



The DAWN

*THE KINGDOM OF GOD
OUR REFUGE AND STRENGTH
NATURAL AND SPIRITUAL GARDENS*

JUNE

1937

SPEAKERS' APPOINTMENTS

BROTHER H. E. ANDERSON Brooklyn, N. Y. June 27	BROTHER EDWARD MAURER Duquesne, Pa. June 6	Portsmouth, Ohio 14
BROTHER W. T. BAKER Newark, Del. June 19 Liden's Community Hall 20 Wilmington, Del. 20	BROTHER M. C. MITCHELL Brooklyn, N. Y. June 13	Newark, Ohio 15 Zanesville, Ohio 16 Youngstown, Ohio 18 E. Liverpool, Ohio 19 Pittsburgh, Pa. 20 Duquesne, Pa. 21
BROTHER J. A. BELL Brooklyn, N. Y. June 6	BROTHER ROY E. MITCHELL Camden, N. J. June 27	BROTHER J. I. VAN HORNE E. Liverpool, Ohio June 27
BROTHER C. P. BRIDGES Providence, R. I. June 6 Woodbury, N. J. 8 Wilmington, Del. 9 Baltimore, Md. 10 Washington, D. C. 11 Richmond, Va. 13 Lynchburg, Va. 14 Chattanooga, Tenn. 16 Donelson, Tenn. 17 Memphis, Tenn. 18 Houston, Tex. 20, 22 Galveston, Tex. 21 San Antonio, Tex. 23 Alamogordo, New. Mex. 25 Phoenix, Ariz. 27, 28 Yuma, Ariz. 29, 30 Los Angeles, Calif. July 3-5 San Diego, Calif. 11	BROTHER N. M. MOLENAAR Hawthorne, Calif. June 20	BROTHER H. V. WARREN San Bernardino, Calif. June 13
BROTHER DAVID DINWOODIE Brooklyn, N. Y. June 20	BROTHER A. L. MUIR Tampa, Fla. June 6 Orlando, Fla. 13 Los Angeles, Calif. July 3-5	BROTHER E. F. WILLIAMS Beaver, Pa. June 20
BROTHER EDWARD FAY Jersey City, N. J. (A. M.) June 13 Philadelphia, Pa. (P. M.) 13	BROTHER ROBERT E. NASH San Diego, Calif. June 20 Los Angeles, Calif. July 3-5	BROTHER GEORGE M. WILSON Duquesne, Pa. June 13 Minneapolis, Minn. 20 Vancouver, B. C. 27 Seattle Wash. 28 Portland, Ore. 29 Los Angeles, Calif. July 3-5 Phoenix, Ariz. 13 St. Louis, Mo. 18
BROTHER E. H. HERRSCHER Los Angeles, Calif. July 3-5	BROTHER RUSSELL POLLOCK Los Angeles, Calif. July 3-5	BROTHER GEORGE RIPPER Los Angeles, Calif. July 3-5
BROTHER J. C. JORDAN Duquesne, Pa. June 20	BROTHER R. C. REYNOLDS Albuquerque, N. M. June 16	BROTHER W. N. WOODWORTH Passaic, N. J. June 6 Jersey City, N. J. (A. M.) 13 Philadelphia, Pa. (P. M.) 13 Cincinnati, Ohio 16 New Albany, Ind. 17 Washington, Ind. 18 St. Louis, Mo. 20 Kansas City, Mo. 21 Topeka, Kans. 22 Halstead, Kans. 23 Wichita, Kans. 24 Oklahoma City, Okla. 25 Neodesha, Kans. 26, 27 Denver, Colo. 29, 30 Los Angeles, Calif. July 3-5 San Francisco, Calif. 10, 11
BROTHER O MAGNUSON Baltimore, Md. June 13 Passaic, N. J. 20	BROTHER A. I. RITCHIE Los Angeles, Calif. July 3-5	
	BROTHER WALTER SARGEANT Madison, Ind. June 1 New Albany, Ind. 2 Washington, Ind. 4 Indianapolis, Ind. 5 Brazil, Ind. 6 Lebanon, Ind. 7 Kirklin, Ind. 8 Peru, Ind. 9 Muncie, Ind. 10 Richmond, Ind. 11 Dayton, Ohio 12 Columbus, Ohio 13	

COMING CONVENTIONS

PHILADELPHIA, PA., Sunday, June 13. This gathering will be held at 1325 Columbia Avenue, Philadelphia. Full information can be obtained by writing to J. C. Laird, 140 Sutton Road, Ardmore, Pa.

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

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

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

LOS ANGELES, CALIF., GENERAL CONVENTION, July 3-5. Plans are proceeding for this gathering of the friends, and the outlook is promising for a large attendance, and for rich blessings from the Lord's storehouse. Address all requests for room accommodations, and information, to Mr. A. W. Abrahamsen, 2114 So. Curson Avenue, Los Angeles, Calif.

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

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The DAWN

A Herald of Christ's Presence

Vol. 5, No. 9

JUNE 1937

One Dollar a Year

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An examination of the many prophecies which show that the Messiah of the Old Testament is the Christ of the New Testament; also pointing out how the Messianic Kingdom will be established and how it will operate. A contributed article, presented in two parts.

THE SONS OF GOD

Paul says, "As many as are led by the spirit of God, they are the sons of God." How may we be sure that we are led by the spirit of God? Does God's spirit lead the church in more than one direction? These are some of the questions discussed in this article, with a view of strengthening our faith in the verities of present truth.

THE FACT FINDER

Several interesting questions pertaining to the second presence of Christ will be considered in this department next month.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1897. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 20, Darwin Road, Welling, Kent, England; Australian address: Berean Biblical Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

NEWS and VIEWS

"THE KINGS HAVE HAD THEIR DAY"

MAY 12, 1937 will go down in history as a date marking one of the most impressive spectacles ever staged by man—the coronation of King George VI, as the figurative head over the British Commonwealth of Nations. It was the first time such a ceremony had ever been sent out on the air waves. Thus broadcast, the radio brought it to the listening ears of millions, not only of the British Empire, but throughout practically all other parts of the world as well. This one fact alone contributed greatly in making the whole world conscious of what took place in London on that memorable day. Besides this, the British government utilized every possible means at its disposal to make the occasion one that would tend to impress the world with the claimed solidarity of the empire.

Just how much or how favorably the world was impressed by the coronation ceremony of King George VI is an open question. Perhaps a fair observation on this point is that made by John Drinkwater, who, in an article appearing in the official program of the coronation, says: "And so the world looks on, a little bewildered, a little incredulous perhaps, but with good will in any case." In an effort to account for the awe in which the coronation ceremony is held by millions, Mr. Drinkwater, in the same article, says:

"To the rest of mankind we have always been an enigmatic race. Stubborn, even mulish folk we have been called, unimaginative shopkeepers, muddlers, political prigs, commercial freebooters, material moralists. And yet with it all, poets. Not merely the motherland of a few great poets writing immortal verse, but a nation of John Bulls, with poetry in the blood. A paradox indeed, and one that has always been a perplexity to the world. Obscure to ourselves, it is even obscurer to our friends and neighbors across the seas. That is why the coronation of our king arrests the attention of mankind."

"And so the world looks on, a little bewildered," observes Mr. Drinkwater; and well it might, because to all intents and purposes most of the nations have already passed beyond the king stage into their decline, and instead of old-style kings as they reigned in olden times, we now have dictators, Communism, Democracies, etc. And right at a time when these new forms of government are clamouring for a "place in the sun," and often by their ruthless selfishness even threaten to destroy our modern civilization; at a time also when the authority and strength of the British Empire is called in question by its failure to act in the Ethiopian crisis, and otherwise, comes this spectacular flare of royalty. Is it any wonder that the world is "a little bewildered"?

But the student of prophecy need not be bewildered. All know that the king of England is very limited in power as far as ruling his subjects is concerned. Even many of his own personal affairs being subject to the advice of the government. However, the hero-worship urge in the human heart is still a very potent influence, so the high office of the "king" is gladly utilized by British statesmen as a means of helping to keep the empire intact—and the people love to have it so, not only in the empire itself, but in many other parts of the world as well. The extent to which millions in the United States were impressed by the coronation ceremony was remarkable.

The veneration of the people for the king is greatly increased by the traditional claim that he reigns by divine right. Indeed, it is significant that this point should be made so prominent in the coronation publicity. In the official coronation program, from which we have already quoted, is an "Introduction" by "His Grace, the Lord Archbishop of Canterbury," in which he stresses the claim that George's kingship is by divine authority. On this point he says:

"The significance of the ceremony is that the king does not crown himself. His crown is brought from God's altar and put upon his head by the Archbishop, in token that his kingship is a solemn trust committed to him by Almighty God."

But even the Archbishop is conscious of the fact that this claim will seem strangely out of place in a world that since 1914 in particular has less and less use for the idea of divinely sanctioned royalty, for in the official coronation program, he says: "Some persons may ask—many more may think—'Are not all these ancient rites and ceremonies quite out of place in this modern world?'" In answer to this question, he says, "It is no mere paradox to say that the very merit and meaning of these rites is precisely that they are in a sense 'out of date.' How could the wonderful stability of the national history be more impressively shown?"

And we might add, what better argument could there be that "all things continue as they were." Indeed, this seems to have been the secret back of the coronation publicity—to show that no matter what happens to other nations, Great Britain will remain the same, for the Archbishop says: "Consider the world around us—ancient empires and monarchies vanished, new dictatorships created, everywhere restlessness and uncertainty about the future. In the midst our king is to be crowned with the same rites as those with which his predecessors have been crowned for more than a thousand years."

Probably the British monarchy is one of the best

the world has ever known, and certainly, if we can believe newspaper reports, the present king and queen and their family are wholesome, kind-hearted folks. So, in attempting to analyze the significance of the recent coronation in the light of Bible Students' claim that the Gentile Times have ended and that all forms of Gentile governments are in the process of disintegration, it is with no thought of ridicule. Indeed, as Christians, we are glad to be living in such favored countries as America and England, where there is still so large a measure of liberty and opportunity to spread the truth and to worship and serve God according to the dictates of conscience.

Nevertheless, we must not become oblivious to the fact that all Gentile kings and kingdoms are now on the wane, and this, notwithstanding the glamorous fanfare of the recent coronation. As already noted, King George VI has not the authority of a king, but is one in name only. And while the claim is that he rules by divine authority, yet the British Government seems to put little trust in God's appointee for they do not permit him to have any real voice in the affairs of state. He is declared to be the "Defender of the Faith," yet the faith that he nominally defends is not accepted by more than a very insignificant minority of his subjects.

We call attention to these discrepancies, not to ridicule, but merely to show on what a flimsy foundation royalty, even in Great Britain, is based today. The apostle tells us concerning this present time of transition that everything will be shaken that can be shaken. The only things that will not be shaken are those that are firmly established upon the foundation of truth and righteousness. This means that everything out of harmony with God, and which dishonor His name, must give place to our onward marching King of kings and Lord of lords.

God's method for the destruction of Gentile dominion is illustrated in Daniel's prophecy concerning the "stone" that smote the image on its feet. (Dan. 2:24:44.) It seems clear that the beginning of the downfall of Gentile supremacy was due at the expiration of the "times of the Gentiles" in 1914. Some seem to have difficulty in seeing that it actually began there; for, say these, the Gentile kingdoms still exist. But it should be noted that, according to Daniel's prophecy, the full destruction of Gentile dominion is represented as taking place in three stages. First comes the fall of the image, then it is ground to powder, and finally the wind carries it away as the chaff from the summer threshing floor.

The *falling* of the image would seem to well represent the toppling of the old world governments which has been going on since 1914. The church-state system of Gentile dominion as it existed prior to 1914 has indeed largely fallen. Even the Archbishop of Canterbury recognizes this, and so declares, saying; "Consider the world around us—*ancient empires and monarchies vanished*, new dictatorships created, everywhere restlessness and uncertainty about the future." The toppling of the old world powers has resulted in many fragments of these kingdoms, still possessing some life, and they are

attempting a reorganization to save civilization. Meanwhile, however, in spite of all they can do, they are gradually and irresistibly being "ground to powder."

But even after the falling and grinding processes have been completed, they still must be "blown away" by additional winds of national and international strife, until the way is fully cleared for the establishment of the Messianic Kingdom. These various stages of destruction through which the old order of things must continue to pass until the way is fully prepared for the setting up of the new Kingdom are also brought to our attention in the New Testament, where the Apostle Paul tells us that when they shall say "peace and safety," then sudden destruction shall come upon them "as travail upon a woman with child."—1 Thes. 5:3.

"As travail upon a woman with child"—that is, in spasms, increasing in severity with the approaching birth of the child. It is not difficult to see how wonderfully this prophecy has been in process of fulfilment since the outbreak of the World War in 1914. There is no one prophecy of the Bible that depicts all the details of just how the "kingdoms of this world" are to ultimately become the "kingdoms of our God and of His Christ," but from considering the important lessons in all of them we can readily see that our returned Lord, earth's new King, is indeed marching on gloriously to victory. Yes,

"The Gentile Times have ended,
And the kings have had their day,
And with them sin and sorrow
Shall forever pass away."

Already, as pointed out by the Archbishop of Canterbury, many of the kings and governments of pre-war days have "vanished." Among the more important of these are Russia, Austria, Italy and Spain. Religion was a very dominant factor in all of these governments, but its influence is also waning, so that the improvised governments which have been substituted for those that have fallen are refusing to be dictated to by either the Protestant or Catholic Churches; and in many instances the very idea of religion has been openly opposed in governmental circles.

Just recently the world has been given a demonstration of how little the dictators of Europe are influenced by the mandates of the church in the flare-up between Adolf Hitler and the Pope. It is impossible of course, to accurately forecast the details of controversy and strife through which the now-falling "kingdoms of this world" must yet pass before they are finally "blown away like the chaff," nor just what part the church systems will play in the struggle; but "moving day" for both the nations and the counterfeit church, is here, and even now we can see that the winepress of God's wrath is being trodden by our present Lord. So in full assurance of faith we can look forward to a speedy victory for the great King whose right it is to rule and bless all nations.

THE EVERLASTING GOSPEL

Lu. 2: 10
10 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

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
Gen. 22: 18

Lu. 2: 10
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.

Gal. 3: 26, 29
26 For ye are all the children of God by faith in Christ Jesus.
29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3: 8
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.

Heb. 11: 8, 10
8 For he looked for a city which hath foundations, whose builder and maker is God.

Rev. 21: 2-5
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.

Acts 3: 20, 21
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.

Lu. 3: 6
6 And all flesh shall see the salvation of God.

Heb. 11: 8, 10
8 For he looked for a city which hath foundations, whose builder and maker is God.

The Kingdom of God

MANY intelligent persons have the thought that the "Kingdom of God" merely refers to a work of grace in the hearts of believers, producing in them a spirit of holiness and power that, when all the peoples of earth have been thus 'Christianized,' and possess this same spirit, the "Kingdom of God" will be fully realized world wide.

But notwithstanding all the missionary effort of more than nineteen centuries, Christendom and the world in general seem far from such a realization. In fact, conditions in many parts of the earth today are reverting to those of a darker and much less favored time. There are more atheists and infidels in Christendom now than at any other time in its history.

And much of this lamentable condition is directly traceable to the teaching of evolution and higher criticism in the schools and colleges. In marked contrast with the past, some governments of so-called Christendom are brazenly anti-Christian and atheistic, and are inculcating these principles in the children and youth of those countries. Truly, Christendom today, instead of standing as a bulwark of spirituality against atheism and the various forms of predatory governments, stands rather as a tottering "house divided against itself," and therefore its fall and destruction is inevitable.

Paganized Christianity has produced a materialism of a darker past, which is reflected in the despotic governments of the present day. How do the false preachments of the clergy and the baseless predictions of greedy and ambitious politicians concerning an alleged "increasingly better world," agree with the circumstances as we find them today?

The only gains of note are those of a purely materialistic and mechanistic character. But morality and spirituality are very greatly on the decline. If the same intelligence and advances were devoted to the reading and studying of the Bible as we find along other lines, Christendom would be in a more wholesome and spiritual condition.

Those who hold the view that the "Kingdom of God" is nothing more tangible or real than the indwelling of the holy spirit in individuals, usually depend upon certain Scripture texts to support their position. And sometimes these texts are entirely divorced from their contextual relationship by this misuse. An outstanding instance of this kind is to be found in the use of the statement made by Jesus to the Pharisees—whom He elsewhere denounced as hypocrites and likened unto whited sepulchres (Luke 11: 44; Matt. 23: 27)—as recorded in Luke 17: 20, 21, which reads as follows:

"And when He was demanded of the Pharisees, when the Kingdom of God should come, He answered them and said, The Kingdom of God cometh not with observation [margin, 'outward show']: neither shall they say Lo here, or lo there! for, behold, the Kingdom of God is within you [margin, 'among you']."

It can hardly be supposed that Jesus here meant that the "Kingdom of God" was within those hypocritical Pharisees who despised Him as well as the Kingdom He represented. Yet, that is the way in which this passage is applied by most, professing Christians. This ludicrous interpretation is the basis for much of the misconception of the divine plan of the ages constituting the false theology of our day. A little more careful consideration

would have disclosed the fallacy of such an interpretation and would have brought to their attention the change made by the revisionists as shown by the marginal reference, making the words, "within you" read "among you."

Further reference to the subject is also given in the margin against this text, to John 1: 26 and 12: 35. John 1: 26 reads, "John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not." John 12: 35 reads, "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

In the light of the corrected rendering of these two words given in the margin of the Bible, and also in these comparative texts, it is readily seen that it has no reference whatsoever to a spirit working within those reprobates to whom Jesus was addressing His remarks. Dr. Wilson, in his *Emphatic Diaglott*, translates this passage of Scripture as follows: "The Kingdom of God cometh not with outward show; nor shall they say 'Behold here! or there!' for, behold, God's Royal Majesty is among you"—in the person of Jesus Himself, whom they failed to recognize as the Redeemer and coming "King over all the earth in that day."—Zech. 14: 9.

The Kingdom of Heaven

John the Baptist declared that the "Kingdom of heaven is at hand." Jesus used the same expression, and during His ministry repeatedly referred to the Kingdom. (Matt. 3: 2; 8: 11; 13: 11, 24, 33, 44, 45-47, 52.) Comparing Luke 13: 18, 20, 28, 29, with the citations in Matthew, show that the expressions, "Kingdom of

heaven" and "Kingdom of God" are synonymous.

The Bible shows that while the Kingdom of God is being prepared for the express purpose of controlling the affairs of mankind upon the earth, yet it is to have a spiritual or heavenly phase. It is through a misunderstanding of the texts concerning the heavenly phase of the Kingdom that has caused much of the confusion relating to this subject. That is also an important work of grace in the hearts of true believers who are aspiring to become joint-heirs with Christ in His Kingdom; but to suppose that such a work of grace is all there is to the Kingdom, is a mistake. On this point we quote from the *DIVINE PLAN OF THE AGES*, pages 282 to 284, as follows:

"In the parables of our Lord, the church is frequently called the Kingdom; and the apostle speaks of it as the Kingdom over which Christ now reigns, saying that God has translated us out of the Kingdom of darkness into the Kingdom of His dear Son. We who accept of Christ now recognize His purchased right of dominion, and render Him grateful and voluntary obedience before He forcibly establishes it in the world. We recognize the difference between the laws of righteousness, which He will enforce, and the Kingdom of darkness supported by the usurper, at present the prince of this world. Faith in God's promises thus changes our allegiance, and we reckon ourselves subjects of the new Prince, and by His favor, joint-heirs with Him in that Kingdom yet to be set up in power and great glory.

"But this fact by no means disannuls the promises that ultimately Christ's Kingdom shall be 'from sea to sea, and from the rivers to the ends of the earth' (Psa. 72:8); that all nations shall serve and obey Him; and that unto Him every knee shall bow, of things both in heaven and on earth. (Dan. 7:27; Phil. 2:10.) Rather, on the contrary, the selection now of the 'little flock' confirms those promises.

"When the parables of our Lord are carefully examined, it will be found that they clearly teach that the coming or setting up of the Kingdom of God is future; and, as a matter of course, not until the King comes. Thus the parable of the young nobleman going into a far country to receive a Kingdom and to return, etc. (Luke 19:11-15), clearly locates the establishment of the Kingdom at the return of Christ.

And the message sent by the Lord to the church long years afterward was, 'Be thou faithful unto death, and I will give thee a crown of life.' (Rev. 2:10.). From this it is evident that the kings who will reign with Him will not be crowned nor reign as kings in this life.

"The church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition. And so, indeed, all the expressions of the New Testament with reference to it teach. The Kingdom of heaven now suffers violence at the hands of the world; the King was maltreated and crucified; and whosoever will follow in His footsteps shall suffer persecution and violence in some form. This, it will be observed, is true only of the real church, and not of the nominal one. But the promise is held out that if now we (the church, the embryo Kingdom) suffer with Christ, we also, in due time, when He takes to Himself His great power and reigns, shall be glorified and shall reign with Him."

An Earthly Phase to God's Coming Kingdom

While nearly all will agree that there is to be a heavenly aspect to the Kingdom of God, very few, comparatively speaking, of the vast number of nominal Christians, give much, if any, consideration to the earthly phase of that divine Government to be established "over all the earth, in that day." Where is this Kingdom of God, this **dominion of heaven** to manifest itself and to exercise control, if not on this earth? God's authority and reign are now established in heaven, but the earth, His footstool, hasn't seen His power and great glory as yet. And why did Jesus teach His disciples to pray, "Thy Kingdom COME, Thy will be done ON EARTH, as it IS in heaven," if no earthly phase of this Kingdom were ever to be expected?

The only thought advanced by many as to the reality of the Kingdom on earth is that when all are converted to their paganized form of Christianity, then this prayer of the faithful will have been answered. But is this the regal character, the power and great glory, of that future divine, benevolent Kingdom of promise? Such a view is hardly in keeping with the glorious promises held out to the faithful in this age, nor do the Scriptures support such a viewpoint.

Two main factors prevent many from seeing this subject in the prop-

er light; first, that they do not understand the purpose for which the Kingdom is to be established; namely, "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21); and secondly, the pagan philosophism of the "immortality of the soul."

It might be of interest to note in this connection, that this doctrine of the immortality of the soul is indeed of pagan origin and has no Scriptural foundation whatsoever. The terms "immortal soul," and "immortality of the soul," are not to be found in the Bible at all; yet they are constantly employed by many as though they were actually a part of holy writ. No, to the contrary, the Bible unmistakably teaches that "the wages of sin is death [destruction]," and that souls which sin must "die."—Rom. 6:23; Ezek. 18:4, 20.

The Two Phases of the Kingdom—Heavenly and Earthly

The Bible shows clearly that the Kingdom of God has two phases—the spiritual, or heavenly phase, and the earthly phase. These two phases can be readily understood to have been symbolized in the promise made to Abraham, recorded in Genesis 22:17, which reads: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven [the spiritual, or heavenly class], and as the sand which is upon the sea shore [the earthly class]; and thy seed shall possess the gate of his enemies."

And again in Isaiah 2:2, 3, where we read: "And it shall come to pass in the last days, that the mountain [Kingdom] of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills [less autocratic dominions]; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion [the spiritual, or heavenly phase of the Kingdom] shall go forth the law, and the word of the Lord from Jerusalem [the earthly phase of the Kingdom]."

When John the Baptist and Jesus spoke of the "Kingdom of Heaven" they referred more particularly to the spiritual, or heavenly phase of the Kingdom. Throughout the New Testament we learn that the heavenly phase of that Kingdom comprises

Jesus, the Head or Chief Executive of that coming administration of justice and righteousness, and those who will finally be constituted the members of His body, the church

The term "church" means a called-out, or elected class. Most persons who have studied the Bible know that it teaches the doctrine of election, but very few have noticed the proper Scriptural application of this teaching, or what it really means. Many have come to think of this doctrine as meaning that God arbitrarily foreordained or predestinated a certain few, called in the Bible a "little flock," to obtain an eternal, spiritual life. According to this view, all the remainder of mankind, the "non-elect," have no other alternative than to spend eternity in a state of constant torture.

Thank God, that the light of a better day has removed that foul stain of injustice from the character and person of the great Jehovah, the God of all mercy and grace and truth! Now Bible students can see that the election taught in the Bible is entirely different from that hideous conception of it presented in the dark-age creeds—that it is reasonable and altogether just and righteous.

The Bible teaching shows that those who will be of that elect or select company to rule and reign with Christ for the thousand years of His administration of justice and equity in the earth, will be those who have been the called, the chosen and the faithful ones of this gospel dispensation. (Rev. 17:14.) And these faithful, footstep followers of Jesus, the elect of God, together with the "captain of their salvation" (Heb. 2:10), Jesus Christ, will be the spiritual, or heavenly, seed of Abraham, the blessers of all the non-elect—"all the families of the earth." (Gal. 3:16, 29; Gen. 12:3.) How much more rational and Scriptural is this, the Bible presentation of the election of God, than that which the creedal theology of Christendom affords.

The Number of the Elect

The Bible shows that all the members of the spiritual seed of Abraham, the elect of God, the joint-heirs with Jesus of the Kingdom, the rulers of the next, or Millennial age, were to be selected from the twelve tribes of natural Israel—twelve thousand from each tribe, or 144,000 in all. But natural, or fleshly Israel (compare Rom. 9:3-8 with 8:7-19) could not supply the requisite number of faithful followers

of Jesus; so the message of God went out to the Gentiles to complete this foreordained number of spiritual Israelites. See Acts 15:14-17; Rev. 7:4-11, 13-17; 14:1-5; 5:9-13; 20:4, 6, 11-15; 21:1-5; 22:1-5, 16, 17.

A Secondary Class of the Heavenly Kingdom

Jesus and His church, the 144,000 faithful ones from both Jews and Gentiles, will be the spiritual or heavenly ruler, and immediately under them will be a class without number, called in the Scriptures (Rev. 7:9), "a great multitude," who seemingly did not possess sufficient faith and zeal to attain the highest position with Christ Jesus on His throne, but who will be given, nevertheless, a station "before the throne," evidently as special messengers of the elect company on the throne.

That these are not an earthly contingent of the Kingdom of God, can be seen from the prophecy of the 45th Psalm. Here we are given an analogy to the picture presented in the Book of Revelation. The seventh verse of this Psalm is quoted in Hebrews 1:9 as applying to our Lord Jesus; therefore we can feel justified in making the comparison with the book of Revelation.

In the picture presented in this 45th Psalm, the church is portrayed in the role of the King's daughter, prepared and made glorious for her appearance before the King. But following her and entering into the King's palace after her, are "the virgins her companions." These latter would seem to represent the class pictured in the book of Revelation as "a great multitude." And after the "great multitude" come the angelic hosts; which indicates that the "great Company" class are to be spirit being of even a higher order than the angels.

Surely the heavenly phase of the divine Kingdom will have ample assistance from the innumerable agents and agencies at their disposal, for the stupendous work of that glorious day of resurrection and readjustment. A contemplation of that wonderful and glorious entourage of heaven is overwhelming in its enrallment.

The Earthly Phase of the Kingdom

The earthly phase of the divine Kingdom will be made up of the faithful ones of the period before the first advent of Jesus. John the Baptist was the last of these prominent faithful ones of the past who

died before the heavenly phase of the Kingdom was opened up to anybody. Heb. 10:19, 20; 2 Tim. 1:10.) Jesus spoke of John in the following language, "For I say unto you, Among those that are born of women there is not a greater than John the Baptist: but he that is least in the Kingdom of God is greater than he."—Luke 7:28.

Thus did Jesus clearly establish that the least in the heavenly phase of His Kingdom would occupy a greater and more important position and be on a higher and far superior plane of existence as spirit beings than would John the Baptist. Nor does this mean that John was any less faithful to the Lord than those that followed him; but rather, it indicates a dispensational turning point between the developing of the earthly and spiritual phases of the Kingdom.

In Hebrews, 11th chapter, there is given a resume of the faithful ones of the past antedating the coming of Jesus into the world, and in the 39th and 40th verses, the following statement is made: "And these all [the faithful ones enumerated foregoing in the chapter], having obtained a good report through faith, **received not the promise:** God having provided **some better thing for us**, that they without us, should not be made perfect."

We have already referred to the fact that the quotation of Psalms 45:6, 7, found in Hebrews 1:8, 9, where the apostle applies it to Jesus and His Messianic Kingdom to come. The 16th verse of this 45th Psalm reads as follows: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

"Instead of thy fathers"—Who were these fathers? Were they not Abraham, Isaac, Jacob, the prophets, elders and leaders of Israel? And these all, together with all the other faithful ones of the past, Christ is to make "princes," not in heaven—where, we have been told by a so-called Christian theology, all the good go when they die, but "in all the earth."

Jesus also makes explicit reference to these fathers when, in addressing the Jewish populace, including their rulers, He says (Luke 15:28), "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God [its earthly phase], and you yourselves thrust out."

Perhaps it might prove helpful in

grasping the thought of the earthly and spiritual phases of God's Kingdom, to consider as a matter of comparison the present "reign of sin and death," under the "prince of this world," Satan, and his heavenly and earthly emissaries. The invisible phase of Satan's kingdom consists of himself and a whole host of fallen angels—"angels which kept not their first estate, but left their own habitation." (Jude 6.) The earthly phase of Satan's kingdom is made up of fallen men associated in their imperfect institutions and organizations. Jesus will be the world's new Prince, and associated with Him, in the coming rule of righteousness and life, will be His glorified church, referred to as "the holy angels," or messengers. And on the earth the ancient worthies will administer the laws of this glorious Messianic company.—John 14:30; 2 Cor. 4:4; 1 John 5:19; Gal. 1:4; 2 Cor. 14:15; Matt. 25:31.

Kingdom of God Tangible, Real

That this Kingdom of God is a real, tangible dominion or government is shown by the statement of Jesus recorded in Matthew 19:28, which reads, "And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And again in Matthew 28:31, 32: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth His sheep from the goats."—See also Revelation 3:21.

The promise made to David was that his throne would be established for ever. See 2 Samuel 7:16; Luke 1:32, 33; 1 Chronicles 17:11, 12. The kingdom of Israel was typical of that greater Kingdom to come and this promise that the throne of David would be established forever is shown to be the throne of Jesus Christ and those who will share it with Him—His church. Surely the throne of David was a real, tangible one; and the throne of Jesus Christ, David's son after the flesh and heir to that throne forfeited by David's other heirs before the coming of Jesus into the world, is to be just as real, just as tangible as was David's throne. Had David's posterity been faithful, that typical kingdom would have remained until the establishment of

Christ's Kingdom. But it was foreknown and foreseen by Jehovah that David's other sons would fail to perpetuate the reign of the house of David until He should come whose right it was. Note in this connection the prophecy of Genesis 49:10; also Ezekiel 21:27.

The Time for the Kingdom

After the resurrection of Jesus from the dead to the divine nature with all its implications of glory, honor and power, His disciples approached Him with the query, "Lord, wilt thou at this time restore again the Kingdom to Israel?" (Acts 1:6.) This shows that the thought of the restoration of the Kingdom to Israel was uppermost in their minds. His answer to their enquiry is full of meaning. He did not tell them that the Kingdom was merely to be a mystic power in their hearts, but simply said that the time was not then ripe for its establishment. We read: "It is not for you to know the times or seasons, which the Father hath put in His own power. But ye shall receive power, after that the holy spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7, 8.

It is interesting to note the expressions of these witnesses, the apostles of Jesus, after they had received the promised power at Pentecost and subsequent thereto. In this connection we notice also, that they did not expect the immediate inauguration of the Kingdom, but understood and taught that it would be established "at the last day," as Jesus Himself foretold. See John 6:39, 40, 44, 54. St. Paul, a special witness and apostle of Jesus, tells us in Acts 17:31, "He [God] hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

In his last letter to Timothy, Paul writes, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."—2 Tim. 4:7, 8.

It will be readily seen from these expressions, that the Apostle Paul had no thought that the Kingdom had already come and that he was

then reigning with Jesus in glory and power. No indeed, he knew that he and all those who would ultimately constitute His fellow, or body members, would first have to demonstrate their faithfulness by means of suffering and sacrifice like their Master before them; and that the Kingdom could not be established until the last member had passed his trial time successfully, through the grace and help of the Lord.

This same apostle shows that the judging of the "quick [living] and the dead" will be shared by the saints of this Gospel age. (2 Tim. 4:1.) In 1 Corinthians 6:2, 3, he writes, "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"—those angels whom Jude tells us "kept not their first estate, but left their own habitation" to exercise prerogatives given only to mankind.—Gen. 6:4, 5.

Millennial Blessings

We have seen from an examination of the Scriptures that this "day of Christ," this "last day," is a period of one thousand years and that during that time all the wrongs and evils of earth will be righted, all the enemies of mankind destroyed or otherwise made powerless, and this planet made to be a suitable and habitable place for the human race then restored to the image and likeness of God, their Creator. (Rev. 20:2, 3; 1 Cor. 15:25, 26; Rev. 21:1-5.)

We can but vaguely imagine the wonders of that glorious day of readjustment and blessing for all the willing and obedient; only the incorrigible being destroyed in the second death, from which the Scriptures promise no resurrection.—Acts 3:19-23; Rev. 20:13, 14.

Evidences multiply in the increase of knowledge along all lines—in the general "running to and fro" divinely forecast (Dan. 12:1, 4), in the remarkable achievements of even the imperfect race as it is today, in the growing difficulties of the Gentile governments to continue their dominions satisfactorily (Hag. 2:7), in the prevalent unrest and selfishness (Matt. 24:12, 21; Luke 21:22-27), in the natural phenomena such as the floods and droughts in various parts of the world, in the conflicts between capital and labor, in the famines and pestilences: that we are living in the forepart of that "last day" of a "thousand years"—the Millennium—that the seven

times* of Gentile supremacy have ended and the hope of natural Israel for the restoration of their national existence in their home land, Palestine, has revived.—Acts 15:13-17; Rom. 11:12, 25, 26; Jer. 12:14, 15; 16:11-16.

Truly, the prophecy of Zephaniah 3:8,9 is having a remarkable fulfillment. We quote: "Therefore wait ye upon Me, saith the Lord,

until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy; for then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent." The promised blessing of this prophecy are not yet being realized, but surely the nations of earth are now being "gathered" in preparation for the final great conflict of Armageddon which will prepare them for the blessings.

All of us who hope for the consolation of both natural and spiritual Israel, can now, as never before, "look up, and lift up our heads," knowing that our "redemption [deliverance] draweth nigh."—Luke 21:28.

Truly, soon "all the earth shall be filled with the glory of the Lord" and soon "the glory of the Lord shall be revealed, and all flesh shall see it together"—Num. 14:21; Psa. 72:19; Isa. 6:3; 40:5; Rev. 1:7.

The purpose, therefore, of the Kingdom of God and of His Christ, will be, as the Scriptures so clearly and positively declare, to establish righteousness, justice and truth in the earth and raise mankind from the dead, and give all an opportunity to be restored to perfection of life and happiness. Also, to root out every form of evil and destroy every enemy of the human race, the last enemy to be destroyed being death itself. All of these blessings of life, liberty, peace and happiness are, under the administration of God's Kingdom, to be realized right here on this planet earth—Ecc. 1:4; Isa. 26:9; 45:18.

*NOTE:— According to the Bible reckoning, a "time" consists of 360 days and seven times would equal 2,520 days. On the basis of a day for a year, also established by the Bible, this would mean 2,520 years of exclusive Gentile rule. This period ran out in 1914, A. D., at the beginning of the World War. See Dan. 7:25; 12:7,11; 9:24-27; Rev. 12:6, 14; 11:2, 3; 13:5; Num. 14:33, 34; Ezek. 4:1-8.

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JEWISH HOPE AND PROSPECTS

THE MODERN EXODUS

NE of the most outstanding world developments of modern times is that which pertains to the return of the Jews to their promised land. Hardly a newspaper or news magazine is printed that does not have something to say about the subject. Recently many American papers published an article under the general heading, "Jews in Exodus," in which appeared the following sub-headings:

"Facing Rising Tide of Enmity in European Lands"—"Refuge Now Is sought"—"Palestine Most Likely Haven"—"Campaign on Increase"—"Other Countries Follow Lead of Germany in Anti-Semitic Movements"—"Thousands Forced to Seek New Haven."

An opening paragraph in this article states that, "The greatest exodus in all their ages of wandering threatens the Jewish people today. A full third of their number—5,000,000 or more—will have to move to new lands if nations of Eastern Europe carry out the anti-Semitic program they have begun." Only from the standpoint of Biblical prophecies is it possible to understand the significance of what is actually taking place among this people; and from these prophecies we learn that what, from the human standpoint, appears to be a dire calamity, is in reality an outstanding evidence that the time for God to favor His chosen people by restoring them permanently to their land of promise has come.

Jesus, in setting forth various signs which would mark His second presence, said concerning the Jews: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.) There is Scriptural evidence to show that these "times of the Gentiles" were due to terminate in the year 1914. Due to the fact that the Jews are now being so cruelly persecuted in many countries, some Bible scholars contend that the "times of the Gentiles" could not have actually ended in 1914, else the Jews would not still be "trodden down."

It should be noted however that Jesus did not say the Jews would experience no more trouble immediately upon the conclusion of the times of the Gentiles, but merely that *Jerusalem* would be no longer "trodden down." Viewing the matter in the proper light it should be readily seen that this prophecy has had a remarkable fulfillment as a result of developments that arose out of the World War which began in 1914—the time when the Scriptures show the "Gentile Times" were due to end.

Prior to 1914 the Jewish people had no official recognition as a people with a homeland by any nation on the face of the earth. But what a far-reaching change has come about in this respect as a result of the World War. In brief, as all know, the Jews are now actually being *protected* in Palestine by the Gentile nations, and a whole league of the leading Gentile powers of the earth has actually agreed to guarantee them a home in their own beloved land of promise. Referring to this action on the part of the Gentile nations, a recent editorial in a New York paper states that they "provided for the restoration of Palestine as a homeland for a persecuted people."

This same editorial states that the League of Nations Mandate to Great Britain "*definitely promised security* to the Jewish settlers in Palestine." This brief sentence sums up the definite change that took place in the status of the Jewish people since the legal closing date of the "times of the Gentiles." Instead of being trodden down and prevented from rebuilding their own land, they are now "*definitely promised security*." Not security anywhere they may happen to be in the earth, but *security in Palestine*. Of course, that's where God is establishing them again as a nation. Divine wisdom foresaw that it would not be enough merely to turn over the land of Palestine to the Jews, and then to let them endeavor to work out their own salvation among the hostile Turks and others. No, their re-establishment in their homeland prior to the full downfall of Gentile nations could only be possible in the way the Lord has arranged it; and that is by a guarantee of protection for a time by the great Gentile powers of the world. Later, in "Jacob's trouble," these same powers will probably turn against Israel, but it will be then that God will fight for them as in the days of old, their blindness will be removed, and God's full favor will be manifested toward them.

Thus it is seen clearly that with the ending of the "times of the Gentiles" Jerusalem came to be protected by the very nations that had formerly given it no recognition. What, then, is the meaning of the present wide-spread persecution of the Jews? This, without doubt, is in fulfillment of other prophecies relative to the present transition period. God desires that a representative gathering of His chosen people be regathered in Palestine in order that through them, when their blindness has been removed, He may establish the earthly phase of His long-promised Kingdom. But not many Jews would be inclined to make the sacrifices necessary in order to move to Palestine unless conditions were made most unfavorable for them in the land of their adop-

tion. Hence God, in His providence, is taking steps to prepare the hearts and minds of His people to look in the direction of the land of promise; and not only to look in that direction, but to make every effort possible to go there.

God said that in this time He would send "hunters" and "fishers" that would induce His people to return to Palestine. (Jeremiah 16:15-17.) This, then, is the meaning of their present distresses. Officially, they are now protected by the Gentiles in their own land, and coincident to this, they are being forced from their present homes—"from all the lands whither He had driven them"—and being made to realize that in Palestine alone, will they find security and rest.

True, even in Palestine, they are not *entirely* without their troubles; but the occasional outbreak of opposition against the Jews there, by the Arabs, is comparatively insignificant in connection with the remarkable progress that is being made in the rebuilding and resettling of that ancient land. The Jews in Palestine today are by far the best off of any people on the earth. In Palestine right now there is less economic insecurity, less labor trouble, less poverty, less suffering; and more peace, more happiness, more hope for the future, and more vision, than in any other place in the world. Yes, the "times of the Gentiles" have ended, and Israel is forging ahead in preparation for the still greater blessings of the Messianic Kingdom soon to be established. Shall we not, then, rejoice with Israel, and in any and every way we have the opportunity, "speak comfortably" to them of the wonderful blessings which are soon to be theirs?

PASTOR RUSSELL'S EFFORTS STILL BEARING FRUIT

Many of our readers will remember that 27 years ago, in 1910, Pastor C. T. Russell lectured to a mass gathering of several thousand Jews in the New York City Hippodrome, and also to gatherings of Jews in other cities in America and elsewhere in the world. In these lectures Brother Russell pointed out that the time was then about ripe for God to show His favor to Israel in a marked way. Many things which he then pointed out as coming in the near future, are now actually taking place. Some friends have wondered whether or not there were any lasting results of Pastor Russell's efforts. This query seems definitely answered in the affirmative by the recent experiences of the friends in Phoenix, Arizona. Such experiences are best explained by quoting portions of letters from Brother Herrscher, as well as a letter from the editor of the *Southwest Jewish World*. Brother Herrscher's letter follows:

"Dear Brethren: Enclosed you will find copies of correspondence between the editor of the *Southwest Jewish World*, and myself, which is self-explanatory. The most impressive thing about this experience is the fact that just a little conversation by Brother Brackett with the editor of the paper, Mr. Morris, opened up this opportunity. It made me think of the words of the Lord to Moses, 'What is that in thine hand?'

"Brother Brackett was installing telephone extensions in the offices of the paper, and of course turned the conversation to the subject of Palestine. Mr. Morris said he had been at the Hippodrome meeting in New York. When he learned from Brother Brackett that I had been there also he asked for an interview, which was arranged for the next day at noon. We had two more conferences, in one of which Brother Siglin participated; leading to the enclosed letter from him and subsequent arrangements for the presentation of the truth."

Mr. Morris's letter to Brother Herrscher follows:

"Mr. E. H. Herrscher,

"Phoenix, Arizona.

"Dear Sir: It was with happy surprise that I learned from Mr. Brackett you were present at the Jewish mass meeting addressed by our mutual friend, the late Pastor Charles T. Russell at the New York Hippodrome in 1910. I was also present at that most momentous occasion as editorial reporter of the *Jewish Daily News*.

"Knowing your views and sincere interest in our people, I wonder if you or some of your associates would be willing to contribute guest editorials for the *Southwest Jewish World*, dealing with the prophecies concerning the return of the Jews to their homeland. If you will accept this invitation, we will be very glad to give you at least two columns of space every week in our journal, and do all we can to create interest among our readers.

"We feel that as an outsider—a gentile—you may be able to present the matter in a way that will revive the spirit of Israel.

"As you know, our paper is devoted to the service of humanity, and we feel that your interest and cooperation will prove of great benefit. Trusting we may have your reply in the affirmative, I remain Yours sincerely, *Southwest Jewish World*, Morris M. Morris."

Brother Herrscher, of course, accepted this invitation, and the articles are now appearing in the paper each week. On the front page of the issue carrying the first article, the following explanatory editorial appeared:

"This week starts a new feature under the caption of 'The Voice of the Little Stone,' meaning the voice or expression of the Kingdom of the Lord as described by Daniel under the symbol of a little stone which smote the image then filled the whole earth.

"Many of our readers will remember with pleasure the late Charles T. Russell, better known as Pastor Russell, a great friend of the Jews throughout the world.

"We are very glad to announce that we have invited some of his former associates to contribute guest editorials to the *Southwest Jewish World* every week for the ensuing year.

"These editorials will be in the nature of studies and articles relating to the fulfillment of Divine prophecy.

"We wish to assure our readers that while these

(Continued on page 22)

The Christian Life

A Refuge in the Time of Trouble

A study in the 46th Psalm, in which it is found to be a promise of God's help in the present time of world distress.



**Verse 1 GOD IS OUR REFUGE AND STRENGTH
A VERY PRESENT HELP IN TROUBLE.**

DAVID, the "man after God's own heart," knew what it was to be in trouble. Some of his trouble had been caused by his own weaknesses and imperfection, and a great deal of it by his enemies, particularly King Saul. David had learned that even though the trouble was due to his own sin, he could depend on the Lord to help him as soon as he confessed and sought forgiveness. He had learned, too, that no matter how numerous or powerful his enemies, the Almighty was an ever "present help," and would never forsake him nor anyone else who served Him faithfully.

Thus David, the beloved of God, was well equipped experimentally, to testify of the Lord's abounding grace and watch-care over His faithful people. But the Psalms are much more than the mere personal testimony of a great man of God. They are prophetic. As a prophet of the Lord David was inspired to write vitally important prophetic truths concerning Jesus and the church, the manner in which God would deal with them, and the experiences through which they would pass. The 46th Psalm is one of the most precious of these prophecies, and should be a valuable source of encouragement and strength to the people of God down here at this end of the Gospel age. Indeed, its special application seems to be to the very time in which we are now living. Note the time identification:

**2 THEREFORE WILL NOT WE FEAR, THOUGH
THE EARTH BE REMOVED, AND THOUGH THE
MOUNTAINS BE CARRIED INTO THE MIDST OF
THE SEA.**

**3 THOUGH THE WATERS THEREOF ROAR
AND BE TROUBLED, THOUGH THE MOUNTAINS
SHAKE WITH THE SWELLING THEREOF.**

All the prophetic testimony of the Scriptures agrees that the time for the removal of the "earth" is at the end of the Gospel age. It is the symbolic earth, of course, that is referred to, and do we not even now see its removal taking place? Is it not true also, that the "mountains" are now being carried into the midst of the "sea"? One after another the mountain-kingdoms of the earth are being brought down into the hands of the restless, discon-

tented masses of the people. Not that these kingdoms are being wholly dissolved as yet, but rather, the reins of government of these nations are rapidly falling into the hands of a radicalism which holds no briefs for established customs and is bent upon completely destroying the entire old order of capitalism as rapidly as possible.

Yes, the ever-rising tide of discontent, begotten of selfishness and the increase of knowledge in this period called in the Scriptures, "the time of the end," is daily becoming an increasingly ominous sign of the impending and inevitable downfall of the present social order, which, for centuries, the world has been pleased to call civilization. No wonder the hearts of the people are filled with fear, as Jesus said they would be at this time, when they look forward to the things coming upon the earth. Jesus also foretold that the "sea" and the "waves" would roar at the time of His *parousia* [presence], and how plainly that roaring can now be heard by those whose ears are attuned to the prophetic testimony of the Word! —Luke 21:25, 26.

But while this is a time when "men's hearts [are] failing them for fear," it is quite different with the people of God. "God is *our* refuge and strength, a very present help in [this time of] trouble; therefore will *not we* fear though the earth be removed." The world fear when they see the removal of everything in which their hopes have been centered; and well they might, because they know not of the glorious new day that lies just ahead of this dark night of trouble. But "therefore will not we fear"! Instead of fearing, we find, in the present remarkable fulfillment of prophecies, an incentive to "look up, and lift up" our heads, knowing that our "redemption [deliverance] draweth nigh." Indeed, if ever there was a time when Bible Students should rejoice in the great verities of present truth, it is now! How sad, indeed, if any one should now lose faith in the truth that God has made so clear to us.

Jesus said, "when ye see these things" (Luke 21:31), thus indicating the saints would still be on the earth—at least, at the beginning of the time of trouble. Not when you see them coming, but when they are actually here and you can see them and note the fear of the people as they peer into the darkness of the night that rapidly settles down upon a distressed world. And when we see them, we are

bidden to lift up our heads. And because we are *now* seeing these things, it is surely no time to be going around, figuratively speaking, with our heads down in a state of bewilderment and discouragement, wondering whether or not we have the truth.

This is a time, rather, to take courage, to redouble our energies along all lines that pertain to our consecrated life. It is a time to be enthusiastic and active in prayer, in Bible study, in attendance at meetings, in spreading the message of truth in every way we possibly can; and to buckle on the armour of truth preparatory for the closing battles in our "good fight of faith."—1 Tim. 6:12.

God has not promised to spare us from all trouble, but to be with us as a present help in the increasing darkness of the night-time that is now settling down upon the world. Through lack of faith, we sometimes are too prone to look for God only in the bright and happy experiences of life. But let us remember that God oftentimes speaks to us out of the darkness; that is, in our severest trials and testings there are valuable lessons He wishes us to learn. So we must not expect Him to spare us, but only to help us.

God helps each one of His children, individually! And how much we need that help in this time of trouble! It is a time of stress which taxes one's powers of endurance. The excitement of a world gone mad can't help but have its effect upon our nervous systems, tending to take away our peace and rest of heart; hence our special need of the Lord's sustaining grace. May our rest of faith in Him be so complete at all times that no matter what conditions of excitement and turmoil may develop around us, we still will be able to rejoice in the blessed assurance that He knows and cares; hence, will not permit us to be tested above that which we are able to bear.—1 Cor. 10:13.

God deals with and blesses His people collectively as well as individually. While He notes and provides for the individual needs of each one of us; yet there are certain provisions which He has made for all alike. The covering merit of the ransom is for all the consecrated. The anointing of the spirit likewise for all who are baptized into the body of Christ. The precious truth of the divine Word also is a gift which is common to all who are walking in the narrow way. Hence, it is that the prophet, in verse four of this Psalm, reminds us of something wonderful the Lord would do for all His people down here at the end of the age—a blessing which all the living feet-members of the body would need:

4 THERE IS A RIVER, THE STREAMS WHEREOF SHALL MAKE GLAD THE CITY OF GOD, THE HOLY OF THE TABERNACLES OF THE MOST HIGH.

This is evidently the same symbolic river so beautifully described for us in Revelation 22. It pictures the blessings of life and happiness that will flow out to all the people through the ministration of the Messianic Kingdom—blessings that have

been purchased by the death of the slain Lamb. (Rev. 22:1.) But, of course, this river has not yet begun to flow; yet the Lord is reminding us of the great objective to every feature of His plan, which is the blessing of all the families of the earth.

God does not want us to forget the melody in His great anthem of love; so again and again He injects it into the harmony of the divine plan. The prophecy of Psalms 46 is, primarily, a message of encouragement to the feet members of the body of Christ; but the Lord would not have us forget that His abundant blessing upon us is merely preparatory to the glorious finale of His purpose of love—the "restitution of all things." May we never permit this Messianic theme song of blessings for all to die out in our hearts, nor let our lips cease to proclaim it.

"There is a river, the STREAMS whereof shall make glad the city of God." Ah yes, it is the "streams" of the river of life that are now, in a particular way, rejoicing the hearts of the people of God. It is because of these streams of the river that "we will not fear." And it is because of these streams that we, instead of fearing, are able to "look up, and lift up" our heads. If the river itself is symbolic of the glorious provisions of life and happiness which God has made for a sin-cursed and dying world, these streams of the river would logically represent the various ways in which God has been preparing for those future blessings. And what has God been doing all down through the ages in preparation for the coming blessing of the world?

Nearly two thousand years ago, God did a very definite thing without which no lasting blessings could be realized by either the church or the world. He sent His beloved Son into the world to be the Redeemer. The whole world was under condemnation to death; and before life could be offered to fallen man, that penalty must be set aside through the redemptive work of a Savior mighty to save. This is illustrated in Revelation 22:1, where the "pure river of water of life" is pictured as "proceeding out of the throne of God and of the Lamb." The "Lamb" is, of course, the "Lamb that was slain" as described in Revelation 5:6, 12 and 13:8, and the Lord employs this method of reminding us that there could be no "river of life" but for the sacrificial work of the "Lamb of God which taketh away the sin of the world."—John 1:29.

But long before the Logos was "made flesh" in order to be the Redeemer of the world, God began a work in preparation for the future blessing of mankind. For example, He began to make promises, oh, such wonderful promises! To our first parents He said that the "Seed" would bruise the serpent's head. Probably that promise didn't mean much to Adam and Eve, but to us who are able to view it in the light of the fuller unfoldment of the divine plan, we see in it a definite assurance of coming release from sin and its results, death.

Later, God made an even more wonderful promise to Abraham. He said: "And in thy seed shall all

the nations of the earth be blessed." (Gen. 22:18.) This is the great covenant God made with Abraham—a covenant which he bound by His oath. And this covenant has a very vital bearing on our hopes, even today. Concerning it the apostle says, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6:17-19.

Now we are beginning to see how it is that "God is our refuge and strength." It is through these promises which He has made; and it is only as we flee to God for refuge and take hold upon these wonderful promises that we are able to view the increasing darkness of the time of trouble without fear. And how many of these wonderful promises God has made for our encouragement! It was through faithfulness to these promises of coming blessings for all mankind that the ancient worthy class was developed, preparatory to their part in the future Kingdom work of blessing all nations. It is through faithfulness to the promises of God that the church of this Gospel age is prepared to be the bride of Christ who will join with Him in extending the invitation to the world, "Come, and let him take . . . the water of life freely."—Rev. 22:17.

Thus it is that God has been conducting the preparatory work of the Kingdom. These "streams" or rivulets of the "river of life" have been flowing with increasing volume down through the ages, until now, in the time of the Lord's presence, just as the preparatory work of the Kingdom is about complete, and the mighty river of life itself is about to start flowing, the saints are so greatly refreshed by them that they are able to rejoice in this time when all others are filled with fear.

We have mentioned but briefly some of the things which God has been doing down through the ages, some of the "streams" that He has caused to flow. But when we think of all His wonderful promises, the beautiful pictures or "shadows" He has given to illustrate the meaning of the promises, and then think of the redemptive work of Jesus in connection therewith, there is but one expression which seems adequately to sum up the whole matter; namely, "The Divine Plan of the Ages." Yes, dear brethren, it is an understanding of God's glorious plan as represented in His wonderful promises and provisions for both the church and the world, that has been given to us down here in the end of the age as a refuge in the "time of trouble."

Is it not true that without a knowledge of the truth, the glorious present truth of this time, our hearts would be as filled with fear as are the hearts of all mankind? Is it not our appreciation of the divine plan that enables us to rejoice, that makes glad our hearts as we view the gathering storm

clouds which signal the impending doom of the old order of things? True, others claim to have, and do have a limited understanding of many of the prophecies pertaining to present world events, but due to the fact that they do not know the plan of God, these prophecies, to them, simply spell doom for nearly all the world; so they frantically endeavor to "warn" the people, hoping thereby to "save" a few from the "burning."

But, oh, how different is the viewpoint of those who know the joyful sound of the divine plan! We do not, of course, rejoice in the world's suffering, but we do rejoice in the thought that the present period of distress means the near approach of the glorious Kingdom of blessing; and it is the "streams of the river" that have brought us this heart-cheering intelligence. We know that this is, indeed, "the day of vengeance of our God," yet His blessed promises not only assure us of His loving purpose in permitting this suffering, but enable us also to bear a word of comfort and cheer to the suffering ones around us.—Isa. 61:2.

The entire 34th chapter of Isaiah is a most graphic description of the time of trouble, and then, in the 35th chapter, we are shown the "silver lining" to the dark cloud. In the 4th verse of this 35th chapter is a definite commission to us who are now living in the early stages of the trouble. It reads: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you."

Think, brethren! There are no other people on the face of the earth today who are qualified to deliver such a message as is outlined in the passage just quoted, because only those who know the divine plan of the ages believe that the present time of trouble means the near salvation of the world. Is the glorious present truth such a living, vital thing in our lives, that we are impelled by it to give time, strength and means to sound it abroad for the comfort of those who may have hearing ears, and whose hearts are now filled with fear of the events incident to the day of God's vengeance? True, God doesn't need our help, but He has adopted this method, has given us this commission, to test the measure of our own appreciation of the blessed message with which He is making glad our hearts.

God's blessed provision of truth is available only to those who dwell in the "holy place of the tabernacles of the Most High." (Psalms 46:4.) Thus does the Lord call our attention to the typical significance of the first compartment of the tabernacle in the wilderness, which represents the present consecrated condition of the people of God. In Psalms 91:1 this is referred to as the "secret place," and described as a place of divine protection. We quote: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

There are many beautiful lessons to be learned by noting the appointments of the "secret place,"

and one of the important ones is that it pictures the condition of full consecration to God—a full setting apart to the doing of His divine will. And may we emphasize the fact that it is consecration to the Lord—not to men, not to human leaders, not to organizations, not to family—no, not to anything or anybody but to the Lord. It is the “Holy,” the condition where only those dwell who are fully set apart to God, sanctified by the truth and its spirit.

If we are to be assured of divine protection in this time of trouble—not protection from physical harm, but protection as new creatures—then we must see to it that our consecration to the Lord is complete. There must be no holding back. Self-interest must be eliminated from our endeavors to do the Lord's will. We must seek to be guided alone by the light of the golden candlestick. Our nourishment as new creatures must be only from the table of shewbread. And in the light of the candlestick, and in the strength of the shewbread we must continue to stand before the golden altar of incense, there offering up our little all to the Lord.

There is no room in the “Holy” to ride hobby-horses of any kind, either doctrinal or otherwise. Nor can we take the things of the world or the flesh along with us into this sanctified condition. From the standpoint of the uninitiated, it may seem like a condition of bondage; and, indeed, we are *not* at liberty there to do anything except the divine will. But oh, what blessings come to those who are faithfully giving their little all to the Lord, whose wills have been fully subjected to His will!

To these the bondage of sin and death has been supplanted by the glorious liberty of the sons of God. Liberty to fully enjoy the reassuring revelation of His glorious purposes; liberty to feed upon the strengthening food of His Word, the “exceeding great and precious promises” whereby we become “partakers of the divine nature”; liberty to serve at the golden altar according to the dictates of a conscience enlightened by the instructions of His Word. What a blessed portion indeed, has God provided for those who faithfully continue to *dwell*—not merely to enter—the “holy of the tabernacles of the Most High.”

5 GOD IS IN THE MIDST OF HER; SHE SHALL NOT BE MOVED; GOD SHALL HELP HER, WHEN THE MORNING APPEARETH. (Margin)

While the Psalmist sees a picture of upheaval affecting the whole world, an upheaval so far-reaching that the earth is removed and the mountains are carried into the midst of the sea, yet he sees something also that is *not* moved: “God is in the midst of, *HER*; *SHE* shall not be moved.” The pronouns “her” and “she” seem clearly to refer to the Zion, or Kingdom class. These are not “moved” because they are so fully consecrated to God, so desirous of knowing and doing His will, that He will keep them in the hollow of His hand, and use them as joint-heirs with Christ in the new Kingdom soon to be established.

The apostle gives us a similar blessed assurance in

Hebrews 12:27, 28, as follows: “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear.” Ah yes, it is only as we “serve God acceptably” that we may have the assurance of divine help and protection as new creatures in Christ Jesus.

Nor does the matter of serving God acceptably depend entirely upon what group of professing Christians we may happen to be associated with. God is not protecting His people as groups, in the sense that He has singled out some certain group and has made it obligatory for one to be connected with that group in order to have His blessing. No, brethren, the “her” of this blessed prophecy cannot be identified as the followers of an earthly leader, nor the supporters of a man-made organization but they should have a clear understanding of what constitutes the message and word of God and be identified with those who are carefully endeavoring to follow in His steps by zealously and painstakingly proclaiming both by word and deed the pure gospel of the Kingdom, just as Jesus and the apostles did.

We may be confident that there are faithful members of the “her” class to be found among the various groups of Bible Students today; but the Lord is the one who is deciding who these are; and He is the one who is making up the assembly of the firstborn ones, “which are written in heaven.”—Heb. 12:13.

“God shall help her, when the morning appeareth.” Here is help that apparently is in addition to the assistance and encouragement that comes from the “streams of the river.” The truth will guide the faithful ones during their sojourn in the “holy” of the tabernacle of the Most High, but when our earthly pilgrimage is ended it will require more than the truth to “help” attain to glorification in the Kingdom with our risen Lord. St. Paul refers to this in connection with the resurrection of Jesus, saying, “And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.”—Eph. 1:19, 20.

When Jesus described the events which would mark the time of His second presence—the roaring of the sea and the waves as mentioned by the Psalmist—He said to His faithful followers, “When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh.” (Luke 21:28.) Evidently then, this additional “help” that will come to the saints before they enter much further into the time of trouble, is to be their deliverance in the first resurrection. This does not mean that we should expect the glorification of the church within the next few months, nor even years; but it does mean that inasmuch as we are now living in the “days of the Son of man” that

the deliverance, in the first resurrection, of the last members of the body of Christ is not something that will take place in future generations, but is a hope that will be realized by the saints in our own—"this generation shall not pass away till all these things be fulfilled."—Luke 21:32, Matt. 24:34.

It is better that we do not know the exact date when the last members of the church shall pass beyond the veil. Apparently God has purposely withheld that knowledge from us in order that our consecration to Him may be something that is not made dependent upon time limits, but is whole-hearted and to continue even unto death, allowing God to determine when and how it shall be consummated. The many prophecies relating to the present time do, however, indicate clearly that our deliverance is not a great way off; and we rejoice in this, not only in our own interest, but also because it will mean blessings of life and happiness for the world of mankind in general through the establishment of the Messianic Kingdom.

Poor world, buffeted by Satan and torn by human selfishness, it knows not God, hence knows no way out of its present trouble; so its many factions seek to promote human betterment by attempting to destroy those who do not agree with them. And how devastating the results. "The waters thereof roar and be troubled"! Interpreting this vivid symbol the prophet says:

6 THE HEATHEN RAGED, THE KINGDOMS WERE MOVED: HE UTTERED HIS VOICE, THE EARTH MELTED.

But even in the midst of the raging passions of human selfishness, we will not fear, because

7 THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE. SELAH.

Then follows a most revealing statement, which should help us to appreciate more fully the significance of present world events as they pertain to the second presence of the Master and the ending of the present order of sin and death. Sometimes the remark is made that Christ cannot now be present because there is so much trouble in the world; but those taking this view seemingly fail to notice the many Scriptures which make it plain that His second presence is the occasion for the destruction of this present evil world. Note what the Psalmist says:

8 COME, BEHOLD THE WORKS OF THE LORD, WHAT DESOLATIONS HE HATH MADE IN THE EARTH.

Ah yes, these "desolations" are becoming more and more apparent on every hand, giving increasing evidence, as the days go by, that the Lord is taking a hand in earth's affairs, not to solve men's present difficulties, but to destroy their systems of greed and oppression. Not until the kingdoms of this world shall have been carried into the midst of the sea, will the healing hand of the Messiah be manifested.

Then will come the evidence of His presence which some are vainly looking for now; and because they do not find it, are denying that we are living in the days of the Son of man. Note the description of this further and future work of the Lord:

9 HE MAKETH WARS TO CEASE UNTO THE ENDS OF THE EARTH; HE BREAKETH THE BOW, AND CUTTETH THE SPEAR IN SUNDER; HE BURNETH THE CHARIOT IN THE FIRE.

It is for this blessed result of His presence that we pray, saying, "Thy Kingdom come Thy will be done in earth, as it is in heaven." Today, the Lord's voice is heard only as the "voice of the archangel," marshalling the hosts of His great army unto the battle of Armageddon. This mighty voice has been sounding for sometime, and already there is much evidence that as a result, the symbolic earth is melting, even as declared in verse 6. But later, in the near future we believe, His voice of authority will be heard speaking peace to the distressed people, stilling the raging passions of human selfishness, bidding all to go up to the Kingdom of the Lord to be taught of His ways:

10 BE STILL AND KNOW THAT I AM GOD: I WILL BE EXALTED AMONG THE HEATHEN, I WILL BE EXALTED IN THE EARTH.

What a hope-inspiring picture we thus have of the present time of transition from the old world to the new, when the kingdoms of this world shall soon give place to the Kingdom of God. And how thankful we should be that God has "shewed us light," and has given us so many blessed promises of grace to help, of wisdom to guide, and has put such a wonderful, new song in our mouths. Let us then the more diligently day by day seek to "Bind the sacrifice . . . even unto the horns of the altar" with the cords of faith, hope, joy and love. (Psa. 118:27.) And let us do this in full assurance that

11 THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE. SELAH.

OUR REFUGE

"God is the refuge of His saints
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold Him present with His aid.

There is a stream, whose gentle flow
Supplies the City of our God
With peace, and joy and blessing now,
E'en in our narrow trial road.

That sacred stream, the Holy Word,
Our grief allays, our fear controls;
Sweet peace Thy promises afford,
And give new strength to fainting souls."

Natural and Spiritual Gardens

A comparison, showing how certain plants are like certain Christians, and pointing out the means by which both natural and spiritual flowers are developed, especially the flowers of faith, patience, humility and love.



DON'T see how you do it, Mrs. L.," said Mrs. B. "I've tried ferns a number of times, and they simply will not grow for me. They just fade out and die. The soil is good, I can answer for that. I use plenty of fertilizer, and I water my plants well. So it seems to be a clear case of misdirected energy on my part, and the result is no ferns for me."

"Well, Mrs. B.," replied Mrs. L., "it may be that you don't plant your ferns in the proper locality. You see, ferns need shade, as well as shelter from the wind. Under these tall trees of mine there is a condition similar to their natural habitat. Then they like lots of humus or vegetable mould. It's no fault of the plants if they don't thrive out of their proper environment any more than it would be your fault or mine if we didn't thrive out in Death Valley, or some other inhospitable place. In so far as causing ferns or anything else to grow is concerned, it's all in the way one goes about it. One needs to study the habits of desirable plants in order to make a success of a garden."

"It seems to me that plants are a good deal like human beings, and especially like Christians. And when I say 'plants,' certainly I don't mean weeds, but the beautiful products of the soil we like so much to enjoy. Now, take those ferns for example. See how fine and feathery and green they are. Man couldn't make anything like that and put life into it. Neither can man make a Christian. Of course, he can produce a counterfeit Christian just as he can produce an artificial fern. But we can easily tell the difference. However, as I have said, the ferns need shade and shelter. And there are Christians who seem to thrive best under similar conditions. The hot sun does not seem to suit them very well; neither do the blustery winds of adversity. Now the Apostle Paul wasn't one of this kind. There was plenty of the hot sun of persecution in his life, and he had to contend with many an adverse wind of circumstance. And yet he thrived wonderfully well, and brought forth both beauty and fragrance in a rare degree. Of course, the Lord knows best just what each one needs; and when shade and shelter are necessary. He gives them. But evidently the Apostle Paul was not symbolized by the family of ferns."

"I guess you are right when you say it is all in the way one does it," observed Mrs. B. "And while I'm making comments on your garden, I must say I like the way you set off your flower beds. May I ask what is this kind of fine, blooming moss you have around these diamond-shaped beds?"

"I call it golden moss," replied Mrs. L. "It really

is a beautiful thing, though it grows very close to the ground. It always seems to me that this moss answers its purpose best by setting off other flowers, and that is why I use it for borders rather than make a separate plot of it by itself. You see, golden moss is also like some Christians. They don't make much of a show by themselves, but they seem to enhance the value of other lives. Why, my own father was like that. He was very quiet and unassuming, but he was a source of great encouragement to others. I sometimes think of that Shunammite woman that made a room for Elisha the prophet and helped to entertain him. Who knows to what extent she contributed to his success? Then there was a home in Bethany where Jesus could find congenial companionship with Lazarus, Martha and Mary. Likewise certain noble ladies ministered to the wants of Paul and helped him along the way.

"I remember a girl who lived in a country home. She was quite ambitious and worked in a tailor shop in town five miles away. She contracted rheumatism, which went all through her system. The doctor said that she must give up work, and rest. She did, for a while, but went back to work too soon. Again she broke down, and then for eighteen long years, she lay in bed. Her hands were all twisted out of shape, yet she could do crochet work. But she gave the finest setting imaginable to the life of that community. When people felt discouraged, they came to her; for she was the very embodiment of good-cheer. Her faith in God never seemed to waver for a moment. While she could not go out in the world herself, others went out, strong to battle with the elements of life through their contact with her. She took an interest in every one and in everything around her. Hers was a wonderful life. And what do you suppose was her favorite hymn? It was, 'Will There Be Any Stars in My Crown?' I've heard her sing it many times, and she had such a sweet voice. And I always answered the question by saying in my heart, 'Yes, indeed, if any crown has stars in it, yours surely will have some!' And I thanked God for her beautiful life of service."

"Well, Mrs. L., that's a nice story," said Mrs. B., "and I'm glad you told it to me. I've just been looking at your pansies. What beauties they are! And what an excellent variety you have. They are delicate little flowers, and yet I notice that you have them right out in the open where the wind is sure to strike them. Why is that?"

"Oh, the pansies are all right," replied Mrs. L. "Although the blossoms are delicate, they keep close to the ground where the wind can't do them any harm. With all its sweetness and rare beauty, the pansy is a humble, lowly flower. And in the heart of the followers of Jesus, humility is one of the most beautiful of the graces and adornments. We are not very likely to get uprooted or blown over, if we keep humble. They say that pansies symbolize thoughts—the thoughts that give honor and praise

to God, where it rightly belongs, and that recognizes the divine providence in all our affairs. Don't fear for the pansies; they're just as safe as can be."

Remembrances in the Divine Family

"What have you around that long bed over yonder?"

"Oh, that's just forget-me-nots. Makes a nice border, doesn't it? It is just another name for remembrance. It always seems to say, 'Don't forget me, and I'll not forget you.' And what a beautiful thing is the remembrance of others. Forget-me-nots remind me of that sweet hymn, 'Blest be the tie that binds our hearts in Christian love.' We all like to be remembered; and badly off indeed we should be, if God did not remember us. He has said to us, 'I will never leave thee nor forsake thee.' And if He does not forsake us, He surely will not forget us. And it is a fine thing for us to remember Him; and also, to remember one another, as well. When I was a girl, we had an album for our friends to write in so that we would remember them in future years. One day one of my girl friends wrote in my book, and the lines were so beautiful that I learned them then and there, and shall never forget them nor the one who wrote them. They are these:

'We may write our names in albums,
We may trace them in the sand,
We may chisel them in marble
With a firm and steady hand;
But, my friend, there is an album
With its leaves of snowy white,
Where the pages never sully,
And where all is pure and bright
In the Book of Life, God's album,
May our names be traced with care,
And may all who here have written
Find their names forever there.'

"Not that I would say that God keeps a literal book, mind you. I think it is just a poetical way of saying that He remembers. And, of course, the Bible uses that figure of speech too, for the Apostle Paul refers to certain ones whose names, he says, are in the book of life. Then in Revelation there is a text which says, 'I will not blot his name out of the book of life, but I will confess his name before My Father and before His angels.' Then the Prophet Malachi speaks of a book of remembrance being written for those who feared the Lord and who thought upon His name. So, you see, forget-me-nots suggest a good many things as to the value of remembrance both on God's part and on ours."

"I notice that you use daisies for borders too," remarked Mrs. B.

"Yes, I like the daisies for borders, the daisy is a simple flower, just like a simple, kindly life. It tells a quiet little story of its own. One does not think of putting it in the same class with the lily or the rose, and yet it follows the law that governs its existence just as faithfully as do the more showy flowers. Perhaps you remember Hawthorne's story of the Great Stone Face, and how the man who nev-

er left his native town to distinguish himself in the world, grew in the qualities of kindness, patience, helpfulness, love, peace, and faith, until there seemed none so wise and good as he, and none so worthy to fulfil the prophecy concerning the great face that looked down from the mountain. I like to think about that. What brings the greatest blessings, at times, is not so much the performance of big, outstanding deeds, as the quiet doing of little deeds; for, after all, life is chiefly made up of little things."

"Well, I declare, if there isn't an old-fashioned bleeding-heart!" exclaimed Mrs. B.

"Yes, it is; and I have more of them over yonder. And, to my thinking, that is a most beautiful flower. Just see how those big red hearts hang down so gracefully. That plant doesn't require much attention or care. It is a perennial, and comes up every springtime at the call of nature. It just sleeps away the winter down there in the brown earth. It always reminds me of our Saviour, whose heart was pierced with sorrows for the salvation of the world. And so, because of the daily sermon which that flower preaches to me, I like to have it in my garden, even though it may be called an old-fashioned plant."

Roses and Their Value

"Well, after all, there is nothing like roses, to my thinking; and I see you have quite a variety of them," observed Mrs. B.

"Oh yes, of course. You see, a garden wouldn't be a garden without roses. Now look at that rambler over there. Did you ever see a greater wealth of bloom on anything? I am glad, indeed, that the Lord thought of roses when He made flowers. Of course, He didn't have to. He just did it because He wanted to see beautiful gardens in the world and to have us enjoy them. I supply them with plenty of humus and with plenty of water. White, pink, red blossoms—all are good to look at. And their fragrance is wonderful. Somehow the rose always makes me think of the man in the parable who had five talents, and who used them to the praise of God. The rose is used at wedding ceremonies, at festivals of various kinds, and is carried into hospitals and into the homes of the sick. Well, Jesus is called a rose in the Scriptures, and He is also called a lily; and He combines in Himself the beauty and the fragrance of both these wonderful flowers

"And here we find a bed of geraniums. This is a soft, rich flower. How did it extract that fine red color from the sunlight? It reminds me of those Christians who have much communion with the Heavenly Father and with our Lord Jesus, and have drawn deep, rich hues of love into themselves by means of such contact. Yet there is nothing pretentious about the geranium. It just seems to say, 'Well, here I am. There are other flowers much grander and prettier than I; but I like to be in your garden. And after looking at me, you may enjoy your delphinia, your fuchsias and your snap-dragons, all the more; for many things in life are enjoyed more fully by comparison and by contrast.'

"Speaking of snap-dragons, they make a nice show in a garden. Did you ever open the mouth of one of them and look inside? It is interesting to look down there with a microscope. You will see funny, fuzzy things, and the stamens of the plant. If you were to pick one of the blossoms off that flower-head of blue lilies yonder, and place it under the glass, you would see a wonderful sight. Beyond the world that we see with the natural eye, is a world that we don't see at all, but a large part of which the microscope will reveal to those who want to look more closely into nature's secrets. And that makes one think of the great spiritual world too, where the angels live, and where God and His Son live. Some of the angels may be very close to us, but we can't see them, because we haven't the special kind of glass that will reveal the beings who live in that invisible realm.

Proper Placing of the Members

"Yonder are stocks of different colors. I think this red one is very pretty. Stocks make a fine show in a garden. And here is the delphinium in all its glory. I see you are looking at the toger lily. A striking color is orange. It is all right outside, but I don't like it in the house. It is just a trifle too showy for my fancy. It reminds me of the golden rod, which is fine out in the fields, but not inside. Just as I said at first, the setting has much to do with flowers. And it has to do with other things as well. Just hang a picture in a poor light, and you lose the beauty of it to a considerable extent. And it has something to do with the Christian. And that's one great thing about the Lord; He certainly knows just where to place us to the best advantage. The apostle tells us that the Lord has placed the members of His body, that is, of His church, where it has pleased Him. I'll venture to say that we would never know where to place even ourselves; so we can just leave that part of it in His hands, realizing that in all matters pertaining to our spiritual welfare He knows best.

"And here we come to a stump of a tree with a vine clinging to it. It makes a very pretty showing. The vine needs something to cling to, and the stump gives it protection. So the arrangement is mutually agreeable; and both the stump and the vine are more appreciated because of their cooperation with each other. Even so, one Christian may help another. The clinging kind may get along nicely with the rugged kind. Truly no two of us are exactly alike by nature; for the Lord wanted plenty of variety, and He got it. But in some respects we are all alike. That is to say, we all need the same kind of sunshine, which is the love of God; and we need the sweet air of fellowship; and we need to be watered by the divine Word of truth. And, then, too, we all have the same prospect ahead of us—a mansion above, and a crown of life awaiting us. Oh, that will be glory for us when we reach that wondrous goal above.

"Some plants have to be cut back in order to produce the desired results. The Chrysanthemum,

called *gloria mundi*, or glory of the world, is one of these. Here the vigorous growth of the plant results in the appearance of side shoots in the axils of the leaves. These must be removed when they appear. And that is the way with some Christians. The Master said, 'Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.' And some seem to need more pruning than others. Certain things have to be taken out of their lives because they are drawing the vitality of the plant. People may be giving too much time to their friends, or even to their homes, and neglecting communion with the Lord and the study of His Word. Likewise in the case of the dahlia, only one shoot should be allowed to develop, all others being removed. If allowed to grow at will dahlias become very bushy, and inferior flowers result. Something similar takes place in the life of the Christian.

"Some plants need to be transplanted, and others are best left where they are. And so it is that at times the Lord removes His followers from the place where they have lived, just as He called Abram from Ur of the Chaldees. If we have His spirit, we should be willing to go where He wants us to go; and we can sing, 'Where He may lead I'll follow.' Wherever we can serve Him best is the best place for us.

Developing According to Circumstances

"Some plants multiply so fast that they become root-bound and don't blossom well, and therefore need to be separated; and this also finds its correspondence in the Christian life. Then some plants seed themselves, and their seeds are carried for long distances and thus their influence is felt over a large area. And still other plants come up from the root, and therefore their influence is local. Similarly, the apostles of our Lord travelled far and wide, causing the seeds of truth to fall here and there in different parts of the then known world. Other persons may be obliged to stay in one place and just do their best to witness for the truth in that locality.

"You have told me a whole lot about flowers, Mrs. L., and I certainly do appreciate it. As you know, we have no place at home for a garden, so I like to come and look at yours. And that is one great thing about a garden. It is good for the one who owns it and for those who can see it. I remember the garden my dear mother had and how the children often came up and looked over the fence at all her pretty flowers. And when she saw them there, she would come out and hand them a few blossoms. She always claimed that the more one gave away the more one had. And that is a very true principle in the Christian life, too. In fact, it is the true secret of spiritual wealth. It goes beyond question that the more people give out the truth to others, the more they have for themselves, and the more they enjoy it. It was well illustrated in what Jesus did when He fed the five thousand persons with five loaves and two fishes. When the repast was completed, twelve basketfuls remained. Regarding this same matter Solomon said, 'There is

that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'—Prov. 11:24.

"Yes, indeed, that is a great fact of truth that you have stated, Mrs. B., and I am glad to know that you appreciate such things. As you have said, a garden is not only good for its owner but also for the neighbors and for the whole community. The English poet Keats said, 'A thing of beauty is a joy forever.' And certainly, a garden is a thing of beauty if it is properly taken care of. I wonder if there will be gardens in heaven—I mean, something corresponding to gardens. Somehow I feel sure there will be. Seems to me that I would not feel right if there were not something like that. But we needn't worry about it; we can leave it all with the

Lord. If He gives us so many good things here, we can rest assured that He'll give us lots of fine things up yonder. All we need to look out for is that we produce the bright fragrant blossoms of patience, faith, humility, hope and love, and then all will be well with us, both in this world and in that which is to come. And now as we leave the garden, let me say to all the fair things it contains: 'Sweet flowers, fare you well. Continue to grow, to fulfil the law of your being, and to shed beauty and fragrance on the world. And when this day is done, and the night, too, is o'er, I'll see you again; for the New Day will break in gladness over the hills of time, and the great sun will cause your glories to unfold, and men will rejoice because you are here and because you are doing the thing assigned to you by the all-wise Creator.'

Children of the Kingdom

"The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one."—Matthew 13:38.



THE PARABLE of the Wheat and Tares teaches us that throughout the gospel age God's true people and those who were His people in name only, would "grow together," but that in the time of harvest at the end of the age there would be a separation of these two classes. In the parable of the Sower, the seed that is sown is said to represent the "word of the Kingdom" (Matt. 13:19), but the seed in the parable of the Wheat and Tares is distinctly declared by Jesus to be, not the "word," but the "children" of the Kingdom. It is necessary to keep this fact in mind if we are to understand clearly how this parable so accurately depicts conditions among the professed followers of the Master down through the age.

In our study last month under the heading "Know Thy Brethren," we learned from the pages of history that there have been indeed a limited few throughout the age who have been begotten of God and inspired by the Kingdom hope; and, according to the parable, this is exactly what we should expect to find. These are the "children of the Kingdom." One becomes a child through the process of begetting; hence, those designated as "children" of the Kingdom must be those who are begotten of God through the "word" of the Kingdom. The operation of this principle is brought to our attention both with respect to the true people of God and also with respect to the mere professors.

The Pharisees claimed to be the children of Abraham, but Jesus denied this, explaining that they were the children of the devil because they were under the influence of the deceptive teachings of the devil. Note His words: "I speak that which I have seen with My Father: and ye do that which ye have seen with your father [the devil]." (John 8:38.) When Jesus thus told the Pharisees that they were

children of the devil He did not mean so much that they were morally vile or vicious; rather He meant that they were in the unfortunate position of being under the influence of Satanic deceptions; and that because of this they had no respect for the Kingdom truths which the Master was teaching, and were doing all they could to hinder the Kingdom work which He was then executing.

From the standpoint of outward morality, devotion and piety, the Pharisees were, doubtless, far above the average of their day. Likewise, throughout the age, there have been countless thousands who, from the standpoint of the world and of the nominal church, have seemed outstanding examples of what has been considered to be true Christianity; but evidently God has been judging His people not by their professions of piety but by the extent to which they have been enthused by and obedient to the "word of the Kingdom."

In 1 Timothy 4:1 the apostle speaks of the "doctrines of devils," and it seems clear from the way the Master states the matter, that any who believe the doctrines of the devil and who act in harmony therewith, should properly be looked upon as "children" of the devil, even as the Pharisees were so considered by Jesus. In the Wheat and Tares parable these "children of the wicked one" are said to have been put in the field by the devil himself—"while men slept"; that is, after the death of the apostles who, during their lifetime, guarded the interests of the church so faithfully that Satan and his seed were not able to get a foothold in it.

And history shows that this exactly happened. We find that soon after the death of the apostles, these "tares" began to put in an appearance. Some came from the Orient bringing with them their Oriental Mysticism, which weaved its magic spell over the professed church and brought into being the various orders of monks and nuns. This same Satanic doctrine, with its mystic inner power of counterfeit

holiness was also substituted for the true operation of the holy spirit.

Satan also sowed a judicious crop of Grecian philosophers who were under the influence of another system of his false doctrines. These, too, worked vigorously in the wheat field, their influence resulting in a still further spread of the "doctrines of devils," and an increased crop of the "children of the wicked one." Thus it was that the combination of Oriental and Grecian philosophies, preached by their respective representatives, soon corrupted the pure "word of the Kingdom" which, by now, was being held forth by an ever decreasing number of the "children of the Kingdom."

Space does not suffice to detail the manner in which these "doctrines of devils" were palmed off one by one upon the nominal church in the name of Christ, under the guise of being Christ's doctrines. But finally, the net result was that, in the great systems called Christian, there was not a single Christian doctrine remaining in its pristine purity. Everything was changed, and the vast majority loved to have it so; with only one here and there as true "children of the Kingdom," raising their voices in protest.

"The Lord Knoweth Them"

But let no one suppose that, in presenting these historical facts with a view of calling attention to the accuracy of Jesus' parables, it is with any thought of trying to decide who were and who were not Christians throughout the age. That is a matter we can well afford to leave in the Lord's hands. We do feel, however, that it will help us to get a better perspective of just how and where God has been working down through the age if we keep in mind the title, "Children of the Kingdom," which title Jesus Himself gave to the faithful ones in the parable of the Wheat and Tares.

Perhaps some of our difficulties along these lines have been in connection with the name "Christian." To us, this is a precious name, full of meaning; but, apparently, it was not given to the followers of the Master by the authority of the holy spirit. The New Testament record seems to indicate it was applied to the followers of Jesus by outsiders, and more or less as a term of derision; but today, in the minds of most people, it simply means one who is not a Jew nor a heathen.

We are not suggesting that it is wrong to apply the term Christian to ourselves; but merely calling attention to the fact that because of it being a name so widely used and widely applied, its use as a term to designate the true followers of Christ, makes necessary a great deal of explanation; as well as judging the merits of conflicting opinions as to what really constitutes a true Christian.

There have been millions who have called themselves Christians, and, doubtless, the majority of these have been very noble people. Probably they have been very devotional people, and very faithful in prayer. We know from the scriptures, on the other hand, that the true church of Christ of the en-

tire Gospel Age is to consist of but 144,000 members. Obviously, then, even considering that many of these were of the "Great Company" class there still must be large numbers of these noble professors who were not true Christians. But how are we to know the difference between the true and the false? We cannot, of course, know the true Christians as individuals, nor is it necessary that we should know, but the matter will be clarified if we keep in mind that wonderful title given by Jesus, "Children of the Kingdom."

Who are the children of the Kingdom? Surely it could not be those who know nothing of the Kingdom and who, when they hear the message of the Kingdom, either ignore or oppose it. And how very, very few of the great masses of nominal Christians have been begotten and inspired with the Kingdom hope. As a matter of fact, one of the strategies of Satan, operating through the tares which he sowed, was to substitute the kingdoms of this world for the Kingdom of Christ, calling this counterfeit, "Christendom." Thus, in one master stroke, he took away the *hope* of a *coming* Kingdom from all but a few, that faithful few who *grew together* with the tares until "the time of harvest."

The Kingdom—a Biblical Theme

Note how much of the Bible is devoted to the subject of the Kingdom. It was the glad message of all the prophets. It was a component part of practically all the teachings of Jesus. It was the great hope and theme of the apostles; and it is the great glory theme running through Revelation and finally it is shown as being established and through it the blessings of life flowing out to all mankind. And think of how little, oh, how little, of the Kingdom is thought of or preached throughout the world today. Think of how little it was preached back in the dark ages. Think of how the bearers of this message were persecuted and their influence restricted by the "faithful" of the nominal church at all times during the age. And when we think along these lines, is it hard to see why the "little flock" to whom it is the Father's good pleasure to give the Kingdom, is so numerically small and insignificant?

The importance of the Kingdom hope in the hearts of the "children of the Kingdom," is emphasized by the fact that in most of His parables, Jesus associates the thought of the Kingdom with the lesson. The teachings of the Kingdom, therefore, would properly include, not merely those wonderful promises of future Kingdom blessings, but also all that instruction which plays such a vital part in the development of those who will reign with Christ in the Kingdom.

Take the apparently unimportant matter of church government. Some may say, What difference does it make just what kind of "rules" or regulations I submit to, so long as my heart is right with the Lord? But it does make quite a difference. The church is being fitted to rule the world, and surely it is important that every individual in that church should learn well in this life, the lesson of living headship. How could one be in training for future

joint-heirship with Christ in a future Kingdom, while looking to a present *human head* of the church who is supposed to be reigning in Christ's stead in a Kingdom now established? And strangely enough, as we scan the pages of history, we find that there were some, even in the dark ages, who understood the truth on this point. Concerning a Robert Brown, of the 16th century, whose teachings became prominent enough to get historical mention, Mosheim says:

"He had new and singular views of the nature of the church and the regulation and the government of it. He first distributed the whole body of Christians into small associations, such as those collected by the apostles; because so many people as could conveniently be assembled in one place, and that of moderate dimensions, he affirmed, constituted a church, and enjoyed all the powers and privileges of a church. And each of these small congregations, he pronounced to be independent and free, by divine constitution, from all jurisdiction, who according to the court, and of synods which according to the Puritans, have the right of governing the church. The supreme power to provide for the welfare and the peace of these little associations, according to his views, resided in the people; and all the members had equal powers and prerogatives. The congregated multitude, therefore, deliberated on sacred subjects; and whatever was voted by the majority was considered as legitimately decided. The brotherhood selected certain persons from among themselves, to teach publicly and to administer ordinances; and if the interest of the church seemed to require it, they remanded these teachers of their own creation, again to a private station. For these teachers were in no respects more sacred or elevated, than the rest of the brethren, except by their own power to perform sacred functions, for which they were wholly indebted to the election and consent of the brethren. . . . In short, Brown thought that the Christian world should now present the same aspect, as that of the churches in the days of the apostles."

We suspect that most Bible Students today would find themselves very much at home in a congregation regulated according to Brother Brown's ideas of what constituted the divine arrangements for the church, as outlined foregoing. We do not mean to imply that no one can be a true Christian unless he subscribes to this simple apostolic church arrangement, but are merely pointing out that even in matters of this kind, the true teachings of the Word did not die out in the hearts of a faithful few down through the centuries.

Truth Concerning Baptism

And then there is the matter of baptism—that beautiful symbol of our burial in death as members of the body of Christ, filling up that which is behind of His sufferings. How closely this is associated with our hope of the Kingdom since it is only as we "suffer with Him," that we may hope to "reign with Him." How fully the devil-sown tares cast this feature of the Christian life aside, when they substituted "sprinkling" for the true baptism—immersion—and claimed that this new mode of baptism was

necessary even for infants! How many helpless infants the tares have attempted to consign to eternal torment because they were not baptized according to this Satanic rule!

In the 16th century, a group known as the Socinians, is described by Mosheim. He says that the "infancy of the Socinian theology was very feeble and imbecile; that its teachers were not distinguished for a deep and accurate knowledge of divine things." How very much this sounds like the accusations now being leveled against those who insist upon clinging to and proclaiming only the simple truths of the divine plan. Have not many of us heard the suggestion that these simple facts of the gospel are but "surface truths," the primer, so to speak, of true Christian knowledge and experience? But notice what the historian says concerning the belief of the Socinians on the subject of Baptism:

"Baptism, they say, is the immersion in water of one who believes the gospel and exercises repentance, in the name of the Father and the Son and the holy spirit, whereby he publicly professes that by the grace of the Father, he has been washed in the blood of Christ, by the aid of the holy spirit, from all his sins; so that, being ingrafted into the body of Christ, he may mortify the old Adam, and be transformed into the celestial Adam, in the firm assurance of eternal life after the resurrection."

Concerning "Holy Spirit"

According to the historian, this same group of middle-age Christians held the following view concerning the holy spirit:

"The holy spirit, they most explicitly declare, not to be a divine person, and they represent him to be a divine power or energy: The holy spirit is the power of God, the fulness of which God the Father hath bestowed on His only begotten Son, our Lord; that we, being adopted might receive of His fulness."

Many Bible Students already know something of Arius, a 4th century Christian, who stood out so boldly against the blasphemous doctrine of the trinity then being forced upon the church by the rapidly increasing tares foretold in the parable. Concerning Arius, the historian says:

"He maintained that the Son is totally and essentially distinct from the Father; that He was only the first and noblest of those created beings whom the Father formed out of nothing, and the instrument which the Father used in creating this material universe, therefore, that He was inferior to the Father both in nature and in dignity. What were his views of the holy spirit, is not equally manifest. That his views of the Son of God were combined with some other opinions differing from the common sentiments of Christians, cannot be doubted; but no one of the ancients has left us a connected and systematic account of the religion professed by Arius and his associates."

A letter written by Arius to Eusebius, reads in part as follows:

"We are persecuted because we say the Son has a beginning, but God was without beginning. We are

also persecuted because we say that He is from nothing and this we say, inasmuch as He is not a portion of God, nor formed from any subjacent matter. Therefore, we are persecuted. The rest you know. I bid you adieu in the Lord."

And so we might go on quoting at length from historical records which show that the light of truth on all the great fundamentals were kept alive by a few faithful witnesses throughout the Gospel age. In a brief but exceedingly meaningful statement concerning conditions in the 18th century, the historian says, "Besides, there have been several other controversies, which also produced excitement in the preceding century, respecting the eternity of the torments of the damned, the final restoration of all things, Christ's (Millennial) reign on earth; and others of like character."

"Witnesses" in the Early Period

How evident from this, that not only in the 18th century, but as is suggested, in the 17th century also, and no doubt in all the preceding centuries of the age, there were faithful witnesses for the truth, who, while their message was rejected by the tares, yet, by their efforts the candle-light of the gospel was kept alive, although, at times, but feebly flickering and almost completely obliterated. And can there be any doubt but that these who looked for the Kingdom, who accepted no other Head but Christ, who knew that the only hope of eternal life was in the resurrection of the dead, who challenged the God-dishonoring doctrines of eternal torment, the trinity, etc., were the "children of the Kingdom" mentioned in the parable of the Wheat and the Tares?

And the thrilling thing about all this is that it enables us to realize more fully than ever the fact that we have reached the end of the age, the time when the Wheat was to be separated from the Tares; because we can see clearly that just such a separation has taken place. More than half a century ago, God raised up a faithful messenger, and through him and those who associated themselves with him—the "angels" of the parable—sounded forth the call of the harvest, "Come out of her My people," and as a result, all over the world there appeared a definite group of earnest people who, in derision, were called "Millennial Dawnists," and who were given this name because of their zeal and persistence in proclaiming the glorious Gospel of the thousand-year reign of Christ.

Ah yes, here at last, these "children of the Kingdom," who in other periods of the age were isolated, and through the preponderance of the tares, were kept in the background, and their message discounted, were finally to have a change of experience. Not that the persecution ceased—because it didn't—but it was the Lord's time to gather these "children of the Kingdom" out from the great nominal masses, so that they could cooperate in the closing witness work of the age, and through faithfulness in this privilege, themselves be prepared for their share in the Kingdom soon to be established.

What a blessed privilege is ours now of being representatives of that glorious Messianic Kingdom! How highly the Lord has honored us in bestowing this wonderful distinction upon us of being the ones in the very end of the age whom He designates the "Children of the Kingdom"! Brethren, are we living up to the privileges in this connection? First of all, are we walking as the "children of the day"? That is, are we endeavoring faithfully to conform our lives as fully to the high standards of righteousness as though we were actually living in that near future period when the laws of the Kingdom will be enforced? And then, are we so inspired with the hope of joint-heirship with Christ in that Kingdom that we are gladly laying down our lives as His and its ambassadors?

To be "children of the Kingdom" means also that we are children of God; and "if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) Ah yes, "if we suffer with Him." Jesus suffered principally because He was a herald of the Kingdom, and we will suffer "with Him if we are likewise faithful "children of the Kingdom," who insist on proclaiming the good news that cheers our own hearts in the proclaiming of it. May this Kingdom theme, then, continue to be upon our lips and in our hearts. May we sing it to each other and to all men as we have opportunity. And thus may we be qualified to be among the saints described by the Psalmist, saying:

"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy Kingdom, and talk of Thy Power; to make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom. Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all generations."—Psa. 145:10-13.

JEWISH HOPES AND PROSPECTS

(Continued from page 10)

contributors are Gentiles, they have no other interest in the publishing of these articles than that of stimulating our Jewish Hopes. There is no thought of proselytizing or any other ulterior motive.

"Mr. Herrscher, our guest editor for this week, states that, while the articles, published in the Outlook for one year following the Hippodrome mass meeting in New York (1910), portrayed events THEN FUTURE many of these are now a matter of history.

"We trust that our readers will enjoy this new feature, and we will be very glad to have your comments, criticisms, and suggestions to make this feature most interesting, as well as valuable.

Brother Herrscher informs us that while the regular price of this weekly paper, *The Southwest Jewish World* is \$2 a year, the editor has agreed to \$1 a year to the "friends of Pastor Russell. Some may wish to subscribe. Doubtless the editor would in this way be encouraged to continue the good work; besides, each week it contains interesting facts concerning the progress of Zionism.



International Sunday School Lessons



JOSEPH'S READINESS FOR SERVICE

June 6—Genesis 41:33-44.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

And Pharaoh said unto Joseph Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

GOLDEN TEXT: Seest thou a man diligent in his business? he shall stand before kings.—Prov.22:29.



JOSEPH had been two years in prison (Gen.41:1) patience and strength of and while there had gained character, and had maintained his strong faith in the Lord. As a prisoner he had not repined, but had been diligent, and therefore had been appointed the overseer of the prison. In this capacity, he was fully trusted by the keeper of the prison. He was being trained by the Lord for a great work, although he had not the slightest idea of what this work was to be. But he made the best use of his opportunities, and therefore he arose to a higher service in due time.

After interpreting the dream of the chief butler favorably, Joseph had asked this man to intercede for him; but the butler selfishly forgot all about the matter. Yet, doubtless, Joseph believed that his deliverance would come about in the Lord's own good time and way; and so, he maintained his soul in patience. Thus he well illustrated the proper course of all who belong to the new creation. It is for us to remember all the great promises of God made on our behalf; for He has said, "I will never leave thee, nor forsake thee," and the Lord's people are said to "be kept by the power of God through faith;" and they have the assurance that "no man is able to pluck them out of my Father's hand," and that "all things work together for good to them that love God." So they can rest in peace, knowing that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and that the angels of God are looking out for them and taking care of them in the highest way.

The manner of Joseph's deliverance was indeed a wonderful one, and, manifestly, the hand of God was in it. Pharaoh had two dreams which made a strong impression on his mind. He first dreamed of

seeing seven fat cows come up from the river Nile and feed on the rich pasture grass. Then lo, there came up seven lean cows and devoured the seven fat ones, yet seemed just as lean as before. Next he saw a stalk of wheat, with a top divided into seven branches; and following it came up another stalk with seven very thin ears or branches; and the last stalk devoured the first one.

Pharaoh, in common with all Egyptians, believed in dreams, and he believed that this one must have a very interesting interpretation. The wise men or magi of Egypt were summoned and told the dream, but they couldn't even guess what it meant. Then the butler remembered his own dream and the perfect accuracy with which Joseph had interpreted this dream and that of the baker; and he told Pharaoh of this incident, and Pharaoh at once sent to the prison, hoping to find some one who could tell him the meaning of his dreams.

Joseph was brought forth. He was very humble. He did not assume an air of dignity or importance. He did not claim to possess any remarkable power. He was simple and modest in his demeanor. And when Pharaoh said to him, "I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it," Joseph humbly replied, "It is not in me: God shall give Pharaoh an answer of peace."—Gen. 41:15,16.

Truly, humbleness of mind is a beautiful adornment of character. Indeed, what have we that we did not receive from God? Who is he that can say he created the truth, or who can claim in his own wisdom he interpreted the Word of God and found therein the great plan of salvation? Reverence for God is said to be the very beginning of wisdom; and the Lord says, "Them that honor me, I will honor." Then we are told that he that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Of Jesus it is said that

'He did not meditate a usurpation of divine authority, but humbled Himself;' and therefore, God "highly exalted Him and gave Him a name that is above every name, that at the name of Jesus every knee shall bow."—Phil. 2:8-10.

It would seem that Joseph was faithful and diligent in everything he did. He was just as faithful and diligent when buying up corn as he was when in prison. He always did the best he could under all circumstances, leaving the outcome in the hands of God. In all this, he furnishes a splendid example of a highly upright and virtuous life.

QUESTIONS:

What was Joseph's experience in the prison? How did he manifest faith in God while there?

Should we worry and repine when we have done the best we can? Quote Scripture texts which assure us of divine help at the proper time.

How did Joseph show his humility? What is the value of this quality in the life of the Christian?

How did Pharaoh exalt Joseph? How will the Lord exalt those who truly honor Him?

What is one of the great secrets of the Bible? How are we enabled to interpret it?

* * *

THE BROTHERLY LOVE OF JUDAH

June 13—Genesis 44:18-34

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy ser-

vants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

GOLDEN TEXT: Let brotherly love continue.—Hebrews 13:1



JUDAH made a very eloquent plea for his brother, Benjamin. It was he who had suggested that Joseph be sold to the Ishmaelites rather than to be left in the pit to die. Joseph must have been very desirous of knowing whether or not his brothers had undergone a change of heart in the years that had elapsed since they sought to take his life because of their jealousy; and it must have been highly gratifying to him to hear the eloquent, noble, unselfish words of Judah, who declared himself ready to take Benjamin's place and go into slavery out of love for his old father. There is a wonderful power in unselfishness and willingness to sacrifice our own interests for others; and this evidence of nobility on the part of Judah struck home with great force and directness to the heart of Joseph.

We can suppose that on this occasion the old home scenes flashed into the mind of Egypt's governor. There was the time when he had made a long journey to find his brethren and to do them good, and they had sought to do him evil in return. There he was, lowered into the pit, and to all intents and purposes left to a lingering death. Then he was sold as a slave, not knowing whither he went or into whose hand he would fall.

Then he stood in the open market, subject to the bid of any one who would pay the price for him. Then there followed the experiences in the house of Potiphar and subsequently in the prison. Then came his interpretation of Pharaoh's dream; and through this he was now lord of the land. Truly it would seem that no career could be more interesting than this. Joseph could see the operation of divine providence in it all. And now Judah was interceding for his youngest brother, Benjamin, and offering himself in his place. What a wonderful climax to this remarkable series of events was now to take place. Here was a memorable scene indeed—one of the greatest in the history of Old Testament times.

Little did Judah dream that he was talking to his brother Joseph, and that the plea he was making

for Benjamin would be read by millions of persons in future ages of the world. Thus it is that we never know where a good deed will end. The poet Longfellow tells of shooting an arrow into the air and years later finding it in the heart of an oak tree; and then of singing a song into the air, and a long time thereafter finding it in the heart of a friend.

A man who had wasted his substance with riotous living came to a bridge with the intent of casting himself over into the deep waters below. A lady passed by, and saw how wretched he looked. He was ill-clad, and it was a cold day. She asked him, "Are you out of work?" He replied, "Yes, out of work, and out of everything else." She said to him, "Here is my address. Come to my house tomorrow, and you can have a job for a few days. Meanwhile, here is a little change; take it, and get something to make you warm."

The man took the temporary job. Five years later, a fine-looking, well-dressed man called at that home. He said, "You are the lady who saved my life. A thousand times I have prayed God to bless you. Today, I have a good home and am well and happy, and all because you made me feel that it was worth while to live."

When the great Sun of Righteousness lights the world, how wonderful the world will be! In the meanwhile, let us take heed to the apostle's words: "Beloved, let us love one another: for love is of God; and every one that loveth is born [begotten] of God."—1 John 4:7.

QUESTIONS:

Was Judah's plea for his brother an eloquent one? What is true eloquence?

Briefly review the scenes in the life of Joseph up to the time of our lesson. Is it likely that these scenes flashed before the mind of Joseph on this occasion?

Does love react favorably to us at all times? Does selfishness ever pay? Give some examples of unselfish love that are found in the Bible.

How can we keep our minds constantly assured that we love the

brethren? May we deceive ourselves in this regard? How do we measure the true power of love?

When we do things that are right and the fruit of love, need we have any fear of the ultimate issues? Prove your statement from the Scriptures.

* * *

JOSEPH'S KINDNESS TO HIS BRETHREN

June 20—Genesis 46:1-7, 28-30

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And He said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

* * *

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

Genesis 50:24-26

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

GOLDEN TEXT: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.



JOSEPH stands out as one of the grand characters of the Old Testament Scriptures, and there is no respect in which he shows up to greater advantage than in his forgiveness of his brethren. It takes a magnanimous soul to forgive as Joseph did. In connection with a chain of circumstances, it was the last great test put upon him.

Now that he had the power to retaliate, would he use it so as to take revenge? Some might think that he would have been justified in doing so; but Joseph was no common man. It fairly amazes us to behold, by means of the sacred record, such a wonderful character as Joseph proved himself to be; for we must remember that he lived in a heathen land, where he enjoyed but a very small revelation of the plan of God.

It is hard, indeed, to find a flaw in the character of Joseph. If he had faults—and, of course, he was not perfect—we are not told about them. His life stands for faith in God, for courage, for constancy of purpose, for moral virtue, and for the beautiful qualities of benevolence and mercy.

The example set us by Joseph causes us to reflect on our own standing. Under similar circumstances, would our faith prove as strong as Joseph's did? Would we be as generous and as noble? The privileges enjoyed by the church of Christ today are far beyond Joseph's privileges. Truly the apostle says, "What manner of

persons ought ye to be in all holy conversation and godliness." (2 Pet. 3:11.) Drawing near, as we are, to the full consummation of the age, we can behold the fulfilment of the prophecies in the light of the wonderful harvest truth that God has revealed to us. We know that we are in the great transition time, and we have everything to encourage and to cheer us. Then let us thankfully and rejoicingly "keep on keeping on."

We can just fancy we can see that memorable scene when Joseph discloses himself to his brethren. He, indeed, was prepared for this scene, but they were not. How amazed they must have been, and how their qualms of conscience must have smitten them as their memory recalled the unbrotherly act of treachery in casting into a pit and then selling to Ishmaelites, one bound to them by such close ties of blood. A long cycle of events of a most remarkable kind had brought matters to the point where Joseph had them in his power. Yet, as he himself explained it, what his brethren meant for ill to him, the Lord meant for good, and overruled it accordingly. And so it is always true that "If God be for us, who can be against us?"—Romans 8:31.

And what a touching scene that was when Joseph met his old father. How much of filial affection Joseph had. And what a fine ending everything had when Jacob and his children and his children's children took up their abode in the land of Goshen where there was rich pasturage for their cattle. Yet even then Joseph's brothers didn't fully trust him; for they feared that he was merely withholding his vengeance until the death of their father. However, in due time they discovered the truth and came to realize that their brother was one of the most liberal and magnanimous of men.

In various ways, Joseph seems to have been a kind of type or picture of Christ. As he was cast into the pit, so Jesus was cast into the pit of death. Then twenty pieces of silver was the price set on Joseph's life, and thirty pieces of silver on the life of Jesus, which was the difference in price between a boy and a man. As Joseph was

faithful in all things, even in his prison experience, similarly Jesus was absolutely faithful in doing the will of His Heavenly Father.

As Joseph came forth from prison and was made the governor of the realm under Pharaoh, even so, of our Lord it is said that "God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow." (Phil. 2:9, 10.) As Joseph saved the lives of his brethren and of the Egyptians by storing up the corn, even so shall our Lord Jesus save the lives of hundreds of millions of mankind by means of the strengthening corn of truth in the age now dawning.

QUESTIONS:

Mention the great qualities that stand out in the life of Joseph.

Describe the events that immediately led up to Joseph's revealing himself to his brethren.

In what ways are we more privileged than Joseph? How much of God's plan did he probably know?

In what ways did Joseph typify or picture our Lord Jesus?

Quote Scripture texts setting forth the value of generosity and mercifulness.

* * *

MESSAGES FROM GENESIS

June 27—Hebrews 11:3-10, 17-22

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

7 By faith Noah, being warned of

God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

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 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

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

* * *

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of Israel; and gave commandment concerning his bones

GOLDEN TEXT: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—Hebrews 11:13.



THE great Logos was the agent of creation, no doubt He framed the worlds in full confidence of the wisdom of Jehovah as to what the outcome of creation would be.

When Abel offered his sacrifice to God, evidently he first ascertained just what the divine will would be concerning that matter; for thus faith ever operates. Just to go ahead with some project without consulting the Lord in any

way, does not manifest faith in the true sense; for faith is reverential and humble. When God reveals His will to us—which He does chiefly through His Word—faith tells us that His way is the right way, and the operation of our faith leads to obedience, and our obedience brings upon us the divine blessing.

Enoch had the assurance that he pleased God, for he must have had faith in God to a very high degree. By faith he knew that, in due time, the glorious Kingdom of righteousness would come to the world to give justice and peace to all mankind. Thousands of years later, the Apostle Paul said that he had a similar assurance, for his words were: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—2 Timothy 4:8.

Noah had such faith in God that he unhesitatingly did what the Lord told him to do. He prepared for a rain when there had never been a rain storm on the earth. That called for great faith. He had all the people of his time against him except his own family. He had to maintain his position and do his assigned work against all possible opposition, and that necessitated the finest quality of faith. Eventually he received the reward of his faith in the saving of himself and his family, just as all will be rewarded who are faithful in their service of God right to the end of the way.

As for Abraham, he looked for a city that hath foundations, whose builder and maker is God. That great city for which he looked is described in the 21st chapter of the book of Revelation. It represents the divine government of the future. It is called the New Jerusalem, and is said to come down from God out of heaven. It had the glory of God—the glory of righteousness and truth. It had a great high wall, which evidently symbolizes divine care and protection. Then it had twelve gates, which had written on them the names of the twelve tribes of the children of Israel, indicating that those who come into the city will have to do so through the means opened up by Christ and the

church, through natural Israel restored to divine favor.

Another feature of the city is that it lies four-square, the length the breadth and the height of it being equal. In these dimensions is denoted its absolute perfection; for it is a perfect cube. Then the city is of pure gold, showing that it is not of man, but is divine. Moreover, in the foundations of the city are found all kinds of precious stones, and what can these be but the Lord's jewels, the faithful ones of the Gospel age, concerning whom it was written by the prophet, "They shall be Mine, saith the LORD of hosts, in that day when I make up My jewels." (Mal. 3:17.) "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27.) That is the wonderful city that Abraham saw by faith.

QUESTIONS:

What is faith? How is it developed? Explain its operations from its beginning.

Point out just why Abel's sacrifice was more acceptable to God than was Cain's.

Just what do you know about Enoch? Why was his faith so highly commendable?

Tell what you think are the great points of excellence in the life of Noah. Why did he need to have a very strong faith?

What city did Abraham see by faith? Describe the city. Do we behold the same thing that the patriarch did? Does this call for much faith on our part?

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GOD HEARS A PEOPLE'S CRY

July 4—Exodus 1:6-14

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Exodus 2:23-25

23 And it came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage

24 And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

GOLDEN TEXT: Before they call, I will answer; and while they are yet speaking, I will hear.—Isaiah

65:24



ANY Bible scholars believe that the "new king" referred to in our lesson signified a new dynasty—a change in the royal line of rulers through insurrection, or otherwise. The kings of this new dynasty did not recognize Joseph, but looked upon the Israelites with the eye of suspicion, and reasoned that since such a people were not bound to the realm by any patriotic ties, they might join with certain enemies of the kingdom in the event that an invasion took place, and that they were, therefore, a menace to the safety of the land.

It is believed by scholars that Rameses II was either the first or second ruler of the new regime. His mummy is preserved in a museum near the Great Pyramid. The hooked nose of the mummy shows strong determination while the low forehead marks a low degree of benevolence.

A commentator writing on the condition of the Israelites at this time says: "We are not to understand that the Israelites as a whole were compelled to leave their industries and engage in brick-making and the construction of treasure cities, palaces, roads, etc. On the contrary, we suppose that drafts were made from time to time upon the people, much after the manner of the conscriptions for the army in Germany, Austria, Italy, France and Russia. The same method of dealing with the people was in vogue in Egypt until the British Government took control there. It is known as the *Corvée* system of enforced labor.

"We recall that Solomon introduced such a system in Israel, compelling each individual to serve so many months upon public works.

The same system is in vogue to some extent in various civilized countries, where the farmer is permitted to pay such a proportion of his taxes in money, and another proportion in labor—or, instead of the labor, he may pay it all in money. The system, rightly operated, of course, would be no more of an injustice to the people than an ordinary tax, but evidently the object of Rameses, the oppressing Pharaoh, was to injure the people under the guise of public works and necessary taxation."—Z Nov. 1, 1901.

Had Rameses treated the Israelites more benevolently, they might have forgotten their own God and have taken up with the gods of the Egyptians. Worldly prosperity as a rule is not the best thing for us. It is when trouble like a gloomy cloud gathers about us that our hearts turn to the Lord and cry unto Him. And then it is that the great promises of deliverance come home to us. Truly the whole world needs deliverance, for the Apostle Paul says, "The whole creation groaneth and travaileth in pain together until now, for the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body (the Church).—Rom. 8:19-23.

The cry of the poor, burdened world has gone up to God. He knows all about the sufferings of humanity. Moreover, He could grant at once to mankind a full measure of relief, if He saw that such a procedure were wise. As the ruling monarch of Egypt oppressed the Israelites, even so the god of this world, Satan, is oppressing the millions of the human family. But the glorious deliverance lies not far ahead. Ere long Satan will be bound, and cast into the bottomless pit, or abyss, so that he may deceive the nations and injure them no more until the thousand years of Christ's reign should be fulfilled. At that time, he will be loosed from his prison for a little season, and finally destroyed. Then will come the future ages of glory, with humanity praising and blessing God. Rejoicing in hope, we can, therefore, wait in patience until God shall consummate His plan; for He has already delivered some—the followers of Jesus—from the bondage of error and the slavery of sin.

QUESTIONS:

What was the condition of the Israelites for some time previous to the Exodus?

Draw a comparison between the state of the Hebrews and the state of the world today.

Why has God kept the world so long awaiting deliverance? Has the hope of deliverance been revealed to some? If so, state when and how.

Name some of the burdens under which the world is groaning. Just how will emancipation be effected?

Point out some of the types in connection with Israel's bondage, and show the antitypes.

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CHILDREN'S HOUR



The End of the First World



DAM and Eve had sons and daughters," said Uncle Eb on our story night. "The first-born son was named Cain, the second, Abel. This second boy grew up to be a very fine young man. He loved God and did those things that were honest and good. It was not so with Cain, who became quite a different type of young man from what Abel was. So, one day, when Abel offered the sacrifice of an animal to the Lord, the Lord was pleased with him. But when Cain offered a sacrifice of 'the fruit of the ground,' the Lord did not accept it. This incident made Cain very jealous and very angry; and on a certain occasion when the two young men were out in the field together, Cain struck his brother such a blow that it felled him to the earth, and he died. Now wasn't that a dreadful thing to do?

"Cain was now a murderer—think of it! Yes, he had committed the very first murder in the world. Well, the Lord came and said to him, 'Where is your brother Abel?' And Cain replied, 'I don't know. Am I my brother's keeper?' And the Lord said to him, 'What have you done? The voice of your brother's blood cries out to me from the ground. A curse is now upon you: When you till the ground, it shall not bring forth its fruit for you. You are to become a wanderer in the earth, even an outlaw.' And to this Cain replied, 'this is a greater punishment than I can bear. Behold, you have driven me out, and I shall see your face no more; and any one that finds me and recognizes me, shall slay me.' Then the Lord answered Cain and said that the person who would slay him would be severely punished, and the Lord set a mark on Cain so that people would know him. Then Cain went forth and lived in a place called 'the land of Nod,' on the east side of Eden.

"After a time, people increased until there was quite a large number on the earth. And the people became very wicked. They did not obey God's laws. There was a certain good man called Noah, however, and he preached to the people and told them that the Lord was not pleased with them. But nobody seemed to care what Noah said. I guess they looked upon him as a foolish man. They were selfish and rebellious, and they defied God and Noah, and didn't seem to care for anything that was good. But God gave them fair warning, and then decided to destroy that wicked world. So He told Noah what He intended to do,

and that He wanted him to build an ark so that he and his family might be saved from a coming flood. Now the ark was to be just a ship, a kind of house-boat, only very large. It was to be much the largest ship that people had ever seen in those days. I think some of you have seen the 'Queen Mary.' Well, the ship that Noah built was about half as large as the largest vessels of the present time. It was 300 cubits long, 50 cubits wide and 30 cubits high. Taking 21 inches for the cubit, as Dr. Smith does, would make the ark 525 feet long, 87½ feet wide, and 52½ feet high. So, you see, it was an enormous vessel indeed. All around under the eaves there was an opening called a window to let in the light and to give air. Then it was divided into many rooms. It must have taken Noah and his three sons a long time to build such a ship as this. But God gave them plenty of time, and while the building of the ark was taking place, Noah took some time, also, to preach to the people and to tell them a great flood of water was coming upon the world.

"Then the Lord told Noah to take into the ark all animals that the flood was likely to drown. This would include cats, dogs, horses, cows, hens, deer, elephants, and many others. These were to be taken into the ark in pairs. Then others were to be taken in for sacrifice. Of, course, this work would take place after the ark was finished. And all these animals would need to have food for some considerable time. So, you see, Noah and those sons of his had a big job on their hands, didn't they? I wonder how you and I would have liked to build such a house-boat as that. Why, it would take the best ship carpenters of the present day to construct such a mighty vessel. And where and how did Noah learn his trade as a ship carpenter? There now, just tell me that."

"Uncle Eb," answered Peter, "don't you think that God might have taught him?"

"Peter, I think you have hit it exactly right," said Uncle Eb. "You see, the Lord gave him all the measurements of the ark, and I believe the Lord showed him how to fasten the boards together, and how to make the hull waterproof. Then, there is no doubt that Noah was a very clever man and had probably learned how to build houses and other things as well. However, he closely followed the Lord's instructions and managed to get his ship

all sound and in ample time before the flood came.

"Well, floods are floods, and they are not very pleasant things at any time. Of course, you have read of the great floods in the Ohio and Mississippi valleys, where a great area fifty miles wide and hundreds of miles long was covered with water, and where many houses were washed away and lives were lost because the waters rose before the people could get away. Then hundreds of people were taken out of their homes in boats. When I was travelling in California, one day we started out for a meeting about forty miles distant, and when we came within about ten miles of the place, there was a valley miles in extent all covered with water, and a river of water was flowing right over the road that lay before us. The water was running very swiftly, and we couldn't tell how many feet deep it was, for the road was all buried out of sight."

"How did you get across?" asked Paul.

"Ha, ha! Well now, I'll ask you a question," said Uncle Eb. "Once there was a donkey that came to a river and wanted some hay that was on the other side. The river was too swift for him to swim across and there was no bridge and no way of going around. Now how did he get across?"

There were a few moments of silence, and then Esther said, "You weren't the donkey, were you, Uncle?"

Well, what a laugh there was, and Uncle Eb joined in. "No," he said; "I was not the particular donkey referred to, but that is a pretty good one on me. I didn't know you were so smart, Esther. But no one has answered my question. Perhaps Esther will answer it."

"No," said Esther, "I will give it up."

"Well, that's just what the other donkey did," replied Uncle Eb. And at that a great shout of laughter went up from the entire class. It must have been fully a minute before we could control ourselves.

"Oh Uncle," said Ruth, "I didn't know you could be so funny."

"Well, forgive me for being funny," replied Uncle Eb. "You see, I think that an innocent joke occasionally doesn't hurt anyone. And then I just love to make these gatherings as interesting as possible; and, you see, I owed Esther a little retort of that kind for what she said. Well, I couldn't get across the river either, so had to return home. And now to resume our story.

"In due time, Noah and his sons went into the ark, and God shut the door, and then it began to rain. *And it surely did rain*, I can tell you. It just poured and poured and poured. The lanes and walks became covered with water, and the water came into the houses. It rose higher and higher. The people went up to the higher land, but the water followed them. Then they climbed the mountains, but the water followed them there, too. There was simply no getting away from it; for it rained for forty days and forty nights. The only safe ones were those in the ark; and how glad they must have

been to be there! I guess the people didn't think that Noah was a fool now. For while they were being washed away to destruction, there was the great ship majestically riding out over the great, dark, heaving waters, surely and safely guided by the mighty hand of God.

"Well, the waters prevailed for about five months, and then began to subside. One day Noah sent forth a raven. Then he sent forth a dove, and the dove returned to the ark. After seven days, he sent the dove out again, and she returned with an olive leaf in her mouth. Then in seven days time she went forth again, and returned no more; so Noah then knew that the waters had abated sufficiently to leave some dry land. Then one day the ark grounded on a mountain called Ararat; and the Lord told Noah that he could now go out in safety and take with him all the living creatures that he had preserved in his great ship.

"So Noah and his family went out of the ark and took all the animals with them. There were no wicked people to make fun of them now, for all the wicked were destroyed. They had all been swept away in the waters of the flood. The people who were now alive were entering into a *new age*, for the first age had passed away. In the Bible, that age is called a 'world.' And the present age is also called a world. The future age is called a world, too. But all the ages, or worlds spoken of are located right here on the earth. You see, when God destroyed the first world, or age, by bringing it to an end, He did not destroy the earth on which we live. Indeed, the Lord will never destroy the earth; for Solomon said, 'The earth abideth for ever.' And David wrote that God laid the foundations of the earth that it should not be removed for ever. But the age in which we live will pass away and give place to another age, and that will be the grand new age or world—the age that God will establish in righteousness, even the divine Kingdom, of which the Bible has so much to say, and to which I have so frequently referred in these Bible stories. And now here's a question for you. How did the rainbow get in the sky? Had it always appeared after a rain storm? Or if not, then who put it there?"

"God put it there," replied John. "He wanted to give Noah a sign that it would never again rain hard enough to destroy the world; so He put the bow up in the clouds."

"Yes, that is right," replied Uncle Eb. "As long as we see the bow there, we know that there is not enough water vapor in the air to destroy the world; for if there were enough the sun could not shine through the thick canopy in such a way as to cause the rainbow. So, then, whenever we behold the beautiful bow with its wonderful color effects, we know for a certainty that the world will not again be deluged as it was in the days of Noah. We shall have lots of rains no doubt, but not another rain like the one that took place when it rained for forty days and forty nights. But let us remember, that whatever happens, God can always take care of His own people, just as He took care of Noah.

Talking Things Over



ADVERTISING and the PASTORAL WORK

ABOUT two years ago an advertising fund was started for the purpose of inserting advertisements for truth literature in national magazines and other periodicals. Since then two advertisements have been placed in the *Literary Digest*, one in the *Pathfinder*, one in the *Christian Herald*, and some in newspapers. In comparison with the amount of money spent for spreading the truth in other ways we have felt that these efforts have been well worth while. We have been keeping a careful watch on the results in each case and thereby feel that we have learned valuable lessons that will enable us to proceed with this branch of the work in a still more effective manner.

The one disappointing thing in connection with advertising in national magazines was the fact that so many of the requests for literature came from places where it was not possible to personally contact and nourish the interested ones. In view of this we decided to insert an advertisement on the church page of a local paper in a city where the friends could personally contact those who requested literature. The friends in Wilmington, Delaware, agreed to cooperate in this way and on Saturday, March the 20th an advertisement was inserted in two Wilmington papers, these two papers being under one management. The result of these advertisements will be appreciated by reading the following report which has been sent to us by the Wilmington ecclesia:

"Dear Dawn Friends: It is time we reported to you about the results of our newspaper advertising, undertaken at your suggestion and in cooperation with you. We received about fifty requests for the God and Reason booklet and we have the following important observations to make:

"A goodly number of the requests were typewritten, indicating that they did not come from the poorer classes. This is exceptional, as our experience has been that nearly all replies received as a result of tract distribution have been from the poorer classes. Not that we have anything against these, rather, we favor them greatly. But the better-to-do are hard to reach by tracts. This is particularly true these days as there are usually from two to four circulars left at people's doors every day of the week. The result is that very few of them are read, and those only by the poorer class.

"As a result of the newspaper advertisements, however, we received an order for the God and Reason booklet from the manager of the largest theatre in the city; a doctor; a Sunday School superintendent; the

principal of a military academy; the secretary of the Delaware Commission for the Blind; a factory superintendent; a business man, etc.

"The requests came from all sections of the state of Delaware as well as outside of the state. One came from Watertown, Pa.; one hundred and fifty miles or more away; one from Harrisburg, Pa.; one from Delmar, Del.; one from Laurel, Del.; two from Georgetown, Del.; one from Still Pond, Md.; one from Federalsburg, Md.; one from Dover, Del.; one from Philadelphia, Pa.; two from Smyrna, Del.; one from Rockland, Del.; five from New Castle, Del. etc.

"There are interesting things in connection with many of these requests. The one in Harrisburg, Pa. was from a sister in the truth who has been out of touch with the friends for some time. We referred her to Brother Miller of Harrisburg so that he may invite her to meetings there. The one in Georgetown, Del. was also from a sister in the truth who was not previously in touch with any of the brethren. We hope there may yet be a possibility of starting meetings in Georgetown. The one in Rockland, Del. was from a disheartened member of nominalism whom we have visited and who gives great promise of accepting the truth.

"Of the five who wrote in from New Castle, Del., one of them was the daughter of a truth brother who has not been attending meetings for years. Another was a brother who has had the truth for thirty years but was isolated in New Castle, not knowing where to find the friends. We now have great hopes for starting regular meetings in New Castle.

"Those in the city of Wilmington who sent in requests, have all been visited and we have found most of them interested enough to either borrow or buy the Divine Plan of the Ages. The Secretary of the Delaware Commission for the Blind, after reading her first copy of God and Reason bought three more. She has now read this booklet three times, first for her own benefit, and twice to blind men. She is now reading the Divine Plan of the Ages. We could use some Braille truth literature here very nicely if anyone knows where we can get some.

"Our conclusions from the foregoing facts are that the effect of tract distribution is evidently waning, but that to those who watchfully and eagerly wait upon the Lord, new avenues for spreading the truth open up. To him that has, more is surely given, and the joy of the Lord is theirs. This report ought to cause great rejoicing to you who were instrumental in bringing us these opportunities. Three of our sisters here are devoting a day a week calling back on the interested

people, and this work is also being done in the evenings by others.

"Those who have contributed to your advertising fund through which this blessed and happy experience for us has been made possible and through which also as the result of this one effort at least four of our own brethren have been located and comforted, surely have our thankful appreciation of their sacrifice, and we pray that our God may supply all their needs according to His riches.

"Dear brethren, in conclusion we pray that the God of all grace continue to guide you as He has done in the past in your efforts to serve Him and His people and that He keep you humble amid all His favors and finally give you a share in that Kingdom for which we not only pray but are able ambassadors through Him who invited us. Be strong and very courageous. Pray for us. Yours in His service,

Associated Bible Students, Wilmington, Del."

The foregoing is indeed very encouraging. Friends in various parts of the country have in recent years been inquiring as to why it would not be possible to revive the pastoral work, started by Brother Russell shortly before his death, and now we are wondering if the Lord may not be showing us a way whereby this can be accomplished by using these advertisements as a means of obtaining the names of inter-

ested people. We believe that it has been in the Lord's providence also that we have been led to publish a 5¢ edition of the God and Reason booklet as advertised on page 8 of this issue of The Dawn, as the use of this inexpensive edition in the advertising effort will doubtlessly result in a greatly increased number of orders.

We have also, at the suggestion of the friends, published chapter fifteen of The Divine Plan of the Ages entitled, "The Day of Jehovah" in a 5¢ booklet form. In the future this booklet also will be utilized in the advertising work. It is our desire that the advertising and also the follow up work shall always lead the interested ones to a study of The Divine Plan of the Ages, and that wherever there is a sufficient number of interested, that First Volume Berean Studies will be started.

We will be interested in hearing from local ecclesias which feel they are in a position to undertake a faithful follow up effort in connection with an advertisement in their local paper, such as the Wilmington, Del. friends have done. Judging from past experience, the territory in which the special advertising fund is used will depend largely upon the ability and willingness of the friends in that territory to properly follow up the interest that may be aroused by introducing the Divine Plan of the Ages.

COMING CONVENTIONS

(Continued from Inside Front Cover)

SAN FRANCISCO, CALIF., July 10, 11. This convention is sponsored by the Bay Cities Bible Students, and will be held in American Hall, 20th and Capp Streets, San Francisco. Further details will be announced later.

AUGUST CONVENTION IN LONDON. Concerning this gathering the Convention Secretary writes:

"A General Convention is being planned by the London brethren who have been responsible for the Conventions of recent years and will be held (D. V.) at the Memorial Hall, Farringdon Street, on July 31 and August 1 and 2. The character of these gatherings is sufficiently well known to the friends to need no further description, and this intimation is given so that the brethren may begin to anticipate a season of spiritual counsel and constructive exhortation. Please address all enquiries to the Convention Secretary, Brother A. O. Hudson, 20, Darwin Road, Welling, Kent."

LINCOLN UNIVERSITY, PA., August, 22. We are asked to make advance announcement of the date of the annual convention to be held on the farm of Brother M. L. Ritchie.

LABOR DAY CONVENTIONS. Three conventions for the Labor Day week-end have already been planned—Brooklyn, N. Y., Minneapolis, Minn., and Saginaw,

Mich. This early announcement is made in order that the friends who desire may plan their vacation periods to suit. Details of these conventions will be announced later.

GENERAL ANNOUNCEMENTS

The Divine Plan of the Ages

This new edition is printed on heavy, white antique book paper and is bound in blue cloth, stamped in gold. Single copies, 50 cents, postpaid, mailed anywhere. 10 or more copies to one address 30 cents each, postage extra. If those ordering 10 or more of these books for use in the colporteur work will so state when placing their orders, we will pay the shipping costs.

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

THE DAY OF JEHOVAH. This is a reprint of the 15th chapter of The Divine Plan of the Ages. It contains 64 pages neatly bound. Vest-pocket size. Price 5 cents each in any quantity. This should be a very helpful booklet for use at the present time, and an excellent introduction to The Divine Plan of the Ages.

3-MONTHS FREE TRIAL SUBSCRIPTIONS. We invite the friends to continue sending these in. Many are thus being reached and helped.

POLISH ZIONISM IN PROPHECY. This booklet is now ready, and can be ordered from "Straz," P. O. Box 42, 31st Street Station, Detroit, Mich. 15¢ each.

"GOOD HOPES" REPORT

(For Months of January, February and March, 1937)

FOR the benefit of new readers we wish to explain that the method of listing each donation of \$5 or more in connection with a key number has been adopted for the purpose of giving all contributors the opportunity of noting whether their contributions have been received and properly accounted for in harmony with their expressed wishes; these key numbers being on the receipts sent to contributors when donations are acknowledged. Donations of less than \$5 are grouped, and the total for each fund appears as the first item listed in each fund.

FREE TRACT FUND

A1-388-406	\$17 00
1-390	10.00
1-391	21.00
1-392	10.00
1-398	10.00
1-402	6.50
Balance Jan. 1	137.53
From General Fund	250.00

Total\$462 33

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 500,810.

Total cost of printing and shipping.....\$408.97

Balance in Free Tract Fund\$53.06

FREE SUBSCRIPTION FUND

E5-67-80	\$ 16.80
5-73	5.00
5-78	50.00
Balance Jan 1	107.78
Transferred	350.90

Total\$529.58

Number of 3-months subscriptions charged to this fund, 1183, at 25¢ each: \$295.75. Number of annual subscriptions charged against this fund, 44 at \$1 each: \$160.

Total charge\$455.75

Balance in Free Subscription Fund\$73.83

TRAVELING SPEAKERS FUND

C3-371-410	\$42.60	3-389.....	\$ 5.00
3-373	16 00	3-391.....	5.00
3-374	62.00	3-396.....	5.00
3-377	25.00	3-398.....	5.00
3-380	10.00	3-400.....	8.75
3-382	5.00	3-401.....	10 00
3-383	40.00	3-403.....	5.00
3-384	7.00	3-406.....	5.00
3-385	41.85	3-408.....	5.00
3-386	5.00	Bal. Jan. 1.....	101.70

Total\$409 90

Traveling Expenses of speakers\$340.96

Balance in Traveling Speakers Fund.....\$68.94

Number of class meetings served, 123, total attendance 2,939.

Number of public meetings served, 9; total attendance, 641.

GENERAL FUND

F6-969-1045 ...	\$73.80	6-1015.....	\$ 10.00
6-968	25.00	6-1016.....	20.00
6-970	20.00	6-1017.....	25.00
6-972	5 00	6-1018.....	5.00
6-974	25.50	6-1019.....	20.00
6-975	9.00	6-1020.....	12.00
6-978	10.00	6-1022.....	5.75
6-981	5.00	6-1024.....	10 00
6-982	5.00	6-1025.....	10.00
6-983	17.55	6-1026.....	10.00
6-985	10.00	6-1028.....	5.00
6-988	7.00	6-1031.....	5.00
6-989	6.00	6-1032.....	10.55
6-990	10.00	6-1033.....	24.00
6-991	5.00	6-1035.....	20.00
6-992	20.00	6-1036.....	5.00
6-993	5 00	6-1037.....	5.00
6-994	19.00	6-1042.....	5.00
6-996	5.00	6-1043.....	8.00
6-997	*45.00	6-1044.....	5 00
6-1000	9 00	Bal. Jan. 1.....	343 22
6-1001	5.00		
6-1003	25.00	Total.....	\$923.37
6-1007	25 00	Transferred.....	600.00
6-1009	8.00		
6-1013	5.00	Balance.....	\$323.37

* Given specifically for office equipment—not included in total of General Fund.

FREE BOOK FUND

Balance Jan. 1	\$14.65
Charged against this fund, 60 books at 13¢ each	7.80
Balance in Free Book Fund.....	\$6.85

ADVERTISING FUND

H8-55-62	\$ 4.00
8-53	20 00
8-54	10.00
8-56	5.00
8-59	5.00
8-60	5.00
8-61	100.00
Balance in Fund Jan. 1	216.48

Total\$365.48

Charged against this fund 173.48

* Balance in Advertising Fund\$192.00

* (See Talking Things Over)

FREE TRACTS. Order as many of these as you can use. Send for samples in order that you may select the kind desired. In lots of 1,000 or more, we will be glad to print your local address on the tracts you use, if you so desire. We also supply circulars for advertising public meetings, free.

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



To Us the Scriptures Clearly Teach

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

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

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

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

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

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