, words and acts at every opportunity prim-

arily toward our brethren, members of the household of faith, but also to all men. Jesus died for all and this fact constitutes the central, vital truth of the Gospel. —Contributed

## The Cross by Which I am Crucified

"Far be it from me to glory, save in the cross of our Lord Jesus Christ, through whom the world has been crucified unto me, and I unto the world."—Gal. 6:14. [American Revised Version]



HE way of the Christian is a strange way. In everything it is so different from the way of the world that those of the world cannot understand it. He lives differently from those of the world, and he dies differently. He does not find his daily pleasure in the things that please his flesh, but in the things he feels will please God. He does not seek death in the easiest way, but is willing to die in the most painful way, if that be the divine will for him.

It is impossible for a man of the world to think of any person desiring to be crucified; and yet in our text we find the Apostle Paul expressing this desire, and counting it above everything else as something to glory in (literally, boast about). Why should Paul have expressed himself thus? It is not generally recognized by the nominal Christian that everyone who is to be with Christ in glory must be crucified with Him, here on this earth. He must bear this crucifixion not of compulsion, as though it were something he is obliged to do, but voluntarily and as a thing to be desired. Crucifixion is a slow, lingering death; some having been known to linger on as long as three or four days after having been nailed to the cross, thus suffering untold agonies. And the crucifixion of the true Christian is, likewise, a long and lingering death, lasting throughout his Christian life. It is not something that is over within a moment, but something that will be completed only when his earthly life is fully sacrificed.

All the experiences God permits to come to a Christian are what constitute the cross which crucifies him; and so every experience that he may have that will in any way put to death his natural tendencies, is an occasion for thankfulness. With this in mind, Paul could say: "We glory in tribulations also, knowing that tribulation worketh patience" [cheerful endurance or constancy]. (Rom. 5:3.) Again, James says: "Blessed [happy] is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." (Jas. 1:12.) It was because of this that James urged the followers of Christ to "Count it all joy when ye fall into divers temptations." (Jas. 1:2.) Let us seek to grasp these things more fully. To count it all joy when we fall into divers temptations surely is contrary to our human nature.

Again Paul says: "Most gladly will I rather glory in my infirmities." (2 Cor. 12:9.) Why? Practically everyone admits that he has infirmities, and will do almost anything to rectify them. But here is a man who says: I rejoice in them, because I know they are for my good. Brethren, if we can learn the lessons God intends for us to learn in these trying experiences, we, too, will come to rejoice in them and thank God for them. All these experiences make the cross that crucifies our natural desires, and we should say from the heart: "Rather than bewail these experiences, I will make them a cause for boasting, for they are crucifying my flesh."

We look back over the years of our Christian way and now we can see how valuable the experiences of these later years have been in developing 'love,' the character-likeness to our Lord. Some of us may have thought we were ready for the Kingdom back in 1914, and that we were ready then to receive the crown that God has promised to the faithful. But the experiences of these recent years have revealed certain things of which we were not aware in past years. What brought these unrealized things to our attention? Was it not the experiences through which we passed? Perhaps we may have something that we value, something very precious and which we think is pure gold. Supposing we put that precious metal in the crucible and apply fire and discover that it is an alloy, that other minerals and impurities are mixed with it. We would feel very much disappointed. We thought it the finest gold, and yet it was an alloy; it wasn't pure gold after all. What revealed this impurity? It was the fire that was applied to it. So it is with our Christian life; the fire brings to the surface these impure things and other foreign elements of which we were unaware; and knowing we have them affords us the opportunity of overcoming them.

We pray to God to help us to become Christlike. Surely this will not be accomplished by lying on "flowery beds of ease," but by being purified from these unchristian tendencies in us. We need the trying experiences, and as we see the changes that these are making in us, we rejoice with thanksgiving, saying: "I will rejoice in mine infirmities," knowing that the way to the crown is by way of the cross. Our desire to be a Christian implies that we are willing to go through the same experiences that Christ went through. It means that we intend to bear a cross even as He bore a cross. What is the purpose of the cross? The purpose of the cross is to crucify our humanity. Our desire to be a Christian includes our willingness to bear the cross of Christ.

What is this cross? When Paul wrote these words did he refer to the cross of calvary? Was he thinking of that wooden cross upon which Christ died? No, indeed, that cross would not crucify Paul, nor will it crucify us. The cross of Calvary has become a fetish with many. They have made it a thing to be adored. But that cross upon which Jesus was crucified was no more holy than any other wooden cross; and so, Paul was not speaking of that cross when he said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. 6:14.) The cross that he referred to was the cross that *Christ had laid on him*. You will recall that when Christ spoke to Ananias on that day when He sent him to Saul, He said: "I will shew him how great things he must suffer for My name's sake." (Acts 9:10-16.) There the cross was laid on Paul. And through all the years that followed, all his experiences were hallowed by the cross that was laid on him. Thus he could say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me."

Faith rejoices not only in the glory that is to be revealed when we shall be with Christ, but in the trials, difficulties, sorrows and sufferings incidental to the preparation for that glory. There are some who just merely think of going to heaven, of being an angel standing before the throne playing on a harp of gold, and singing praises to God; but faith realizes that the way to heaven is the way that Jesus went. We read: "Who for the joy that was set before Him endured the cross, despising the shame." (Heb. 12:2.) The cross is not only the entrance to the narrow way, but it is also the exit from that narrow way. We must accept the cross before we take the first step in the narrow way; and it will be the bearing of that cross all along the way in the footprints of the Master that will win for us this glorious salvation.

### Continued Faithfulness

We must not only take up our cross, but we must bear it. That is, the cross is to be borne continuously; and, as we have seen, it is not the cross of Calvary that we are to glory in, but the cross of Christ—the real, true cross-bearing. The cross of Calvary was the one on which Jesus finished His earthly life; but Jesus *was bearing a cross* for three and one-half years before He was nailed to the one on Calvary's hill. As a matter of fact, He had already yielded up the major portion of His life before He reached Calvary. That cross of Calvary was merely the ending of that life, and was especially for the purpose of redeeming Israel from the curse of the law. Jesus did not need to die on a wooden cross to pay the ransom price. He could have redeemed the world by just yielding up His human life in any other way. But since the nation of Israel was under the curse of a broken law, there was need for some one to bear that curse before there could be any hope of salvation for that nation. His death on the cross of Calvary provided the means by which that curse could be met, even as we read, "Cursed is every one that hangeth on a tree." (Gal. 3:13.) So it must

be with those who follow in His footsteps. The cross that He was bearing for three and one-half years has been laid on His disciples and will mean their crucifixion. That was the real cross of our Lord Jesus Christ. And as we see our need of that cross, we will rejoice in it and not complain.

### Trials are Valuable

We are apt to complain about our trials and think that we are enduring many hardships, wishing that we might be relieved of them; but after we reach the point where we can look upon our trials as blessings, we will not feel like complaining about them. Every painful experience that comes to us because of our efforts for the cause of God and His truth is an occasion for rejoicing. We must not expect the flesh to rejoice in the cross; it never will, because it is not natural for it to do so. Rather, it is the new creature that rejoices. Paul did not say the words of our text from the standpoint of his humanity. In fact, his humanity had to be brought into subjection to the new mind before he could say that. That was the expression of the new creature—a desire that the flesh be crucified. So we see that the value of these trying experiences in our life is something really for which to be thankful.

We want to be like Christ. We want to be with Him. And the only way we can be like Him is to have the same experiences that He had. So our Father when He chose the church said, paraphrasing: "I am going to have every one of them conformed to the image of My Son." (Rom. 8:29.) This can only be done by permitting the same experiences that Christ underwent. "Though He were a Son, yet learned He obedience by the things which He suffered." (Heb. 5:8.) We can find some little lessons in nature that bring this truth to our minds in a very forceful way. The facts about the gorse bush, or furze as it is also called, are very interesting. It is a native of southern Europe and grows in waste places. It is a rather oddly formed bush with leaves, that are very sharp pointed. Some call these leaves, thorns. The fall comes and those thorns do not drop off; they just stay on that bush all through the winter, becoming sharper and sharper, so that when spring comes they are almost like needles. It makes a most forbidding bush to look at; but as the spring advances and one looks closely, he will see two little fluffy balls growing from these little spikes. As the warm weather comes on, those little balls burst out into the most beautiful yellow flowers. That forbidding looking thing has become a thing of glory. And so the apostle says: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth [like the two little balls of the furze] the peaceable fruits of righteousness unto them which are exercised thereby."—Heb. 12:11.

Now take the very hardest thing in your life—the thing that is the most trying to you, that which causes the most anguish to the soul, the thing that your flesh so desires to be rid of, that would be so pleased if it were no longer hampered with that impediment—and accepting this as a cross, you may ex-

pect to use it for the purpose of making it a glorious triumph to you, a thing of beauty, a thing much to be desired. In this experience, like the gorse bush, God can bring to fruition and bloom these products of His spirit and that beauty of true holiness that will endure to all eternity to His glory and praise. *This is the real value of the cross*—these trying experiences that will bring forth fruit to His glory. There is in our life a springtime. There must be such a condition if we ever expect to grow into the fulness of Christ. Out of this hard, callous thing there must be some indication of another life that is in us, and which this springtime experience will expand until it passes into the shadow of the cross, until it enables you to appreciate the value of that cross.

### The Blessing of Giving

Many of us think that our Christian life is a life of receiving from God those things that we call blessings, but the blessedness of receiving is not the only thing that God has for us. A new world lies beyond this and this is the world of giving. "It is more blessed to give than to receive." (Acts 20:35.) And so this life that is hallowed by the cross finds itself giving to God in surrender, and giving to our brethren in sacrifice. That is the truly Christian life. Some blessings are gained by struggling for them. Some of the blessings that come to us require us to struggle for them, and they are gained as we wait in prayer for them. These prayers are not for things that please the flesh, but for things that will glorify God. The means by which we enjoy the richness of God's favor is that of lying submissive in His hands, and saying, "Thy will be done." This is bearing the cross.

Enduring our trials with patience is not enough to merit the "well done, good and faithful servant." You will never receive that commendation by just enduring trials with ordinary patience, complacency, but by enduring them with Biblical patience which carries with it the meaning of cheerfulness and thankfulness, and being able to say with St. Paul, "Therefore will I rather glory in my infirmities" because I realize that these are the cross that is putting to death this human nature. You see then, beloved, that if we realize that our sacrifice must be by way of the cross, we will rejoice in the cross, that if we realize that the crucifixion is going on in our life, we will rejoice in that crucifixion.

We have the same lesson pictured in the Burnt Offering. When Paul wrote in Romans 12:1. "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," he saw in his mind the burnt offering. You know that the burnt offering was a continuous sacrifice; one lamb in the morning to last until the evening, and another lamb in the evening to last until the morning. So on that altar there was always a Burnt Offering. So your burnt offering is a *living* sacrifice. That is, you are living your sacrifice. Now what consumed that sacrifice placed on that altar? Why, it was the fire. The priest did not put

that sacrifice on the altar that it might stay there as a monument, but he put it there that it might be consumed. So you gave your life in sacrifice that you might be consumed. How are you being consumed? By the fire. That is why Peter says: "Think it not strange concerning the fiery trial which is to try you." (1 Pet. 4:12.) Why, you *gave* your life as a *Burnt Offering*. Are you going to lift your hands and say, "Must this all be burned up?" No, if you are a Christian, you will say, "Praise God from whom all blessings flow. I am glad to see the sacrifice being consumed."

Now this fire on the brazen altar was burning continuously. The priest in all his sacrifices used the fire from this Altar. It will be recalled how on the Day of Atonement, the priest took a censer of coals—they came from the brazen altar—and took them to burn the incense. It was the fire that made the sweet odor. There was no other fire that could be used. Some of the dear ones today are using *strange fire*. This means death. What would be strange fire today? If this sacrifice is being consumed in any way not ordered by Him, it is being consumed by strange fire. You may be using your energies in some movement that you feel will be of great advantage to others. It is costing you time and money and strength and health. But if this work is not directed by God, it is not fire from the brazen altar; it is strange fire that will not be acceptable to God. God says it must be offered by fire from this brazen altar. By fire *He* shall choose.

### The Value of the Cross

There are many other Scriptures that bring this same thought to our attention. In Psalms 90:15 we read, "Make us *glad* according to the days wherein thou hast afflicted us, and the *years* wherein we have *seen evil*." We might naturally ask, Why would the Psalmist write thus? And the answer would be, Because he was the mouthpiece of God, and, speaking under inspiration, sets forth the value of the cross by which we are crucified. Are we learning this lesson of the value of the cross? Are we rejoicing in these experiences that harass us? These vexations may be in the home, among the friends, in our business life. Learn to rejoice in them. Sometimes we may ask, "How long must these trying experiences continue?" They will continue until the flesh is crucified, until the entire sacrifice is consumed. If you have some particular tendency that is un-Christlike, then God is going to bring about such experiences as will eliminate this from your life, that will crucify it, so that the time will come when you will say, "Father, I thank Thee for these experiences that you are permitting me to have, that are putting my flesh to death." "If ye endure chastening, God deal-eth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb. 12:7.) Don't you see that this cross is an evidence of God's love for you? Again in the 11th verse of this chapter: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

And so, if we have learned this lesson, if we want to have our flesh eliminated, then we must realize the need of the cross, and we will say as Paul did: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Save in this cross that is laid on me, that is crucifying me to the world and the world to me. Don't you see the value of it? What a wonderful experience this is! This is practical Christianity. This is what it means to walk in Christ's footsteps. Therefore with these things in mind, we can understand Jesus' words: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for *great is your reward in heaven.*" (Matt. 5:11, 12.) The Crown is then assured. The *greatest* blessing, the *greatest* cause for thankfulness, is the cross by which we are crucified.—*Contributed*

### THE CHANGED CROSS

"It was a time of sadness, and my heart,  
Although it knew and loved the better part,  
Felt wearied with the conflict and the strife,  
And all the needful discipline of life.

"And while I thought on these as given to me—  
My trial tests of faith and love to be—  
It seemed as if I never could be sure  
That faithful to the end I should endure.

"And thus no longer trusting to His might,  
Who saith we 'walk by faith and not by sight,'  
Doubting, and almost yielding to despair,  
The thought arose—My cross I cannot bear.

"Far heavier its weight must surely be  
Than those of others which I daily see;  
Oh! if I might another burden choose,  
Methinks I should not fear my crown to lose.

"A solemn silence reigned on all around—  
E'en Nature's voices uttered not a sound;  
The evening shadows seemed of peace to tell,  
And sleep upon my weary spirit fell.

"A moment's pause, and then a heavenly light  
Beamed full upon my wondering, raptured sight;  
Angels on silvery wings seemed everywhere,  
And angels' music thrilled the balmy air.

"Then One, more fair than all the rest to see—  
One to whom all others bowed the knee—  
Came gently to me as I trembling lay,  
And, 'Follow Me,' He said, 'I am the Way.'

"Then speaking, thus, He led me far above;  
And there beneath a canopy of love,  
Crosses of divers shape and size were seen,  
Larger and smaller than mine own had been.

"And one there was most beautiful to behold—  
A little one, with jewels set in gold;  
Ah! this, methought, I can with comfort wear,  
For it will be an easy one to bear.

"And so the little cross I quickly took,  
But all at once my frame beneath it shook;  
The sparkling jewels, fair were they to see,  
But far too heavy was their *weight* for me.

"This may not be, I cried, and looked again,  
To see if any here could ease my pain;  
But one by one I passed them slowly by,  
Till on a lovely one I cast mine eye;

"Fair flowers around its sculptured form entwined,  
And grace and beauty seemed in it combined;  
Wondering, I gazed, and still I wondered more  
To think so many should have passed it o'er.

"But, Oh! that form so beautiful to see  
Soon made its hidden sorrows known to me;  
Thorns lay beneath those flowers and colors fair;  
Sorrowing, I said, 'This cross I may not bear.'

"And so it was with each and all around—  
Not one to suit my *need* could there be found;  
Weeping, I laid each heavy burden down,  
As my Guide gently said, 'No cross, no crown!'

"At length to Him I raised my saddened heart;  
He knew its sorrows, bid its doubt depart.  
'Be not afraid,' He said, 'but trust in Me—  
My perfect love shall now be shown to thee.'

"And then, with lightened eyes and willing feet,  
Again I turned, mine earthly cross to meet,  
With forward footsteps, turning not aside,  
For fear some hidden evil might betide.

"And there, in the prepared, appointed way—  
Listening to hear and ready to obey—  
A cross I quickly found of plainest form,  
With only words of love inscribed thereon.

"With thankfulness I raised it from the rest,  
And joyfully acknowledged it the best—  
The only one of all the many there  
That I could feel was good for me to bear.

"And while I thus my chosen one confessed,  
I saw a heavenly brightness on it rest;  
And as I bent, my burden to sustain,  
I recognized mine own old cross again!

"But, Oh! how different did it seem to be,  
Now I had learned its preciousness to see!  
No longer could I unbelieving say,  
Perhaps another is a better way.

"Ah, no! henceforth mine own desire shall be  
That He who knows me best should choose for me;  
And whatsoever His love sees good to send,  
I'll trust it's best, because He knows the end."

—*Poems of Dawn*

## The Great Fight for the Truth



His oldest fight on earth has been the great fight of falsehood and error versus truth. Indeed, it has actually been the titanic struggle of the powers of unrighteousness against God Himself. It was Lucifer, we know, who made the first assault against a divine statement of fact. How well he succeeded is revealed in God's Word as well as in the conditions of the world today. Error gained the victory and, for the time, truth yielded the ground to the enemy. It seems to some that God's plan for humanity must have mi-carried away back there in the beginning, even before it had a chance to get a proper start; but such a thought reveals a complete misunderstanding of what that majestic plan actually is. Because darkness has covered the earth for so long a time according to human reasoning, is no proof that God will not finally direct the human family into the glorious haven of life and happiness.

It was not long in the history of the world till strong and valorous champions of truth made their appearance. Such men as Enoch, Noah, Abraham, Daniel, Isaiah and Elijah, were noble exponents of the cause of righteousness and truth. Some of these were Jews and were under the law covenant, and to this covenant they tried to hold the allegiance of the Jewish people. Yet, despite all they could do, idolatry crept in. In the time of king Ahab, the religious condition of the Jews was very bad. It verily seemed to the prophet Elijah that truth had been crushed to the earth. Hear Elijah's plaint: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left: and they seek my life, to take it away."—1 Kings 19:10.

Satan, however, has not had everything his own way. The fire that came upon the sacrifice on Mount Carmel showed that God would reveal His power when necessary. A few other notable manifestations of His power were the overthrow of Pharaoh at the Red Sea, the fall of the walls of Jericho, the destruction of Sennacherib's army and David's triumph over the giant Goliath.

Thus has God checked the great adversary's power on various occasions. And He has ever held up a beacon light of truth for the guidance of these who have had love, humility and loyalty in their hearts toward Him. "Lead me in Thy truth, and teach me: for Thou art the God of my salvation," exclaimed the prophet David. (Psa. 25:5.) And God has always been willing to hearken to such prayers.

When Jesus began His public ministry, He found John the Baptist standing for the greatest truth due to be revealed at that time; namely, the fact of the Messiahship of the Master Himself. Satan assailed this truth just as he had assailed other truths. "This fellow doth not cast out devils, but by Beelzebub the

prince of the devils," said Christ's enemies. (Matt. 12:24.) The religious leaders declared Him to be an imposter, in league with the devil. What a master-stroke it was on the part of Satan to instill such a thought into their hearts.

For had not Satan attempted to draw Jesus into such a league with him and failed at the time when He came to the Master in the wilderness and offered Him all the kingdoms of earth and the glory of them if He would consent to yield to his, Satan's, authority?

Jesus became earth's greatest champion of truth for all time. He said, "I am the way, the truth, and the life." He left this mighty statement of fact as a gem of priceless value to His people. His death was to be the means whereby God in due time would roll away the curse of sin and death from off the earth, and establish a regime of truth and righteousness and love. His followers were called to follow Him in the pathway of self-denial and persecution, so that, in due time, they might reign with Him and accomplish the divine purpose of giving the truth to all the world. The terms of their discipleship were clearly stated and were made known to them through the enlightenment of the holy spirit. Surely nothing could becloud the simple yet mighty verities enunciated by the Master.

In one of His parables, Jesus said that after certain men (the apostles) slept (in death) an enemy would come in and sow tares among the wheat. And such a state of affairs did materialize. There was an effort made to blend error with truth. For a period, however, the church had to hold its own against the might of Rome, which seemed determined to wipe the very name of Christ off the earth for ever. To stand for the truth at that time meant imprisonment and death for nearly all who espoused its cause. Through the hills outside the city of Rome great tunnels extending for miles had been made. Here the Christians buried their dead, and here it was that they often found a place of refuge when the fires of persecution raged most fiercely against them. It was a dark and terrible time; it was a case of the gods of Rome versus the one and only true God.

### ***A Religion of Outward Form***

A remarkable change took place in the early part of the fourth century when the Roman emperor Constantine became nominally a Christian. Then came church councils and the formulating of creeds. Religion ceased to operate in the spirit of truth and became a matter of form and ceremonies. Churches and shrines were erected and ecclesiastical offices created. The Pope of Rome came to be acclaimed as the successor to the apostles, and he was given the right to exercise power even over kings. Rigorous religious exactions were imposed on the people. Image worship came into vogue and increased with the passing of the centuries. Before these images,

candles were burned and prayers were offered. Superstition took the place of faith, and fear the place of love. The long dense night of the Middle Ages had settled down.

During this period of darkness the simple truths of the Bible were either perverted or ruthlessly brushed aside as heresies. Justification through faith in Christ gave way to confession to priests and the doing of penance. The worship of God yielded to that of the Virgin Mary and the patron saints. The Lord's supper was supplanted by the mass. Through the doctrine of transubstantiation, the natural elements of bread and wine were believed to be converted into the actual body and blood of Christ. The Apostle Peter's authority to open the doors to the divine Kingdom were claimed to have been transferred to the Roman Pontiff as his successor. Christians were called upon to submit to these fallacies even on pain of torture and death.

In the thirteenth century came the Holy(?) Inquisition, perhaps the most horrible thing the earth has ever known or experienced in the name of God and religion. Persons suspected to harbor views contrary to the Papacy were examined by means of the horrible torture devices. Fire, water, the rack, the dungeon, the sword, and many other means of pain and destruction were placed upon those who held the truth and the love of it above their own lives. "Destitute, afflicted, tormented," even as God's prophets of a former age, "they wandered in deserts, and in mountains, and in dens and caves of the earth." They "endured a great fight of afflictions." They "had trial of cruel mockings and scourgings," "of whom the world was not worthy."—Heb. 11:36-38; 10:32.

While God's people were suffering because of their allegiance to their Lord, the nominal church system mounted higher and higher to a pinnacle of earthly glory and fame. The Roman and Greek Catholic clergy hated the light, and the Holy Scriptures were placed under ban so that it became a crime for any one to have them in his possession. Among the ecclesiastics vice, fraud, profligacy became rampant. Under guise of religion, the most detestable crimes were committed. The whole of Europe was held in the death grip of this monstrous system and there was no progress in literature, arts, or science or civilization. It was the Golden Age of papacy, although in reality it was the darkest era the earth had ever known.

### **The Waldensians**

The cause of God was not dead however. In France, the Waldensians obtained a translation of the Scriptures. This enabled them to understand that the Roman Catholic Church was the apostate system described in the Apocalypse under the name of Babylon. Although the time was not ripe for a general disclosure of this heinous system, these faithful ones could see through the obscurity of those times and accordingly, they rejected image worship and Mariolatry. They repudiated the power of prelate and pope. They were sustained by a sim-

ple, unswerving faith in Christ and in the power of God. Their pastors were humble-minded men, who fed the flock committed to their charge, without expectation of worldly emolument or honor; and, like the Apostle Paul, each learned some trade so as to provide for his own maintenance and for the support of any one dependant upon him. These pastors proclaimed the right of Christians to enjoy freedom of conscience. They held up Christ as the living way to salvation. They were clad in the panoply which the Lord provides for His people, and they were proficient in wielding that wonderful sword of the spirit, which is the Word of God.

But the Pope determined to exterminate the Waldensians and issued a bull to the effect that they must be hunted out and destroyed. Many rewards were offered to those who would engage in this work. For centuries the persecution of these innocent people went on. While living in the fastnesses of the mountains they sent out missionaries to scatter the seeds of truth. They recognized no spiritual master but one, and they were faithful to Him. Thus they planted the seeds of the Reformation which were to bring forth so large an increase of fruit in the days to come.

### **The Work of Wyclif**

In due time the Bible was translated into English. This took place in the fourteenth century. John Wyclif, called by some "the morning star of the Reformation," believed that the work of translating the entire Word of God into English devolved upon him. This gigantic task had to be performed by hand, for printing had not yet been invented. Many persons were soon engaged in transcribing the Bible, yet the interest was such that the demand could be supplied only with great labor and difficulty. In some cases, each one of several families would contribute a sum of money and together they would purchase a Bible for their common use. The spirit of liberty was abroad, and ere long papacy received its death blow in the minds of thousands of these liberated persons.

Wyclif was brought to trial again and again. He positively refused to retract, hurling back upon his persecutors all the accusations they had made against him. He said to them, "With whom, think you, are you contending? With an old man on the brink of the grave? No! with truth—truth that is stronger than you and will overcome you." And because they could not refute his words, they allowed him to withdraw from the assembly.

The fact that the Bible contains the revelation of the divine will, and that its teachings cannot be superseded by any earthly authority, was the mighty truth proclaimed by Wyclif. Not only did he preach this himself, but he organized a band of men who carried the message far and near. These men traveled to other lands, proclaiming the good tidings of saving grace through Christ, and that every one has a right to learn for himself what is truth. Multitudes flocked to hear them, and members both of the peasantry and of the nobility became converts. The fact that their leader had been removed by

death made no difference to these fearless defenders of the faith of the apostles. They underwent great hardships, and nobly faced persecution and death in the fight for that which was more precious to them than all earthly things.

With the mere mention of those heroic champions of the faith, Jerome and Huss, and the great fight in Bohemia, we pass on to Luther. This man was a priest of the Roman Catholic Church when his eyes were opened to the fact of Christ as the Redeemer and the Church of Rome, the antichrist that was to come according to Scripture. "Philosophers, doctors, and writers," he said, "have endeavored to teach men the way to everlasting life, but they have not succeeded. I will now tell it to you. God has raised one Man from the dead, the Lord Jesus Christ, that He might destroy death. . . . This is the work of salvation. Christ has vanquished! This is the joyful news, and we are saved by His work, and not by our own."

### **Luther Assails the Enemy**

When Luther was summoned before the council at Worms, he shrank not from this ordeal. When his friends told him of the dangers that threatened him, he said, "Though there should be as many devils at Worms as there are tiles on the roofs, I would enter." Some persons suggested to him that he compromise, and others that he make use of friends to secure a settlement of all difficulties. But his face was resolutely set to give the witness that he believed his Lord wanted him to give.

Standing before the emperor and the nobles of the realm, Luther stated his faith in God as above the power of men. When asked to retract from his position of alleged heresy, he refused to do so, claiming that the pope and the church councils had fallen into most grievous error. He said, "If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons. . . . I neither can nor will retract anything, for it cannot be right for a Christian to speak against his conscience. Here I take my stand; I cannot do otherwise."

Tracts from the pen of Luther flooded Germany. He translated the Bible into the German tongue. He never spared himself, and his pen was never idle. In his solicitude he said, "Alas, there is no one in this latter day to stand like a wall before the Lord and save Israel." And yet there was one, and that one was Luther himself.

### **The Truth Today**

The truth that Luther was permitted of the Lord to understand and appreciate was very limited, indeed, when compared with what we are given to enjoy today. Luther's main doctrine was faith in Christ as the means of salvation, known as the doctrine of justification by faith; but his views on many matters of Scripture were very hazy, indeed. The truth that God has given us in this harvest period of the Gospel Dispensation is fully rounded out. It begins with creation and ends with re-creation. Its stage setting is the world, and its characters are men and women. The villain of the plot is Satan, and the hero is Christ. The scope and span of its enactments

reaches from pristine Eden to a glorified earth. The meaning of the soul is no longer a moot question. Mortality and immortality are clearly and definitely understood—no longer are they an unknown equation. The truth has identified for us the great Seed of promise. It has disclosed the fallacy of the Trinity. It has set forth the true meaning of baptism. It has given to us the real philosophy of the Ransom. It has presented the Resurrection in all its glory. It has expounded the parables and dark sayings of Jesus. It has shown that God's kingdom is of two parts—earthly and heavenly. It has enabled us to rejoice in the "good tidings of great joy, which shall be to all people." (Luke 2:10.) It has opened up the book of Revelation and made its symbolism clear and lucid. But of all its achievements the greatest thing that it has done is to reveal God as a God of love. One whom we can trust, in whom we rejoice to know that "we live and move and have our being." Verily, the truth has given us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isaiah 61:3.

Could Pastor Russell be with us today, we know that he would be rejoicing in the truth just as he did when he was here. Had he been actuated by selfish motives, God could not have used him so wonderfully and extensively. His outlook upon human life and upon the destiny of the human family was broad, comprehensive—the outlook of "love divine all love excelling." The fight of one man against an opposing world could have but one outcome apart from the exercise of divine power on his behalf. That so many newspapers printed his sermons shows that God had a hand in the matter.

And today, the great conflict between truth and error, right and wrong continues unabated; but above the clash of creed and class, the truth shines forth in all its effulgence. No longer is the Bible a chained and forbidden book—all can have access to it, if they will. All the powers of opposition and persecution could not quench a light that was lit by God Himself. During the past all the efforts of the Papacy to destroy the Word of God proved futile and merely served to show that God is stronger than all the enemies of His truth. The Bible has been called the "torch of civilization; the watchword of liberty." Its power is the power of the spirit of God. Its truth is in advance of all the science and philosophy of our day. It calls every Christian to be true to the ideals which it inculcates. It holds up Christ as the one great Head of the church, depreciating every attempt to overlord His heritage. Those who put its sacred truth first in their lives and interests will continue to be misunderstood and to suffer persecution; for the adversary still hates the light. He was foiled by the keen weapon of the divine Word wielded by the hand of Jesus over nineteen centuries ago. He still is the great opposer of the right, the truth, and places error in the foreground. The great fight for the truth and all it means to us as "truth people" still calls for unflinching fidelity in the ranks of the Almighty. Let us continue faithful to the end.



# International Sunday School Lessons



## TESTING DISCIPLESHIP BY SERVICE

MAY 15—Mark 10:17-31

17 And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou Me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto Him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's sake,

30 But he shall receive an hundred fold now in this time, houses,

and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

**GOLDEN TEXT:** Come—follow Me.—Mark 10:21.



HE caption of this lesson, "Testing Discipleship by Service," was not chosen by us. We might rather have named the lesson, "A Test of Consecration." Evidently the young man thought that he was consecrated, and according to his light and knowledge probably he had been. But a test was placed upon him that he little anticipated. He wanted to gain eternal life, but he wanted to hold on to his riches at the same time. He was not willing to become poor in this world's goods in order to attain the kingdom.

Probably there have been many like the rich young man from that day to this. Jesus counselled His followers, saying, "Lay not up for yourselves treasures upon earth, where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6:19-21.) Earthly riches are frequently quite transitory; they may be here today and gone tomorrow; but the heavenly treasure is something that remains.

The only way of life that the rich young man had known anything about was the way of the Mosaic Law. He had heard this from his youth up. Evidently the precepts of the Law had appealed to him as being right and good in every respect. He had tried to put God first, and sedulously had avoided every form of idolatry. He had been a Sabbath keeper. He had not defrauded his neighbor nor coveted his neighbor's goods. He must have been an exemplary character according to the standards of the Law. But Jesus could read the heart. He knew that there was a

form of idolatry in the young man that had not been openly revealed. Love of money was strongly entrenched in the mind of this noble youth before Him. This applicant for eternal life must be made to see himself exactly as he was. So Jesus applied the test; and the young man went away sorrowful, for he had great possessions.

Some think that this rich young man may have been Lazarus, the brother of Mary and Martha, whom, at a later time, Jesus raised from the sleep of death. The narrative says that Jesus loved him, and we are told in the Scriptures that Jesus loved Lazarus; and there is reason for believing that Lazarus was rich in this world's goods. However, while the identity of the person makes little difference, the truth which the Master so succinctly emphasized is of great significance.

The Needle's Eye was a small gate in the wall of the city, and in order to get through such a gate a camel had to kneel down and have its load taken off. Likewise, a rich man has to unburden himself of his riches before he can pass through the "strait" and narrow gate to the kingdom. Actually, he has to make over his possessions to the Lord, giving up his own right to them. Then the Lord may not take them away from him, but may permit him to act as a steward of them. The Christian does not really own anything in this world, but recognizes that all he has belongs to God and is therefore to be used in the divine service.

And the Master said that those who make sacrifices for Him and the gospel shall have compensations in the present time, and in the world to come eternal life.

### QUESTIONS:

Compare heavenly with earthly treasure.

Was the test Jesus applied to the rich young man fair? If so, why?

What things are possible with God? The Bible says there are some things He cannot do—what are they?

Explain consecration as God requires it today. Will He demand it of the world?

## SERVING THROUGH CHRISTIAN CITIZENSHIP

May 22—Mark 12:13-17, 28-34

13 And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words.

14 And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? Bring Me a penny, that I may see it.

16 And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at Him.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He.

33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that He answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

**GOLDEN TEXT:** Thou shalt love thy neighbor as thyself.—  
Mark 12:31.



HE scribes and Pharisees tried to entrap Jesus by asking Him questions calculated to get Him into trouble either with the Jews or Romans. If He had said it would be all right to pay tribute to Caesar, the Jews would have accused Him of treason, and hence He would lose His influence with the people. If He had said it was wrong to pay the tribute money, He could have been accused of sedition and get into trouble with the power of Rome. So the question was a very subtle one. Jesus, however, saw right through it. He knew that the scribes were not asking for information, but were merely trying to trap Him. So He answered them with wonderful wisdom, and in such a manner that no fault could possibly be found with His reply. The enemies of Jesus could not take Him until the proper time divinely forecast had arrived.

There are those who, likewise, try to entrap the Lord's people today. But Jesus said that He would give His followers wisdom to reply discreetly. There is, indeed, a force and a logic in the truth that makes it invulnerable to attack. When we adhere closely to the Bible and its teachings, we are on safe ground, and no amount of wordly wisdom or sophistry can dislodge us. The principles of the truth are quite simple, yet its very simplicity confounds the worldly wise. Jesus Himself said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast...revealed them unto babes." Matt. 11:25.

The scribe who asked Jesus about the commandments seems, from Jesus' statement, to have evinced considerable interest in the Master and to have been sincere in making his inquiry. Furthermore, he evidently was much impressed by our Lord's answer. Perhaps he was one of the few who could see something of the fallacy of the Jewish traditions and to some extent was disgusted with the hollowness of their religious practices. It was a good thing that the question was asked, for it brought forth a most remarkable reply. Jesus summed up God's law to Israel as no one had ever summed it up before. His definition of the law threw a

new light on it. It became more than a matter of "Thou shalt not do thus and so, for the Master presented it in the positive terms of "Thou shalt." He shows in His reply to the question that the spirit of the law was love, just as it has always been the spirit of the divine law. It could not be anything else because "God is love."—1 John 4:8, 16.

Christian citizenship means that God's people are citizens of the kingdom of heaven. The faithful of the past are said to have confessed that they were strangers and pilgrims on the earth. (Heb. 11:13) How much more these can be considered such. Their standing before God should not make them poor citizens of the world, however, but the very best of citizens. Thus they should not be law-breakers, but law-keepers. They should show to others an example in good morals, in deportment, in kindness, in mercy, in forgiveness, and always in justice. Only in case some human commandment interferes with our devotion to God should we refuse to render obedience to the lower law. We remember the case of the three Hebrews who declined to yield to the edict of the haughty monarch of Babylon, and also that of Daniel who stood by his rights in the matter of praying to God. God must come first in the life of the Christian, for he has covenanted to put God first, and God will surely hold him to his agreement. Also, after Pentecost, there were those who placed God's word and instructions before the interdiction of the human authorities and law-makers. See Acts 4:1-8, 15-20; 5:24-29.

### QUESTIONS:

Point out the subtlety of the first question asked by the Pharisees and Herodians?

How can we best deal with catch questions today?

What new light was thrown on the Jewish Law by the Master's definition?

Define Christian citizenship. Is there anything in the law of Christ calculated to make one a poor citizen of this world from the highest point of view?

Point out some examples where God's people refused to obey the law of man.

## MAINTAINING PERSONAL EFFICIENCY

May 29—Dan. 1:8-16, 19, 20;  
1 Cor. 9:24-27

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking [margin, sadder] than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

1 Cor. 9:24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

**GOLDEN TEXT:** Every man that striveth for the mastery is temperate in all things.—1 Cor. 9:25.



**S**ELF-CONTROL is profitable for all, and especially so for the Christian. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) There is no better training for the young than to teach them to develop the power of self-control. The age in which we live is characterized by much disregard for this principle. Young people are permitted to have their own way to a large extent; and, frequently, the parents become veritable slaves to their children. The result of this condition is that the young form habits of selfishness, because they have become accustomed to have their own way in everything. This is very deplorable, for habits formed in the early years of a child's life become so entrenched in the mind that they become very difficult to overcome.

The four Hebrews of our lesson were very noble young men. No doubt intemperance abounded in the king's palace. These young men knew that over-indulgence was enfeebling to both body and mind. They were convinced that simple fare was the best. They desired to develop their highest capacities, and to be thoroughly efficient in every way. They, therefore, took a stand which was most commendable, and which affords a fine example for us today.

The result of the experiment was that the four Hebrews were found to be finer in appearance than the others of their race, and vastly superior in wisdom and knowledge to all the wise men of the kingdom. The Lord, approving of their conduct, blessed them in the course pursued. They were not living for self-gratification but to honor the God of their fathers and thus give

a faithful testimony to the true religion.

The Apostle Paul compares the Christian's course to a race. No doubt, he had the Olympic games in mind. These contests were entered into by the best athletes in all the land. In order that one might have a chance for success he had to train most carefully. Both speed and endurance had to be developed to a large degree. He could not indulge in the luxuries of life that other people might enjoy. As a stimulus to his fidelity in rigid adherence to the rigors of his training period, the prize of victory was ever held before his mental vision. It might indeed be only a chaplet of oak or laurel leaves, but it made his name known far and wide. He was striving for a name and a distinction that was greatly coveted; the reward was thought to be well worth while, though temporary in that the contests were repeated in succeeding Olympics (every 4 years.)

The Apostle says that the prize held out for the Christian is much greater and grander than the Olympic prize of his day. It is indeed an "incorruptible" one, a "crown of life" "eternal in the heavens." (James 1:12; Rev. 2:10; 2 Cor. 5:1.) It is worthy of our best endeavors. Its possession will make the trials of this present life seem insignificant indeed. We have some real enemies to fight, for the world, the flesh and the devil make the battle very hard and trying at times, but thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15:57.

### QUESTIONS:

What is temperance? Is the present age characterized by temperance or its opposite?

What was the purpose of the four Hebrews in taking the course which they did?

Why is the Christian's course compared to a race?

How can we best qualify to successfully combat the enemies of the New Creature?

Why is the Christian's prize called "a crown of life?"

## SERVING BY PERSONAL DEVOTION TO CHRIST

June 5—Mark 14:3-11; 27-31

3 And being in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold to the poor. And they murmured against her.

6 And Jesus said, let her alone; why trouble ye her? She hath wrought a good work on Me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always.

8 She hath done what she could: she is come beforehand to anoint My body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might might conveniently betray Him.

27 And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto Him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even this night, before the cock crow twice, thou shalt deny Me thrice.

31 But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all

**GOLDEN TEXT:** She hath done what she could.—Mark 14:8.



N St. Luke's Gospel, the 7th chapter, is an account that parallels the one given in our lesson for today, in that it records a similar anointing to the one recorded here and in the other two Gospels, only that the

one mentioned in our lesson occurred at the close of our Lord's ministry and the one mentioned in the 7 Chapter of Luke occurred at an earlier period in our Lord's ministry. Then, too, the incident recorded in Luke 7 was at the home of Simon the Pharisee. There were many Simons in that day, and most of the commentators consider this Simon to be different from Simon the leper, at whose home the incident occurred which is given in our lesson. There are other points of difference, too, which seem to make the account given in Luke 7 not to be the same as that of our lesson. In Luke 7, the woman who anointed Jesus was a sinner. That statement may mean merely that she was not living up to the strict requirements of the Law. However, Simon the Pharisee was not pleased with the woman's act, and Jesus, turning to him, said, "Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."— Luke 7:44-47.

Johu informs us that the woman referred to in the narrative, was Mary, the sister of Martha and Lazarus. We are elsewhere told that Jesus loved these three persons. Their home was open to the Master, and no doubt He enjoyed calling upon them. Jesus had raised Lazarus from the sleep of death, and Mary's gratitude was boundless. She felt that nothing was too good for such a benefactor. It is believed that the perfume was worth at least \$50.00 in our money.

As some thought that the precious ointment was being wasted, so today there are those who think that money spent in the dissemination of truth is wasted. In their eyes, it does not accomplish any practical results. If it were given

to the poor, put into slum work, or something of that kind, it would do a work of which they could approve. We once heard a man say, "What a shame to waste so much money in printing tracts!" Yet the world always has its poor, and can do them good whensoever it will, but the witnessing service of the Gospel age will soon be a thing of the past, and the opportunity for doing it therefore, should be embraced while it is here. It is a work to which the Lord's people alone are called.

Some unknown writer has said, "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness. Speak approving and cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say them before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them."

Mary did much to show her love in a short time; and so, also, it may be with us. It is not likely that we shall have a long period in which to manifest our devotion to the Lord, for the fulfilment of prophecy in the signs of the times indicates that the end of the Gospel age is closing in now very rapidly. But let us faithfully do what we can, even in this short time to break our alabaster boxes of love and pour out their sweet perfume. In so doing, we shall comply with the injunction, "Arise shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isaiah 60:1.

### QUESTIONS:

What significance has the incident which occurred at the home of Simon the Pharisee?

What alabaster boxes of ointment can we break for the Master today?

Is it wise to spend money in sending out the truth? Could it be put to a better use?

Was Peter over-confident? or did he merely fail to understand things that Jesus had said?

Is there a danger that some may betray the truth today? What is our safeguard against this?

**FACING THE SUPREME TEST OF SERVICE**

June 12—Mark 14:32-46

32 And they came to a place which was named Gethsemane; and He saith to His disciples, Sit ye here while I shall pray.

33 And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.

35 And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

36 And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.

37 And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again He went away, and prayed, and spake the same words.

40 And when He returned, He found them asleep again, (for their eyes were heavy) neither wist they what to answer Him.

41 And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth Me is at hand.

43 And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.

45 And as soon as He was come, he goeth straightway to Him, and saith, Master, Master: and kissed Him.

46 And they laid their hands on Him, and took Him.

**GOLDEN TEXT:** Not what I will, but what Thou wilt.—Mark 14:36.



**B**OTH in His public ministry and in His death Jesus was performing the service required of Him by His Heavenly Father. This service, indeed, was entirely optional. It was

not demanded of Him. Nevertheless it was God's will that it be done, for the sake of the issues to come out of it.

Evidently Jesus knew beforehand just what would take place. It must have been hard for Him to see just why so much shame and suffering should be connected with His death. Death itself was bad enough; but why the ignominy and the torture? And no doubt this was the "cup" referred to by the Master, when He said, "Father, if it be possible, let this cup pass from Me."

It is hard to understand the attitude of a man like Judas. Some suppose that he believed Jesus would vindicate Himself at the last moment, and that all would be well. But the evidence seems to point to the fact that avarice had destroyed the finer impulses in this professed follower of the Master. And, if given free course of action, greed will do this in the mind and heart of anyone. Judas must have been all right at first, or Jesus would not have called him. Our Lord knew that this disciple possessed the capacity to make good. But little by little the desire for gain overmastered, turning a good man into a bad one. And we must not think that Judas was compelled by divine foreknowledge to commit his act of treachery. To be sure, God foreknew it, and foreknowing it, He foretold it; but this foreknowledge had nothing to do with controlling the act of Judas, who was a free-willed agent just as we all are.

The other disciples were all weak human beings, but they were loyal at heart. They fell asleep in the Garden of Gethsemane. They did not understand the course that events were taking. They would know all about the matter a little later when the holy spirit came upon the church. But at the time of the arrest of Jesus they must have been completely mystified. They had been looking for Jesus to manifest His power in a kingly way. They had expected to see Him crowned. And now He was being taken by a mob. They knew how the scribes and Pharisees had hated Him. And now He was at the mercy of His enemies.

Today God's people have no excuse that they do not understand the great verities of the Bible for to them the plan of salvation has been made very clear. It is now a matter of applying the things that we know. In the pages of Holy Writ the life and death of Jesus are spread out before us. Shall we be true to these things? Or shall we be untrue to them? Shall we be loyal at heart, or shall we become false like Judas? Is there a chance that any of us shall betray Him? We betray Him if we betray the truth; and we betray the truth if we barter it for money, position, popularity, earthly fame, or any other thing whatsoever. The world cannot betray the truth because the world does not possess the truth. The world is not in a position of individual trial. But the members of the church are being tried for life or death. Which shall it be for us? The decision is in our own hands. God will not determine this matter for us. He says to us, like Moses said to the children of Israel, "I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live."—Deut. 30:19.

**QUESTIONS:**

What Scriptures foretold the sufferings of Jesus?

What was the "cup" that our Lord asked to be spared from?

Explain by what process Judas evidently became disloyal.

Is there any excuse for us today on the plea of lack of knowledge?

Just how could one betray the Lord at the present time?

How can we best make our position of loyalty permanently secure?

**VICTORY**

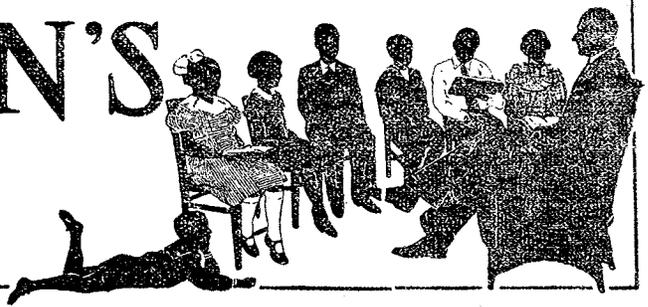
If we could only rise above  
The petty cares of life,  
And see beyond, the victory  
That crowns the heat and strife.

If we could only catch for once  
The glimpse of glowing height,  
Our voice would rise triumphantly  
To "sing songs in the night."

Then we'd forget the toilsome way,  
The hindering care that's rife,  
And gladly walk the way of death,  
To find it leads to life.

B. H. G.

# CHILDREN'S HOUR



## Adventures of the Israelites

T WAS not long till the children of Israel drew near to the land of Canaan," said Uncle Eb, as the wintry wind roared 'round our dwelling, and we rejoiced in the glow of the great fire that flamed in the hearth. "Now God wanted the Israelites to go up and take possession of the land of promise, but they were afraid of the people who dwelt in that country. So they considered what would be best to do, and they decided to send twelve men before them to spy out the land and come back and tell them just what it was like. So the twelve men went into the land of Canaan, and they cut down a cluster of grapes and two carried it on a pole between them, thus proving that the land was very fruitful. But they told the people that they had seen great giants in the land, and that they had felt like grasshoppers before such mighty men; therefore, it was useless for them to attempt to go there. However, two of the twelve spies advised them to go and take the land, because God was with them and would give them the victory. But the people gave no heed to the two brave ones, Caleb and Joshua, for they were afraid of the giants. And so God permitted them to continue wandering in the wilderness.

"Now there were three men who rose up in rebellion against Moses and Aaron, and the rebels were joined by two hundred and fifty men of power. All these thought that Moses had no right to be the leader of the people and they refused to obey him. Well, this caused God to be very angry with them. And while the three men and their families were standing in the doors of their tents, the earth opened right before them and swallowed them up, and then fire came from the Lord and consumed the other two hundred and fifty men. Of course the people were terrified and fled from the place lest they also be destroyed. The next day a plague broke out among the people and thousands lost their lives because they were dissatisfied with the way the Lord was directing them.

"Forty years is a long time to wander in a wilderness, but that is the period during which the children of Israel wandered in the wilderness of Arabia. And all that time Moses was their faithful leader and counsellor. Then one day Moses climbed up into a mountain, and the Lord gave him a sight of the promised land, which lay beyond the river Jordan. But Moses was not permitted to enter into the land

of Canaan, because he had disobeyed God on one occasion when the Lord had told him to speak to the rock so that water might flow out, and instead of speaking to the rock, he had smitten it with his rod twice. So Moses died in Mount Nebo, at the age of a hundred and twenty, and was buried in the land of Moab, and no one has ever found the place of his sepulchre.

"After the death of Moses, a new leader was chosen for the people, and his name was Joshua. God told this man to be strong and very courageous and that he would be victorious over all his enemies. And Joshua sent two men to spy out the land of Canaan, and the men went forth and lodged in the house of a woman by the name of Rahab. But some one had discovered that the spies were there, and went and told the king. So the king sent soldiers to Rahab's house to get the spies, but she had hidden them under some flax on the roof. Then she said to the soldiers, 'Yes, two men did come to my house, but I did not know who they were; but if you pursue them at once you will surely overtake them, for they cannot have gone far.' Then after the soldiers left, she took a rope, and by means of this she lowered the two men down from the roof, and they promised her that as a reward for this kind act, when the city was captured, they would save her and all her relatives for her sake. Then they escaped into the mountains where they remained until the search for them was over.

"Now the Israelites had to cross over the river Jordan, and there was no bridge. But the Lord told them to go right ahead and follow the priests who were bearing the ark of the covenant. And then a wonderful thing happened; for as soon as the soles of the feet of the priests who carried the ark of the Lord touched the water, a dry place was formed right across to the other shore, and the people were all able to walk across in perfect safety. It is believed that about eight miles above this place, a part of the mountain had fallen into the river, forming a dam, which blocked the water for a time, giving all the Israelites a chance to pass over. However, this was certainly a miracle that God performed.

"I guess you have never seen a walled city. You see we don't have cities like that in this country, today. It is a city that has a great wall of stone built all around it. There were many such towns and cities in ancient times. The wall was built for the

purpose of keeping out enemies. Now the Israelites had to capture a city of this kind. It was called Jericho. Its wall was very high, and on top of the wall were soldiers who could shoot arrows a long distance and could hurl down stones and other missiles on the besiegers. Now, how could the Israelites ever capture such a place as that? Well, they could not have done so without the help of God. But God is always ready and willing to help His people when He wants them to do something. And one day when Joshua was looking at the city of Jericho, he saw a man with a drawn sword in his hand. And Joshua said, 'Are you for us or for our enemies?' And the warrior replied, 'I am the captain of the hosts of the Lord.' Then Joshua fell on the earth and worshipped, for he knew that this soldier before him had been sent by the Lord.

"The Lord, through His servant, told Joshua that the people must march all around the city. The priests should go before the rest, and should blow the trumpets. They were to march around the city once a day for six days, and on the seventh day, they were to march around it seven times. We can imagine that we see this mighty host tramping, tramping, tramping every day, and doing nothing else, except the priests blowing their trumpets. No such thing had ever taken place before. Truly, God has strange ways of doing things. And we have a hymn which says,

'God moves in a mysterious way,

His wonders to perform.'

"Now, if the Israelites marched around the city of Jericho once a day for six days, and seven times on the seventh day, how many times did they march altogether?"

"Thirteen times," replied Peter.

"Yes, thirteen times is right," agreed Uncle Eb.

"Just why it had to be thirteen, I don't know, except that God had given this command. Well, they surely had to do a great deal of marching. I fancy that some of the people thought it was just a silly, stupid thing they were doing. And it looked like that, indeed. We can imagine what the King of Jericho thought about it. Up there from the top of his palace he was looking down upon this scene. On the first day, no doubt he thought the Israelites would attack the city, but they did not do so. Well, perhaps he thought they were looking for a weak place in the walls; but, apparently there was no weak place. The second day they march, and again the king and his courtiers wonder what on earth they are doing all this tramping for. Every day for six days the same thing goes on, until no doubt it would appear to be a huge joke. It might have given the impression, though, that Israel had a huge army. Perhaps too, the king might have got the thought that the Israelites could not capture the place; so they might as well pack up their tents and go back to the land from which they came. Seven times on the seventh day! How utterly ridiculous! And now the mighty host stands still. There is not a sound. And the great wall of Jericho stands there as strong as ever. But now, something very unusual is about to take place.

"Just keep your eyes on the Israelites. Watch the priests. There, they are raising the trumpets to their lips. And now they blow them, and the sound reaches to the king's palace and to the monarch's ears. And now Joshua raises his hand, and cries aloud, 'Shout, for the Lord hath given you the city!' And then with a crash like thunder the walls of the city fall down, while a great cloud of dust rises toward heaven. I wonder what the king of Jericho must have thought then? Ah, he knew then that his city was doomed, and that his end was near.

"Now there were other places to capture besides Jericho, and one of these was a town called Ai. So Joshua sent about three thousand men to take Ai, but these men were defeated and fled before the soldiers of Ai. When Joshua realized what had taken place, he felt quite disheartened; for he had believed that the Israelites would overthrow all their enemies. So he told the Lord about it and how discouraged he was. And the Lord replied to him and told him someone in the camp of Israel had committed sin, and that was why the people were defeated. And Joshua soon discovered that one of the men—Achan by name—had taken a fine Babylonian garment and a wedge of gold and some silver, which he had had no right to touch at all, and had hidden them in the earth under his tent. And this was considered such a great crime that the people took the man and his family and put them to death because he had acted wickedly and had caused the Israelites to be defeated.

"And now we have been talking quite a lot about the Israelites," said Uncle Eb, "and I should like to know which part of the story you have liked the best. What was your favorite part, Paul?"

"I liked the part about the plagues, where you told us about the frogs," replied Paul. "I thought about those green hoppers getting on the tables and under the rugs in the parlors and in people's pockets and in their coatsleeves. My, but that was a great story. It suited me fine."

"I liked it where the people came out of Egypt," said Ruth. "There was such a crowd of them, and they had their donkeys and their camels and their cows, and they were singing and shouting because they were so happy."

"I liked the part about Jericho," said John. "That old king thought he was so safe just because he had built a high wall around his city. But God didn't care much for his wall, but knocked it down as easily as if it had been made of sand. That was a good one, all right. I heard a man say one day that it was the shout of the people that caused the air to tremble and somehow the vibrations knocked the wall down, but it wasn't so, was it, Uncle Eb?"

"No, it wasn't," replied Uncle Eb. "The word you used should have been vibrations, not hibrations. Vibrations, indeed, are just waves in the air. But the Bible gives us to understand that God or His angel overthrew the walls of Jericho. And now that we have the Israelites safely deposited in the land of Canaan, we'll leave them there for the present, and so I'll bid you all good-night."

# Talking Things Over



## TAKE COURAGE

**D**ISCOURAGEMENT is one of the deadliest enemies of the Christian. It not only retards progress in the narrow way, but will rob us of the prize entirely if we do not avail ourselves of every means of divine grace to fortify us against its chilling assaults. Frequently the unexpected hardships of the Christian life result in discouragement. If it were possible to know in advance just what will happen from day to day we could be better prepared to meet even the trying experiences, with a greater degree of complacency and fortitude. But this is not the Lord's way of dealing with His people. He wants us to exercise faith in Him, and to be assured that His divine wisdom will not permit anything to come to us but what will ultimately work out for our highest good as new creatures in Christ Jesus.

During April, friends throughout the world celebrated the memorial of our Lord's death. In connection with this memorial doubtless all recalled how the disciples deserted the Master during those trying last hours of His earthly ministry. They had not expected their Lord to be taken from them and crucified, hence they were bewildered and discouraged—at a loss to understand the full significance of what it meant. They had accepted Him as the Messiah, and why should the Messiah be crucified? True, the disciples were not at that time spirit-begotten; nevertheless, in their experience we have an illustration of how trials often come to all of the Lord's people because of unexpected developments.

These unexpected things may be merely incidental experiences of every-day life, or they may be of a more general character, affecting the whole church of God in the same way. In this latter respect many of "the children of the Kingdom" have had their faith most severely tested during the last twenty or more years in connection with the apparently long wait for the full establishment of the divine Kingdom. To many the "vision" has seemed to "tarry," yet it has not actually tarried. It would seem that the Lord has tested all of His people along this same line. Think how long Abraham had to wait for the birth of Isaac after God promised him that he was to have a seed. This was an unexpected trial to Abraham, yet he "staggered not" at the promises of God. Later he was unexpectedly asked to offer up Isaac as a sacrifice, but his faith triumphed again. Finally Abraham, as well as all of the Ancient Worthies, "died in faith, not having received the promise."

While the brethren generally at one time looked forward to the possible consummation of their hopes in 1914, there is no valid reason why we should be discouraged because the divine plan has seemed to tarry. God's ways are so much higher than our ways that frequently it requires years of waiting on Him, and observing the manner in which He works, in order to comprehend more fully the marvelous way in which His plan develops. Thus today we can look back over twenty or more years of transitional changes and see accomplished what in our minds we thought should have been completed in a few short months.

God could have informed the disciples in advance that their Messiah was to be taken away from them and crucified, but it was better for them to experience disappointment, and later learn how much higher God's ways were than their own. Likewise the Lord could have informed His people in advance that the gradual overthrow of Satan's empire would cover a period of many years, instead of merely a few short months; but it was better for them to have their faith tested by unexpected experiences, and out of those experiences to have their vision enlarged and their joy in the Lord increased. And surely there is joy in the thought that God is dealing with us in a similar manner to which He has dealt with all of His people down through the centuries.

Moreover, now that we can look back over the years of waiting and note how wonderfully the prophecies have been fulfilled, what courage it should give us! Think of it: hardly an old-world power, either great or small but what has gone through the throes of revolution—just as we expected would follow the World War. Practically all of the former ruling houses of Europe are now set aside, and dictators are established in their places. International law is no longer respected by the nations, resulting in a condition recently described by the American Secretary of State and others as "anarchy among the nations." And to protect themselves amidst this anarchistic condition, every nation is feverishly preparing for war on a colossal scale unprecedented in the annals of history. Daily the newspapers are scanned by countless millions of worried souls the world over to see if the match has been struck that will set the world on fire.

Meanwhile, also, during these past years of partial disappointment, nominal Christianity has received a death blow, and as result has almost completely lost its former potent influence among the nations. And with this waning of religious restraint, the way is opened up even wider for the forces of anarchy

to rush in and complete the work of "melting" the earth. Ah yes, surely we have every reason to "look up, and "lift up" our heads, knowing from these many assurances, that our deliverance draweth nigh.

Shall we not then, more than ever, take courage in the blessed thought that God is still leading His people; that He has not permitted them to be deceived, but has merely been teaching them to wait more patiently upon Him. And now that we are surrounded on every side by the unmistakable evidence that the King is here and His Kingdom at the door, shall we not only take courage for ourselves but may our courage and renewed confidence and zeal impel us the more energetically to blow the trumpet of truth in Zion; yea, not only in Zion, but, to "tell the whole world these blessed tidings." and "speak of the time of rest that nears"; also, to "tell the oppressed of every nation, jubilee lasts a thousand years."

#### UNIVERSITY STAFF APPRECIATES MESSAGE

Many will remember the controversy that raged in Tennessee several years ago over the theory of human evolution. The late William Jennings Bryan took a very active part in that controversy, and since his death a university has been erected to his memory in the little town of Dayton. About two years ago copies of "Evolutionists at the Crossroads" were sent to some of the faculty members of the University. Recently we received the following interesting letter from the University's president:

"Gentlemen: A year or two ago the author of a book entitled "Evolutionists at the Crossroads" sent us two or three complimentary copies, and several of our staff read them with profit. These copies have been misplaced and since I did not get to read the book, I would like to purchase a copy.

"Also please quote me prices on your books or booklets entitled 'The Divine Plan of the Ages' and 'God and Reason.' Both of these books have been recommended to me. I would like to know more about your work, and what you stand for... Thanking you in advance, I remain, very truly yours, *Judson A. Rudd*, President, William Jennings Bryan University."

#### THE BIBLE STUDENTS NEWS

THE spring edition of *Bible Students News* is already nearly exhausted; although we still are able to fill a limited number of requests for single copies. We regret, however, that due to an unexpected demand we have been obliged in some instances to cut down on the usual number of extra copies sent to ecclesias. We aim to send the News to all Bible Students on our list. Individuals failing to receive a copy may write for one, and we will fill orders as long as the supply lasts. There is no charge for the *Bible Students News*.

#### KINGDOM CARDS ARE FREE

FROM time to time we receive inquiries as to the price of Kingdom Cards, hence we take this opportunity to remind all the friends that they are supplied free, the same as tracts, and in any quantity desired. The

Lord continues to richly bless this method of bearing witness to the truth. The Kingdom Cards not only are effective in arousing the interest of those who are not acquainted with the truth, but in many cases they were instrumental in the way of encouraging those who do know something of the truth to take a more resolute stand therefor. Reports along this line have been very encouraging. The following letter is a sample:

"Dear Brethren: I have just returned from calling on persons who returned 'Kingdom Cards' to me. Two of them want *The Dawn* for three months. The last call was on a man and his wife who had read all of the Society's later books, and attended some meetings, but are not satisfied. Upon reading "God and Reason," however, they showed a real interest and a desire to attend some of our meetings. They are both deep students, and have read and studied a great deal along religious lines. They have recently had financial troubles, and can't buy books just now, but I can loan them a First Volume, and can notify them of public talks and conventions. I feel quite encouraged over my talk with them. With Christian love and prayers for the Lord's continued blessing upon you,—V. R. A. Calif."

Kingdom Cards are now furnished in three styles. One of these is exclusively for mailing to friends and relatives of the deceased. The other two are suitable either for mailing, or for general house-to-house distribution, like tracts. The former, known as the "Consolation Card," offers a free copy of the booklet, "Hope Beyond the Grave." Except in cases where individuals or classes use their own address to which requests for the booklet should be sent, *The Dawn* address is given, and the booklets mailed direct from this office, and charged to the Free Book Fund.

The two cards for general distribution offer a free copy of the booklet, "God and Reason." These are supplied in the same way as noted above.

As a great many hundreds of booklets have already been sent out as a result of the distribution of Kingdom Cards, we are now preparing a follow-up card suitable for mailing to these addresses. This card will offer to lend *The Divine Plan of the Ages*. As we hope to have this card ready shortly, samples may now be ordered.

We repeat: Order the Kingdom Cards freely, and scatter them widely—"He that reapeth receiveth, wages, and gathereth fruit unto eternal life."

#### OUR HERITAGE OF PEACE

Phil. 4:7

There is a peace that comes from faith serene,  
Faith in a changeless God who, tho unseen,  
Still speaks, and manifests himself to be  
The flawless moulder of our destiny;  
By faith we quiet hold in fire of trial,  
And stifle oft the outcry or denial,  
Till like a mantle or a covering fleece  
We are enfolded in His priceless peace.

B. H. G.

## SPEAKERS' APPOINTMENTS

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

### BROTHER H. E. ANDERSON

Paterson, N. J., 169 Van Houten St., 3 P. M. . . . May 15

### BROTHER T. E. BARKER

Boston, Mass. . . . . May 8  
Lynn, Mass. (Convention\*) . . . . . 15  
Worcester, Mass. . . . . 22

### BROTHER J. A. BELL

Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . May 22  
Paterson, N. J., 169 Van Houten St., 3 P. M., May 8

### BROTHER C. P. BRIDGES

Paterson, N. J. (Convention\*) . . . . . May 29, 30

### BROTHER FRED BRIGHT

Allentown, Pa. . . . . May 1  
Hartford, Conn. . . . . 22

### BROTHER N. CONSTANT

Paterson, N. J. (Convention\*) . . . . . May 29, 30

### BROTHER SHIRLEY DeGROOT

Kalamazoo, Mich., Civic Auditorium, 3 P. M. . . May 8

### BROTHER H. E. DIETRICH

Cincinnati, O. (Convention\*) . . . . . May 29, 30

### BROTHER DAVID DINWOODIE

Paterson, N. J. (Convention\*) . . . . . May 29, 30

### BROTHER EDWARD FAY

Brooklyn, N. Y., Harvest Truth Ecclesia, . . . . May 1  
Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . 8  
Scranton, Pa. (Convention\*) . . . . . 15  
Buffalo, N. Y. (Convention\*) . . . . . 29, 30

### BROTHER E. M. FOWLER

Fresno, Calif., . . . . . May 15

### BROTHER A. C. FREY

Brooklyn, N. Y., 109 Remsen St., 3 P. M. . . . . May 15  
Baltimore, Md., 4 West Eager Street, 3 P. M. . . . . 22  
Paterson, N. J. (Convention\*) . . . . . 29, 30

### BROTHER C. F. GEORGE

Duquesne, Pa. . . . . May 8

### BROTHER WILLIAM HOLLISTER

Paterson, N. J. 169 Van Houten St., 3 P. M. . . . May 1  
Philadelphia, Pa., Arch and 18th Sts., 3 P. M. . . . . 8  
Paterson, N. J. (Convention\*) . . . . . 29, 30

### BROTHER J. T. JOHNSON

Cincinnati, O. (Convention\*) . . . . . May 29, 30

### BROTHER GEORGE S. KENDALL

Pittsburgh, Pa. (Convention\*) . . . . . May 22  
Cincinnati, O. (Convention\*) . . . . . 29, 30

### BROTHER PETER KOLLIMAN

Reading, Pa. (Convention\*) . . . . . May 8  
Cincinnati, O. (Convention\*) . . . . . May 30

### BROTHER EDWARD MAURER

Duquesne, Pa. . . . . May 1  
East Liverpool, O. . . . . 8

### BROTHER O. MAGNUSON

Baltimore, Md., 4 West Eager St., 3 P. M. . . . . May 8  
Lynn, Mass. (Convention\*) . . . . . 15  
Philadelphia, Pa., Arch and 18th Sts., 3 P. M. . . . . 22  
Paterson, N. J. (Convention\*) . . . . . 29, 30

### BROTHER MARTIN MITCHELL

Paterson, N. J. (Convention\*) . . . . . May 29, 30

### BROTHER L. MUIR

Orlando, Fla. (Convention\*) . . . . . May 8

### BROTHER R. E. NASH

Hawthorne, Calif. . . . . May 15

### BROTHER C. C. PEOPLES

Columbus, O. . . . . May 1  
Richmond, O. . . . . 8  
Byesville, O. . . . . 15  
Pittsburgh, Pa. (Convention\*) . . . . . 22  
Cincinnati, O. (Convention\*) . . . . . 29

### BROTHER G. R. POLLOCK

Phoenix, Ariz. (Convention\*) . . . . . May 29

### BROTHER EDWIN PROCTOR

Paterson, N. J. (Convention\*) . . . . . May 29, 30

### BROTHER P. L. READ

Aurora, Ill. (Convention\*) . . . . . May 28-30

### BROTHER A. I. RITCHIE

San Bernardino, Calif. . . . . May 8

### BROTHER WALTER SARGEANT

Ithaca, N. Y. . . . . May 1  
Syracuse, N. Y. . . . . 2  
Rochester, N. Y. . . . . 3  
Tonawanda, N. Y. . . . . 4  
Niagara, Falls, N. Y. . . . . 5  
Cleveland, O. . . . . 8  
Lorain, O. . . . . 9  
Mansfield, O. . . . . 10  
Newark, O. . . . . 11  
Zanesville, O. . . . . 12  
Columbus, O. . . . . 13  
Cincinnati, O. . . . . 15  
Dayton, O. . . . . 16  
Piqua, O. . . . . 17  
Richmond, Ind. . . . . 18  
Muncie, Ind. . . . . 19  
Indianapolis, Ind. . . . . 20  
New Albany, Ind. . . . . 22  
St. Louis, Mo. . . . . 25  
Aurora, Ill. (Convention\*) . . . . . 28-30  
Jackson, Mich. . . . . June 5

<b>BROTHER W. J. SIEKMAN</b>	
Stevens Point, Wisc. ....	May 1
Chicago Heights, Ill. ....	12
<b>BROTHER STAMULAS</b>	
Paterson, N. J. (Convention*) .....	May 29, 30
<b>BROTHER C. A. SUNDBOM</b>	
Cincinnati, O. (Convention*) .....	May 29, 30
<b>BROTHER J. H. L. TRAUTFELTER</b>	
Paterson, N. J. (Convention*) .....	May 29, 30
<b>BROTHER H. V. WARREN</b>	
Santa Ana, Calif. ....	May 15
<b>BROTHER GEORGE M. WILSON</b>	
Buffalo, N. Y. ....	May 1
Lynn, Mass. (Convention*) .....	May 14, 15
Cincinnati, O. (Convention*) .....	May 29, 30
<b>BROTHER W. N. WOODWORTH</b>	
Brooklyn, N. Y. ....	May 1
Clermont and Lafayette Aves., 3 P. M.	
Richmond, Va. ....	4
Chattanooga, Tenn. ....	5
Orlando, Fla. (Convention*) .....	8
Zephyrhills, Fla. ....	9
St. Petersburg, Fla. ....	10
Jacksonville, Fla. ....	11
Lynn, Mass. (Convention*) .....	15
Paterson, N. J., 169 Van Houten St., 3 P. M. ....	22
Cincinnati, O. (Convention*) .....	29
Aurora, Ill. (Convention*) .....	30
<b>BROTHER C. W. ZAHNOW</b>	
Pittsburgh, Pa., 610 Arch St. ....	May 1
Reading, Pa. (Convention*) .....	8
York, Pa. ....	15
Lancaster, Pa. ....	22
Harrisburg, Pa. ....	23
Lebanon, Pa. ....	24
Rheems, Pa. ....	25
Wilmington, Del., 404 W 31st St., 8 P. M. ....	26
Cincinnati, O. (Convention*) .....	29, 30

(\*Convention announcements begin on inside of front cover.)

**CONVENTION ANNOUNCEMENTS**

(Continued from inside page of front cover)

**LONDON CONVENTION** in August. The following announcement has been received from England:

"A convention of the British friends is being arranged at the Memorial Hall, Farrington Street, London, during August Bank Holiday week-end, and a warm invitation is extended to as many as can make it possible to attend. The responsibility for this gathering is in the hands of several London brethren and it will be supported entirely by spontaneous offerings from friends who are interested and sympathetic. The overseas brethren who are in England at that time,

will minister, together with a number of our own brethren from various parts of the country. The arrangements have been undertaken with the sincere desire that our Master's Name may be glorified and that the friends may be encouraged and built up in the faith, and it is believed that the prayers of many will ascend that this may be indeed the case. Please write early for accommodation, programmes and all particulars to the Convention Secretary, Brother A. O. Hudson, 24 Darwin Road, Welling, Kent."

**BROOKLYN, N. Y., Sept. 3, 4, 5.** The usual Labor Day Convention will be held at 109 Remsen Street. Secretary, Mr. W. Josiah, 117-34 123rd St., S. Ozone Park, L. I.

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

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

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

**VEST-POCKET BOOKLETS**

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

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

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

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

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

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

Any of the above are obtainable at 5 cents a copy,

**VEST-POCKET MANNAS**

These convenient little Heavenly Manna Books, published in Australia by the Berean Bible Institute, are priced at 40 cents each, postpaid. Cloth bound only now in stock.

## 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.