

The
DAWN

KNOW THY BRETHREN
THE CREATOR AND HIS HUMAN CREATION
TRUTH GENERAL AND TRUTH DISPENSATIONAL

MAY

1937

SPEAKERS' APPOINTMENTS

<p>BROTHER H. E. ANDERSON Passaic, N. J. May 16</p> <p>BROTHER W. T. BAKER Camden, N. J. May 23</p> <p>BROTHER J. A. BELL Baltimore, Md. May 9 Linden's Community Hall, Md. 16 Wilmington, Del. 16 Brooklyn, N. Y. 23</p> <p>BROTHER C. P. BRIDGES Boston, Mass. May 9</p> <p>BROTHER J. L. COOKE Brooklyn, N. Y. May 9</p> <p>BROTHER EDWARD FAY Brooklyn, N. Y. May 2 Camden, N. J. 9 Norwich, Conn. 15 Hartford, Conn. 16 Boston, Mass. 29-31</p> <p>BROTHER EARL M. FOWLER San Bernardino, Calif. May 9</p> <p>BROTHER C. F. GEORGE Duquesne, Pa. May 2 E. Liverpool, Ohio 9</p>	<p>BROTHER GEORGE S. KENDALL Charleroi, Pa. May 30</p> <p>BROTHER PETER KOLLIMAN Boston, Mass. May 29-31</p> <p>BROTHER O. MAGNUSON Passaic, N. J. May 9 Pittsburgh, Pa. 16 Boston, Mass. 29-31</p> <p>BROTHER EDWARD MAURER E. Liverpool, Ohio May 23</p> <p>BROTHER ROY E. MITCHELL Easton, Pa. May 9</p> <p>BROTHER A. I. RITCHIE Hawthorne, Calif. May 16</p> <p>BROTHER WM. ROBERTSON Passaic, N. J. May 23</p> <p>BROTHER WALTER SARGEANT Winnipeg, Man. and vicinity. May 1-9 Minong, Wis. 11 Junction City, Wis. 12 Rochester, Minn. 13 Ostrander, Minn. 14 Minneapolis, Minn. 16 Madison, Wis. 17</p>	<p>Waukesha, Wis. 19 Milwaukee, Wis. 20 Chicago, Ill. 23 Aurora, Ill. 24 Rockford, Ill. 25 Canton, Ill. 26 W. Frankfort, Ill. 27-28 Cincinnati, Ohio 29-31</p> <p>BROTHER C. A. SUNDBOM Boston, Mass. May 30-31 Brooklyn, N. Y. June 6</p> <p>BROTHER J. H. L. TRAUTFELTER Boston, Mass. May 29-31</p> <p>BROTHER JACOB LUDWIG Camden, N. J. May 16</p> <p>BROTHER J. I. VAN HORNE Duquesne, Pa. May 9</p> <p>BROTHER GEORGE M. WILSON Chicago, Ill. May 1-2 Boston, Mass. 29-31</p> <p>BROTHER W. N. WOODWORTH Chicago, Ill. May 1-2 Brooklyn, N. Y. 16 Boston, Mass. 29-31</p>
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COMING CONVENTIONS

CYCLONE, Ind., May 16. We are advised that there will be a "welcome to all the dear friends everywhere" and that a basket dinner will be served at noon. Further information may be had from Mr. C. O. McMains, R.R. 1, Kirklind, Ind.

PITTSBURGH, PA., Tri-State Convention, Sunday, May 16. All sessions to be held in the regular meeting place of the class: O. of I. A. Temple, 610 Arch Street, N. S. Pittsburgh, Pa. A cordial invitation is extended to all who can attend. For further information address the secretary: Mr. J. C. Jordan, 247 Greenwood Ave, Pittsburgh, Pa.

BOSTON, MASS., General Convention, May 29-31. The Committee writes as follows:

"The Associated Bible Students of Boston, Massachusetts, extend a cordial invitation to all believers in the Ransom to attend the Eastern General Convention to be held May 29-31, at 30 Huntington Avenue, Boston.

"Saturday will be Faith Day; Sunday, Hope Day; and Monday, Love Day. The Sunday program will include a demonstration of the work done with the children and

young people in their special classes; and at some time during the convention there will be an immersion service.

"The entire program, it is hoped by the Convention Committee, will be a source of constructive help to all consecrated hearts. Just as the physical body becomes impoverished through lack of food and thereby becomes an easier prey to all kinds of physical ailments, so the new creature, if not continually built up in the food from God's wonderful storehouse of truths concerning His divine plan and promises, becomes an easier prey to spiritual ailments. Many of our dear ones feel that so much time is often spent by a speaker, doubtless with the very best of intentions, in warning them against false doctrines, that they go away from a discourse hungry for the constructive food which they need to strengthen them in the narrow way of self-sacrifice. So it is the hope and prayer of the Boston friends that the convention talks will furnish help, inspiration and encouragement in abundant measure, in order that all hearts may be filled with that deeper understanding of, and love for, our Heavenly Father and our Redeemer that will enable us to hold fast our faith without wavering.

"It is the desire of the Boston friends that isolated brethren may receive special assistance in reaching

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The DAWN

A Herald of Christ's Presence

Vol. 5, No. 8

MAY 1937

One Dollar a Year

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NEXT MONTH

NATURAL AND SPIRITUAL GARDENS

A comparison, showing how plants are in many respects like Christians, and pointing out the means by which spiritual flowers are developed; especially along the lines of faith, patience, humility and love.

CHILDREN OF THE KINGDOM

A sequel to the article "Know Thy Brethren," appearing in this issue. Additional historical data will be presented, and the importance of the Kingdom message as the begetting power in the Christian life, pointed out.

THE KINGDOM OF GOD

Satan is a most subtle deceiver and for many long centuries he has induced many to believe that the Kingdom of God is a sort of mystic power within the hearts of believers; and that when all the world is converted the Kingdom will have fully come. This article points out the unscripturalness of such a viewpoint, and shows that God's Kingdom is to be a real government which will in due time take full control of world affairs.

OUR REFUGE AND STRENGTH

A reverie based on the 46th Psalm, calling attention to the wonderful manner in which God is dealing with and blessing His people at this end of the age.

NEWS and VIEWS

THE DESIRE OF ALL NATIONS



THE SUPREME COURT'S favorable action on Senator Wagner's Labor Relations Bill was one of the outstanding developments during April in the rapidly developing struggle of Capital *vs.* Labor. It is one of the developments which indicates that for the present time, at least, the government in this country is more favorably disposed to Labor's cause than in many other parts of the world. No one can forecast accurately what the outcome of this great struggle will be, except that the student of divine prophecy is able to see that ultimately both sides will lose. Or, from another standpoint we may say, that both sides will win, because with the full establishment of the Messianic Kingdom upon the ruins of the rapidly crumbling old order of civilization, will come the "desire of all nations."—Hag. 2:7.

The chief interest of the Christian in present world developments should be in noting the manner in which the prophecies of the Bible are gradually, yet definitely, being fulfilled by the events that are taking place among the various nations and classes of earth. The Revelator tells us that the nations are to be gathered together unto Armageddon. (Rev. 16:16.) Biblical history associated with the word, "Armageddon," indicates that it was a place where destructive and decisive battles were fought. The picture seems to be that of the nations of the earth gathered in battle formation, determined to settle once and for all, the great issue of right *versus* might.

But while there are, doubtless, certain idealisms manifested in this mustering of the masses and nations of the earth, yet fallen human selfishness on both sides will prevent this human effort to establish a righteous order, from proving successful; and the result will be the overturning of all constitutional government. And how vividly we can now see the forces gathering for this life and death struggle. Both sides are determined to fight it out to a finish, no matter what the cost, either in money or in human suffering. Some nations are professedly on the side of labor; others, through dictatorships, are definitely committed to the task of maintaining the old capitalistic system.

Many, both in this country and abroad, are claiming that America will finally line up whole-heartedly with the laboring masses; some even going so far as to predict that this "land of the free and home of the brave" is headed straight for Communism. Among those thus forecasting the future of America is Professor Bernard Fay of Paris, who tells the German people that "America faces an economic catas-

trophe." A dispatch from Berlin, published in the *New York Times*, states:

"Professor Bernard Fay, history professor at the College de France, Paris, advertised as a specialist on America, declared before the Academy for the Rights of Nations here, that the United States is in danger of sinking into Communism, and is likewise facing an economic catastrophe of 'inconceivable magnitude.'

"Professor Fay, who is also president of the Academy's French committee, placed the blame for both menaces on the democratic ideology still prevailing in America and on the 'ghastly' idea of material progress. There is the threat of Communism, he said, because democracy has become uncertain of itself and because the United States, stricken by the scourge of doubt, no longer can put any spiritual or material resistance against the Communist idea.

"In the high schools, in churches, among the leading journalists and within the American intelligentsia generally, he claimed he had met many who sympathized with Communism because they saw no other escape from the crisis of liberal democracy. Therefore they were readily caught by Communist propaganda, skillfully employing democratic and humanitarian redeemer slogans.

"Baptists and Methodists, he particularly charged, flirted with Communism, and said that they 'raised their faith in Communism as a substitute for religion.' . . . Professor Fay compared the present with the religious crisis of the sixteenth century, saying that the world is now dominated by two ideas—the fear of nature and the certainty that the 'brutality of industrialism must end.' "

That Professor Fay's observation to the effect that certain Protestant churches in America are "flirting" with ideas bordering on Communism, is indicated by a report prepared by a Methodist Commission and received by a Methodist conference which recently met at Newark, N. J. This report approved the activities of the Committee for Industrial Organization, and lauded this Committee as an effective instrument to "reform the country's economic system."

The C. I. O. "offers the great masses of workers an opportunity to secure better wages and working conditions through collective bargaining," the report said. "We have long recognized the right of both capital and labor to organize. Capital has made more extensive use of this right than has labor. It is to be hoped the workers will seize the present opportunity for more perfect industrial organization."

The commission also advocated a "socially owned and planned economy," saying that one-third of our population is "ill-housed, ill-fed and ill-clothed," and that the other two-thirds receive "income insufficient

to attain an abundant life." Continuing, the report says: "the epidemic of strikes spreading throughout the country indicates that workers will no longer be the pawns of an acquisitive society and victims of the industries they have helped to create."

But alas, the poor old sick world, politically, industrially and religiously, is working at cross purposes in its effort to recover from the birth spasms which presage the birth of the new order—the Messianic Kingdom. While the Methodists of New Jersey hail Mr. Lewis' C. I. O. as a potent instrument to help save society from itself and to bring in the long-deferred but hoped-for industrial utopia, Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America, claims that the only thing that will "save the world," and "save Christianity," is for all the Protestant churches to unite.

Speaking in St. Louis, Mo., under the auspices of the Church Brotherhood, Dr. Holt pleaded for closer cooperation between Protestant faiths. "Christianity is facing a struggle that is absolutely crucial," he said. "We cannot waste time in arguments between denominations. One denomination alone cannot save the world. We must find some way to bring Protestant groups into closer affiliation."

In a survey of world Protestantism, Dr. Holt observed that only in Scandinavia is it gaining ground. In Germany, it is "fighting for its life;" in England, "divided into many camps," and in the United States, "facing indifference," was the gloomy picture the Doctor painted for his St. Louis audience. And, indeed, it is a gloomy picture for those who have no better hope for the salvation of the world than that which depends upon a "united protestantism." And how short-sighted the vision of professed Christians who, for even a moment, suppose that God's purposes for a dying world will fail unless several hundred branches of this professed church, antagonistic to each other in their creeds and practices, are now able to forget their differences, compromise their beliefs, and "pull together" in a form of outward unity!

One of the cryptic illustrations of the Bible describing the present topsy-turvy condition of the world is that of drunkenness. In Revelation 17:2, we are told that the nations have been made "drunk" with the wine of Babylon's fornication. There is no doubt in the minds of Bible students but what "Babylon" in this prophecy is symbolic of the great nominal church systems of the world, and that her fornication with the kings of the earth has reference to the unchristian union of church and state.

And how true it is that much of the responsibility for the chaotic condition in the world at the present time, can be laid at the door of the religious systems, which have encouraged the governments of the earth in the thought that they reigned by "divine right," and that the powers of wealth, which were on the side of the governments should be catered to because it indicated a special evidence of divine favor, regardless of how much suffering this might mean to the underdogs, the masses.

True, no longer is the wine of Babylon's fornication being so freely imbibed by the nations as in

times past; in fact, most governments are refusing it altogether. But the world is now awakening from the stupor that was induced by this unholy potion and, in its half-dazed condition, the various groups among both the classes and the masses are clamoring for their "rights." The prophet describes this condition, saying, "The earth [society] shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."—Isa. 24:20, 21.

The drunkenness of the nations seems to have reached its full in 1914, and from that time forward the aftermath of cruel awakening has been productive of much confusion, bewilderment and suffering. The viewpoint of the average thinking man along these lines, is well expressed by a Good Friday editorial which appeared in the *Boston Globe*. We quote it in part, as follows:

"Again a jaded world finds itself near the climax of the Christian calendar, the Good Friday tragedy and the hope of Easter Day . . . Millions who seldom darken a church door are conscious of a strange atmosphere. To many of them the tremendous contradiction is obvious between the ideal of primitive Christianity and prevailing practices of those who inhabit what is called Christendom. They remember how 20 years ago on Good Friday the United States decided to plunge into the World War. They realize how much of both ante and postwar civilization cannot be squared with the teachings of the Nazarene. Neither the present world nor those who are prominent at its controls are shaping their lives in accord with the glad tidings as recorded in the writings of Matthew, Mark, Luke and John. Rarely, and then only to a very limited extent, has Christianity been tried. And now for a moment people pause to wonder if it may not be worth trying."

Ah yes, poor "jaded" world! How much it needs the Messianic Kingdom; and how hopelessly it staggers about in its own efforts to find a way out of its troubles! To the Bible student, however, the outlook is not discouraging, for the divine promises are that the Lord Himself, in due time, when the world recognizes fully its undone condition and calls upon Him for help, will lead the people into their "desired haven." The prophet says: "They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. . . . So He bringeth them unto their desired haven."—Psa. 107:27-30; Hag. 2:7.



"Mine eyes can see the glory
of the presence of the Lord;
He is trampling out the wine-press
where His grapes of wrath are stored;
I see the flaming tempest
of His swift descending sword
Our King is marching on.
Glory! glory! Hallelujah!"

THE EVERLASTING GOSPEL

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time.
16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:
17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.
Gen. 22:15-18 Gal. 3:8

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

20 And he shall send Jesus Christ, which before was preached unto you.
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Acts 3:20, 21.

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

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

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
9 And he looked for a city, which hath foundations, whose builder and maker is God.
Heb. 11:8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
Rev. 21:2-5.

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

The Creator and His Human Creation

IT IS assumed that a large majority of our readers already have faith in the existence of an intelligent Creator; or at least would like to exercise such a faith if it could be based upon reason. On this point it is interesting to know that eminent scientists of today are becoming more and more convinced of the existence of a Divine Intelligence, and some of them have gone on record before their colleagues to that effect.

We recall, for example, the words of Dr. Michael L. Pupin, who in 1927 was elected President of the American Association for the Advancement of Science. Albert Wiggam, scientific writer, in an interview with Prof. Pupin, quotes him as saying:

"Wherever science has explored the universe it has found it to be a manifestation of a coordinating principle, and that coordinating, directing principle I call Divine Intelligence. It leaves us no escape from the conclusion that back of everything there is a definite guiding principle which leads from chaos to cosmos.

"We are faced with two alternatives: We can either believe that cosmos, beautiful law and order, is simply the result of haphazard happenings; or, that it is the result of definite Intelligence. Personally, I choose to believe in the coordinating principle, the Divine Intelligence. Why? Because it is simpler. It is more intelligent. It harmonizes with my whole experience.

"The theory that intelligent beings like ourselves, or intelligent processes like the movements of the stars, are the outcome of unintelligent happenings, is beyond my understanding. And why should I accept such a theory, when I observe

the evidence of a directing Intelligence every day?

"When you see the stars, each moving in its own pathway, or see a seed grow up after a definite plan into a tree, or see a baby develop into a full grown self-directing human individuality, can you conceive of all that taking place as the result of haphazard happenings? Well, I cannot.

"Why should I deny a directing Intelligence of all cosmic phenomena? To me as a scientist it is obvious. It was obvious to the prophets three thousands years ago. From the crudest savage to the highest prophet it has always seemed obvious that there is a definite Intelligence back of everything. There is nothing that science has ever found that contradicts this. . . . Indeed, the more deeply science penetrates into the laws of the universe, the more it leads us to a belief in an Intelligent Divinity."

Amen!

The main question for us to examine then, is that of how and to what extent this Intelligent Creator has revealed His purposes to man—particularly His plans concerning man himself. The Bible purports to be such a revelation, and our theme will be developed upon this basis.

The present generation has been schooled in the thought that the Bible cannot be depended upon as an inspired guide. But Christianity is so inseparably connected with the Bible—both the Old and New Testaments—that if we repudiate it, or take the position that it is not reliable, we may as well give up Christianity itself. We hold, however, that there is both internal and external evidence that the Bible is the inspired Word of God.

It is admitted even by skeptics that wherever, and to whatever extent, the influence of the Bible has been felt, its moralizing force has made the world better. For this reason it has been called the "torch of civilization." There would be no world-crisis today if the laws of the Bible had been faithfully followed by the ruling classes and the masses in the various nations.

A book, then, that has been such a power for good, and which has influenced the course of so large a part of the world for good during so many centuries, is surely worthy of being given more than a mere casual reading before it is discarded.

Besides, no other satisfactory explanation of the origin and destiny of man, apart from that suggested in the Bible, has ever been offered to man, much less proven—claims of the evolutionists to the contrary notwithstanding.

The Genesis Account of Creation

The Bible account of creation, and the Garden of Eden story of man's fall, have come in for the greatest amount of criticism on the part of evolutionists. But in recent years many scientists show a tendency to reverse their position in regard to these points. In 1932 Prof. Rene Thevenin, of France, in a series of syndicated articles published in America, on the age of the human race, said:

"Before science gets through poking in caves and sea bottoms it may prove that there is considerable truth hidden in that fall-of-man legend."

The fall-of-man teaching of the Bible is, we believe, more than a "legend." It is based on the fact that man was originally created perfect, and given a perfect home—

"eastward in Eden." It is from this standpoint that our investigation will be conducted.

Space will not here permit a detailed scientific analysis of the subject, but we trust that those interested, and especially those who may have doubts along this line, will take the trouble to search out the real facts of the case from the scientific standpoint, rather than endeavor to substantiate the unsupported guesses of the evolutionists. As an aid to this study we recommend the booklet, "Evolutionists at the Crossroads."* Study reveals, for example, that the seven "days" of creation mentioned in Genesis, are long periods of time rather than mere 24-hour days.

According to the Bible the human race started with just two specially created persons—Adam and Eve. Is it reasonable to suppose that this is true? Yes, the present population of the earth suggests it. Everybody knows that the human race has been steadily increasing in numbers during the entire period of known history. Think of what the population of Europe would be today, had not America been discovered five centuries ago.

Now it doesn't take any extraordinary intelligence, or faith either, to determine that if we begin with the present ratio of increase in population, and inversely figure the constant decrease back through the centuries, we eventually shall reach the point where there will be found but a single pair—at just about the time when history dawns, and when man, according to the Bible, was created.

This, together with the fact that recent archeologic discoveries are revealing that man, at the dawn of history had a higher civilization than in later times, constitutes good circumstantial evidence in favor of the Garden of Eden story of Genesis.

Is it so very hard to believe that the same great Power and Intelligence that brought into being the mighty universe about which scientists tell us so much, could also have brought that first human pair into existence by a special act of creation? If man, and all other forms of life, are not the result of creative power exercised by a Supreme Intelligent Being, let the scientists explain the phenomenon of life in some

NOTE:— "Evolutionists at the Crossroads" can be obtained from The Dawn, 136 Fulton Street, Brooklyn, N. Y. Price 25 cents.

other way! Reason suggests that it is far better to take the Bible account of creation, and from that basis endeavor to discover the Creator's designs for the human race.

A Romantic Procedure

That simple story of creation as given us in the first few chapters of Genesis tells us that man was first created; but no helpmate was found for him. Then Eve was brought forth. And is the method unthinkable? Has the most ingenious novelist in the world ever conceived of a more romantic way of finding a bride for his hero than that which is given us in connection with the story of the creation of Mother Eve?

If God had the power to create Adam (and where did man come from if God did not create him?) surely the detail of removing one of his ribs, and from it producing a woman, would be an easy task for such a Creator if He chose to adopt such a procedure.

And then there was that wonderful garden home that God provided for His perfect human creation! Surely there is nothing unreasonable in supposing that God after creating man, would provide a suitable home for him. Why should anyone make light of such a story, which tells us only that which anyone must admit would have been the logical thing to do under the circumstances?

But there are things which God has been accused of in connection with His dealings with man, of which He is not guilty. For example, He did not tell our first parents that if they would try to be content in Eden for awhile, that later He would take them to heaven! Nor does the Bible account say that He created a terrible abyss, filled it with fire and molten brimstone, then infested it with fire-proof devils, and told Adam and Eve that if they disobeyed Him they would be plunged into that terrible place where they would be miraculously preserved from destruction, in order that the devils might torment them forever!

The book of Genesis reveals that God created human beings to live right here on the earth; not in heaven, hell or purgatory. There commission was to obey the Creator's law and to multiply and fill the earth. Nothing was said to Adam and Eve about preparing for heaven.

In an endeavor to get back to foundation facts, let us suppose for the time being that all this occurred just as stated in Genesis, and that

God meant exactly what He said. Where would such a simple interpretation of the account lead? It would simply mean that the human family, gradually increasing in number in harmony with the divine command, would soon find that the originally provided garden home was too small, and that it would become necessary to begin the work of extending its borders.

Leaving out all "mystery" interpretations, it can be readily seen that this happy expansion would continue until the entire earth would become filled with perfect human creatures, and the earth itself, being "subdued" by man, would become one great garden of fruitful sustenance and beauty.

The divine command was to "fill" the earth, not to overfill it. Surely divine wisdom and power will be able, when sufficient numbers have been born to adequately populate the earth, to cause the further propagation of the race to cease.

Would there have been anything illogical or wrong with a program of that kind? Isn't it reasonable, and exactly what we would expect of a wise and loving Creator? But to visualize the grandeur of it all it is necessary to rid our minds of all the terrible pictures of suffering and want that now loom up before us. Selfishness of fallen man has produced all the suffering that is in the world today. Such suffering would have been unknown had man remained in harmony with his Creator.

And death! That too would have been an unknown experience to the human race. Modern science admits that living cells might be able to reproduce themselves indefinitely if given a perfect environment. Death came as a result of sin; and with death came suffering, sickness, and sorrow.

Try to visualize a perfect human race, free from all selfishness, sickness and death! Wouldn't that just about suit everybody, everywhere? But, you say, why waste time thinking about something which, if it ever were a possibility, is now gone forever?

But is such a possibility for ever gone?

The foregoing article is the second chapter, slightly revised, of the book "God and Reason." Further portions will appear monthly.

HEAVEN

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter 1:3, 4.

IF WE are to have a Scriptural understanding of what lies beyond the grave, for both sinners and saints, it is necessary to take into consideration what the inspired record has to say concerning heaven. There is no mistaking the Scriptural fact that God created man to live upon the earth, and that the earth was created as a home for man. While man lost his earthly dominion, and was sentenced to death because of sin; yet restoration to life upon the earth has been assured for him through the death and resurrection of Jesus, as the Redeemer. The exception to this general resurrection for all men to a life of human perfection on an earth made glorious, are the faithful footstep followers of the Master, who, the Scriptures make clear, are to receive a heavenly reward.

The Bible, particularly the New Testament, has a great deal to say about heaven and about the heavenly hopes. Jesus, for example, said, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."—John 14:2, 3.

This is a very definite promise, clearly implying a change from earthly to spiritual conditions. Much misconception has been attached to these words of the Master, however. We often hear expressed the hope of possessing one of these "many mansions," yet Jesus distinctly shows that they were not for His followers, but rather that He was going away to "prepare a place" for them. The thought is there already were "many mansions" at the time He spoke, but that a new place, or condition was to be provided for His followers.

The expression "many mansions," conveys the idea merely of dwelling places or conditions in which there is a superabundance of blessing and joy. The earth itself, and the condition of perfect human life repre-

sented in our first parents, was doubtless one of these "mansions." This mansion, of course, was forfeited because of sin, yet it is to be restored in God's due time, as we shall see later.

And then there are, according to the Scriptures, various angelic planes of existence. These too, could properly be included among the many "mansions" mentioned by the Master. How many planes or orders of life there are in the Creator's spiritual realm, we do not know; but judging from the great variety of life that exists in what we call the material realm, there must be many. But now there was to be a "new creation"—another plane of existence was to be prepared and provided for the church—a place with Jesus and to which He was exalted at the time of His resurrection.

The Church's Future Position

Jesus said, "that where I am, there ye may be also." This shows that the future state of the Master's faithful followers will be the same place, or condition, to which He was exalted. Concerning Jesus' exaltation the apostle says, "Wherefore 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, of things in heaven, and things in earth."—Phil. 2:9, 10.

High exaltation, indeed, was given to the Master by the Heavenly Father, even to the "right hand of the throne of God." (Heb. 12:2.) And this same highly exalted condition is being "prepared" for the church. Note Jesus' promise in Revelation 3:21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

No wonder St. Peter said that through the resurrection of Christ, the Christian is "begotten again to a lively hope, . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." But note the apostle's words in the verse that follows: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:5.

The "last time," or "last days," mentioned frequently in the Bible, has reference to that period following the second coming of Christ.

This means that the heavenly inheritance reserved for the church has not, down through the centuries, been received by each individual Christian at the moment of death, as creedal theology teaches, but is a reward to be given at the end of the age when Jesus returns and the dead are raised.

And this agrees with the Master's own promise concerning the "place" to be prepared for His followers—"I go to prepare a place for you, and if I go . . . I will come again, and receive you unto Myself, that where I am, there ye may be also." How evident it is from these words, that no Christian can hope to be with the Master until He "comes again" and "receives" them unto Himself.

The Apostle Paul bears testimony to the same fact as follows: "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 that love His appearing." (2 Tim. 4:7, 8.) Ah yes, well did the apostle know that his heavenly reward, as a joint-heir with Christ in the Messianic Kingdom, would not be received until the end of the age, when Jesus would return to take all His saints unto Himself.

St. Paul's Earnest Desire

Through a mistranslation of Paul's words in Philippians 1:23, some have been led to believe that the apostle expected to be in heaven with Jesus immediately upon his death. We quote the passage as it appears in the Common Version: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." The word "depart" in this text is from the Greek word *anulusai*, and evidently should have been translated "returning," and is so translated by Prof. Wilson in his **Emphatic Diaglott**.

In the preceding verses, the apostle explains that he is not sure whether or not he is shortly to be executed, or whether he is to be released by the Roman authorities and so be permitted to continue on for a time in the ministry. He had no choice between these two things—"I am in a strait betwixt the [the definite article, "the," although omitted in A. V. is in the original Greek text] two." But there was a third thing

he did very much prefer, and that was the *anulusai*; and his preference for this was that he might be with Christ.

St. Paul knew that he could not be with Christ until the "returning" of the Master, and he was merely giving expression to his longing desire for this glorious consummation of every true Christian's hope. Prof. Wilson, in a footnote on this text in his *Emphatic Diaglott*, comments as follows:

"The word *anulusai* occurs in Luke 12:36, and is there rendered 'return'—'Be you like men waiting for their master, when he will return,' etc. Jesus had taught His disciples that He would come again, or return. . . . Paul believed this doctrine and taught it to others, and was looking for and waiting for the Saviour from heaven . . . when . . . he would 'ever be with the Lord.'"

But even though some may insist on the correctness of the Common Version translation, it still would not prove that Paul expected to go to heaven the moment he died. There were only two possible things from which he might choose—one was a little longer time to live and serve the truth and the brethren, the other was to fall asleep in death. But there was something which would be "far better" than either of these, and that was to be with Christ; but this he knew was impossible at that time. He knew that the "returning" of Christ was a long way in the future; and he also knew his reward as a Christian would not be given to him until he received it in the resurrection at the last day.—I Cor. 15:16-18; 2 Tim. 4:7,8.

"Our Earthly House"

The words of the Apostle Paul in 2 Corinthians 5:1-9 are sometimes misconstrued to mean that Christians go to heaven immediately when they die; but the passage does not teach this when properly understood. Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul knew that this glorious provision of heavenly life had been promised by Jesus, but did he expect to receive it at the moment of death?

Evidently not, for in the fourth verse he continues, "not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." In I Corinthians 15:51-55 he shows clearly that the church will not be clothed upon with

immortality until the resurrection, at the sounding of "the last trump." This puts it beyond the second coming of Christ, and is in agreement with all the other Scriptures bearing on the subject.

When in 2 Corinthians 5:8 the apostle speaks of being "absent from the body, and of being present with the Lord," he apparently is not contrasting this present life with the resurrected life beyond the grave, but rather is speaking of two conditions that are possible for the Christian right here in this life: One, a condition of nearness to the Lord, through faithfulness in doing His will, and the other that of comparative alienation from Him through unfaithfulness in heeding His words of instruction. Paul says, "Wherefore we labor, that whether present or absent we may be accepted of Him." That is, whether, we are always able to realize a sense of nearness to the Lord, or whether at times, we may feel far away from Him because of our imperfections, we, as Christians, should labor earnestly that we might finally be accepted of Him, and hear the Master's "well done."

"Their Works Do Follow Them"

Revelation 14:13 is a precious promise applying during a very limited period at the end of the age, and cannot properly be used as a general statement describing God's method of dealing with His people throughout the Gospel age. It reads: "Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The expression "from henceforth," is the key to a proper understanding of this passage, showing, as it does, that the promise is applicable only from a given time forward. The context indicates that the time alluded to is at the end of the age, following the second coming of Christ; that there would then be a period called a "harvest," during which the faithful saints, when completing their earthly course in death, would not need to remain asleep in death, but would be immediately resurrected to take part in the activity relative to the establishment of the new Kingdom.

Paul alludes to this in I Corinthians 15:51, 52: "Behold, I shew you a mystery," says the apostle, indicating what he is about to mention is an exception to the general

rule, "We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Yes, all the saints must die—be "faithful unto death"—and "all" must be changed in order to put on immortality; but there will be some, at the sounding of the last trump, who will not need to remain "asleep" in death. These are the ones, who, while they will cease, in death, from their laborious toil in the Master's service, being immediately resurrected, will continue right on with their work for Him. But even this immediate change from mortality to immortality will not be because they are death-proof, but because their resurrection will come at the moment of death—they do not need to wait in sleep until the second coming of the Lord, as was necessary for the remainder of the church.

"No Man Hath Ascended Into Heaven"

No heavenly promises were given to God's faithful servants prior to the first advent of Jesus; and the Master Himself makes it plain that up until that time, no one had gone to heaven. We quote Jesus' words: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man." (John 3:13.) The apostles of Jesus understood this matter clearly, for St. Peter, speaking on the day of Pentecost concerning the faithful patriarch David, said, "For David is not ascended into the heavens."—Acts 2:34.

It is supposed by many that Enoch, whom God translated, was taken to heaven, but not so. Evidently Enoch's "translation" consisted merely of His being removed in death without the necessity of himself experiencing the dying processes incident to death; and possibly before he had had the distressing experience of seeing others die. The record is that he was translated that "he should not see death."

St. Paul, in the 11th chapter of Hebrews, includes Enoch among the faithful ones of the past, concerning whom he said, "These all died." (Heb. 11:5,13.) In Genesis 5:24 we are told that Enoch "was not; for God took him." A similar expression to this is found in Jeremiah 31:15, where, in describing the condition of

Ramah's dead children, it says that they "were not." The evidence is convincing, then, that whatever else may be implied in the thought of Enoch's translation, he **did not go to heaven.**

Elijah And The Chariot

Some contend that Elijah must be in heaven, inasmuch as they suppose he was taken up into heaven in a chariot. But the record shows that the fiery chariot merely separated Elijah from Elisha. It was the whirlwind that caused Elijah to ascend into heaven. See 2 Kings 2:11. It should be remembered in this connection, that the words "heaven" and "heavens" are often used in the Scriptures as descriptive of the circumambient atmosphere about the earth; and it was evidently into this "heaven" that Elijah was taken by

the whirlwind that ended his eventful life. See Genesis 1:8, 9, 14, 15, 17, 20 and 7:11, 23, Zech. 2:6.

The fact that in the transfiguration vision, the disciples saw Elijah and Moses, does not mean that these two prophets were then actually alive somewhere in heaven. In coming down from the mount of transfiguration, Jesus said to His disciples, "Tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17:9.) A vision is not a reality. St. Peter saw a vision of unclean animals let down from heaven in a sheet, but they were not real animals. St. John, on the Isle of Patmos, had a series of visions, in which all sorts of objects, animate and inanimate, appeared before him in a great historical panorama of two ages, but none of the things he saw were realities. So the disciples saw

a vision in which Moses and Elijah appeared, yet both of those prophets were actually asleep in death, and still are to this day, and will be until the resurrection.—Heb. 11:35, 39, 40.

Summing up, then, it seems clear that the heavenly promises of the Bible apply only to the faithful footstep followers of Jesus during this Gospel age; that all true Christians who died during the age, fell asleep in death to await the resurrection at the second presence of Christ, their hope being that they would then be exalted to Kingdom glory with Him, and with their Master reign upon the earth for a thousand years to dispense the blessings of everlasting human life to all who will then come into harmony with the divine laws.—Rev. 20:4.

What then about Paradise?

PARADISE

Many people use the words "paradise" and "heaven" as if they were synonymous, and usually both terms are thought of as applying to a state or place of spiritual bliss far removed from the material world of sin and death. And it is held that all good Christians go to this place immediately at death. There are some, however, who make a distinction between paradise and heaven, claiming that the former is a sort of intermediate state into which nearly everyone enters at death, and where they remain until the future judgment day, when they will be transferred either to a heaven of bliss, eternal in duration, or to a hell of torture, which, likewise, is to be unending.

A careful study of the scriptures indicates that the foregoing views are erroneous; and that this misconception is but another indication of the arch-deceiver's effort to bolster up his original lie, "Thou shalt not surely die." If the dead are really dead, as we have discovered the Scriptures so clearly teach, then those who die cannot possibly be enjoying themselves, either in paradise, or in heaven.

The word "paradise" means, literally, a garden or park. It is properly and Scripturally applied to the Garden of Eden, from which man was expelled because of sin. In Ezekiel 36:34,35 the prophet indicates that a Garden of Eden condition is to be restored in the earth; which, accord-

ing to the Apostle Peter's testimony in Acts 3:19-21, is also the united declaration of all God's holy prophets. St. Peter here refers to the period in which the rehabilitation of the earthly paradise is to be accomplished, as the "times of restitution of all things."

By checking carefully the apostle's words in Acts 3:19-21, it will be noticed that the "restitution" period is to follow the second coming of Christ—"whom the heavens must receive until the times of restitution of all things." If, then, paradise is to be a world-wide state of happiness and perfection here on earth, it not only was not in existence at the time of Jesus' first advent, but according to St. Peter's words, will not become a reality until Christ returns and establishes His Kingdom.

The Thief in Paradise

What then did Jesus mean by His promise to the thief on the cross?

Jesus' statement, "Thou shalt be with Me in paradise," is in reply to the thief's request, "Lord, remember me when Thou comest into Thy Kingdom." (Luke 23:42.) We are not to suppose that the thief knew very much about the proposed Kingdom of the Messiah. It was not necessary that he should know a great deal about it in order to make a request of this kind. The inscription displayed over the Master's head showed clearly that He claimed to be a king; and while, at the time, it did not

look as though Jesus would ever be able to exercise kingly authority, or be in a position to help anyone, yet the thief doubtless reasoned that it could do no harm to show a measure of respect to, and recognition of, this alleged criminal-king by asking to be remembered in His Kingdom.

But this gesture of friendliness on the part of the thief, prompted by a mere wish which was father to his request, was taken up by Jesus and translated by Him into a living, radiant, promise—"Thou shalt be with Me in Paradise." That Jesus' reply was intended as an acknowledgment of the appropriateness of the thief's request is indicated by His use of the word, "Verily"—in other words, your request is in harmony with the divine plan, I am a King, I will have a Kingdom, and you will be remembered in that Kingdom—"Thou shalt be with Me in paradise."

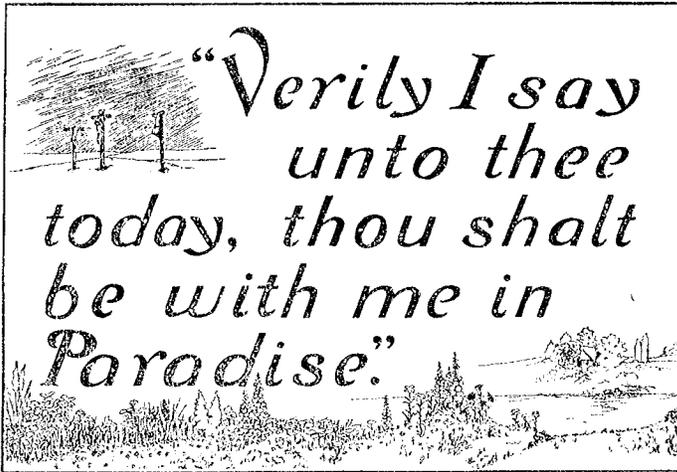
That Jesus' Kingdom had not yet been established at the time He made this promise to the thief is evident in that He taught His disciples to pray, "Thy Kingdom come, Thy will be done in earth, as it is in heaven." (Matt 6.) Not only does this inspired prayer emphasize the fact that the Messianic Kingdom was not then a reality, but it also substantiates the thought we have already discovered; namely, that when it does come, it is to be right here on the earth.

The thief, then, asked for an earth-

ly blessing, and Jesus' reply promised an earthly blessing. These earthly blessings of the restored paradise under the administration of the Messianic Kingdom, will be available for all mankind when the times of "restitution" are ushered in. Until then, however, the friendly thief, as well as all who are in the graves, must wait for the promised blessings—wait in the sleep of death, until the morning of earth's new day, when they will be awakened by the voice of the Son of man.—John 5:28.

The "today" in Jesus' statement, was a day when from the human standpoint, it seemed impossible that He should ever have a Kingdom; but the Master's faith was so great that He was able, with full confidence, even at a time when every natural circumstance challenged His hope, to definitely and positively assure the thief, that there was indeed to be a Messianic Kingdom, paradise was to be restored, and he would be there and have an opportunity of enjoying its blessings.

This "new heavens" for which we look; would, then, be the "third". St. Peter speaks also of a "new earth." It was this "new earth, that Paul describes as the "paradise" of his vision. Now St. Peter makes it plain that both the new or "third" heavens, and the new or "paradise" earth, are to be created, or brought into being, following the second coming of Christ. This confirms our previous findings; namely, that paradise is not yet in existence, hence that no one can go to paradise at the moment of death.



Jesus' Words to the Thief—Showing Correct Punctuation

What then did Jesus mean by the expression "this day," in His promise to the thief on the cross? The apparent difficulty in harmonizing this passage with the general testimony of the Scriptures relative to the condition of the dead, has been caused by a misplacement of the comma in our Common Version English translation of the Bible. The original, inspired writings of the Bible were not punctuated at all, because punctuation had not, at that time, been invented. Punctuation, in fact, is of comparatively modern origin, having been introduced into literature only a few hundred years ago.

The translators of our English Bible, believing, as nearly the whole religious world does, that the moment of death is the moment of translation into heavenly bliss, inserted the comma in this passage to make it read in harmony with their theological dogmas. By merely changing the position of this comma, we get the proper thought from the text—"Verily I say unto thee today, shalt thou be with Me in paradise." Thus does the Master reveal the implicit confidence He had in the Heavenly Father's program for Him.

Paul Caught Up Into Paradise

In 2 Corinthians 12:1-4, St. Paul tells of a vision in which he was "caught up into paradise." This, as the apostle explains, was a "vision," and it does not at all imply that paradise was then actually in existence. The apostle explains in this same vision that he was also caught up to the "third heaven." This bit of information gives us the key to the meaning of the entire vision.

The Apostle Peter, in his second epistle, chapter three, tells us of this "third heaven," seen in vision by St. Paul. St. Peter, in fact, mentions all three "heavens," and not merely the "third" one. He explains that the first of these heavens existed before the flood of Noah's day, and that it was destroyed at the time of the flood. He relates also, that the second heavens came into being at the time of the flood, and are to be destroyed following the second coming of Christ. "Nevertheless," continues the apostle, "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Blessings in "Paradise" Earth

St. Peter says that we "according to His promise" look for "new heavens and a new earth." The "promise" to which the apostle evidently alludes is that of Isaiah 65:17-25. One of the outstanding facts in connection with this promise, as will be noted upon reading it, is, that with the creation of the "new earth" there comes "rejoicing;" the end of "weeping;" no more thence "an infant of days;" economic security in that those who build houses will "inhabit them;" "they shall not labour in vain, nor bring forth for trouble;" before they call the Lord "will answer;" "the wolf and the lamb shall feed together;" and finally the all-comprehensive promise, "they shall not hurt nor destroy in all My holy Mountain [Kingdom], saith the Lord."

Yes, this is one of the glorious Kingdom promises of the Bible, as the term "mountain" here is used to symbolize God's Kingdom. It is that Mountain described by Daniel (2:35, 44,45.) which is to grow and fill the whole earth. It is the Kingdom in which the thief on the cross will be remembered: the Kingdom which will restore paradise conditions world-wide. Nothing in this prophecy indicates that it is a promise of heavenly blessings—it is all earthly.

The same new heavens and new earth are mentioned in Revelation 21:1-4, with the same blessings promised to follow their establishment. And what wonderful, far-reaching blessings they are. We quote: "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."

Both Isaiah and the Revelator associate the "new heavens" and the "new earth" with the "new Jerusalem." St. Paul, in Galatians 4:26,

(Continued on page 23)

JEWISH HOPES AND PROSPECTS



WE BELIEVE that one of the most important present developments in the plan of God that is visible to the human eye is the rehabilitation of the Holy Land as a home for restored natural Israel. This is not only vitally important to the Israelites themselves who are directly concerned with these developments, but is of tremendous importance to spiritual Israel, as it is one of the "signs" which betoken the approaching end of our earthly pilgrimage and the full establishment of the Kingdom of Messiah in which we, as fellow-sufferers with Christ, hope to share.

What could be more important then, to us as Christians, and watchers of the morning, than to keep informed with respect to those things which have to do with natural Israel and our privileges and opportunities in connection therewith. It is for this purpose that we introduce the department "Jewish Hopes and Prospects." Items of every kind that have to do with the manner in which God is now dealing with His ancient people will properly come within the scope of this department; including interesting experiences of those who may be blessed in their efforts to "speak comfortably to Jerusalem," as well as suggestions relative to ways and means of more effectively crying "unto her that her warfare is accomplished, . . . for she hath received of the Lord's hand double for all her sins."—Isa. 40:2.

If we, as watchmen on Zion's Watch Tower, are to keep abreast of the times, both in our own relationship to the divine plan as well as in our methods of witnessing the Kingdom message to others, we cannot close our eyes to the remarkable manner in which God is now dealing with His ancient people. That something outstanding is taking place among the Jews, which is apparent even to the world of nominal Christians, was emphasized by an experience of a small ecclesia of brethren recently established in Camden, N. J. It was arranged that a certain brother would serve the class two Sundays in succession. At the close of the first talk, he announced that the following Sunday he would speak on "Zionism." The secretary of the class, not remembering the exact manner in which the brother announced his subject, inserted a small notice in the local newspaper announcing the topic, "Keep Your Eye On Israel." To the great surprise of the friends, fifteen strangers responded to this notice and came to the lecture, including two ministers.

In the midst of the trying times among the friends these days, some precious opportunities for speaking a message of comfort to God's ancient people, the Hebrews, have been gradually coming to the fore.

Ever since the close of the world war, the condition of the Jew has been steadily improving in his own land, while his existence among the various Gentile nations has been increasingly beset with persecutions. Zionism has received a tremendous boost, not merely amongst Jewry but also amongst the Protestant churches. Unfortunately, yet in harmony with the Lord's Word, the Jews have come to depend too much upon political moves and finance in order to gain possession of their promised land. There is to be found amongst the Jews today a similar condition to that which prevails amongst those of Christendom, namely, hopeless division of opinion as to how the land of Palestine should be obtained by the Jewish people.

To close students of prophecy, the time has indeed come for the land promised to Abraham as an everlasting possession, to be given to his seed. Present day events in the Holy Land betoken, indeed, that God is taking steps to liberate the land from the oppressors in order to give it to His ancient people. On the other hand, the Jews are not in a position to take possession of the land, because most of them are not yet conscious of the real meaning of present conditions. Many Jews seek Palestine as a political step to liberate their nation; others look upon possession of the land as a refuge from present persecution; while the remainder have faith in God and have respect unto the promises made to the fathers. Evidently the "time of Jacob's trouble" is necessary to awaken the Jews to the real situation and make them look to God for deliverance, as in the days of old.—Jer. 30:7-11.

It will doubtless be of interest to our readers to learn of the gradual interest being awakened in the prophecies by both Gentiles and Jews. Not only has the booklet, "Zionism in Prophecy," been widely acclaimed as encouraging to the Jews, but lectures held have created a great deal of interest among the Jews; and, strange to say, on the part of some Protestant churches, also. There can be no doubt that now is the acceptable time for a message of comfort to reach the Jews. The Bible chronology, which we studied and proved to our own satisfaction in the early days of the harvest, still remains true and is supported by the facts. Since 1914 particularly, we have been in the day of His preparation, and the elements of the old world are being melted by fervent heat even as the apostle said they would be in the day of the Lord's second *parousia*. Since the Kingdom is nigh, even at the door, and since the Jews are the people to whom the Lord will first turn after

He has completed the church class, obviously some message is due them.

Let us not make the mistake, however, of supposing, that any work spiritual Israelites may accomplish on behalf of natural Israel, will be accomplished suddenly, or that it will be accompanied, as it were, with a blare of trumpets. Nor are we to suppose that any single method, or a specific group of the Lord's people, will be used exclusively by the Lord in anything He may have in mind. Let us rather seek to view this matter from a broad, general standpoint: with the realization that the Lord is always pleased for His ambassadors to be faithful in proclaiming the truth to any and all who will give them an opportunity so to do. And, realizing this, if the opportunity comes our way to speak a word of comfort to one or many Jews with respect to the Messianic hopes, let us faithfully endeavor to use that opportunity, leaving the result in the Lord's hands—He will take care of that.

As is true in connection with all witnessing work in which the Christian is faithfully engaged, probably the greatest result will be in the individual hearts and lives of those who sacrifice time and means in letting their light shine out. There have been many things to discourage the saints during the last twenty or more years, and any and all increased opportunities of more active witnessing of the truth should prove to be a real source of joy to us now. Hence, instead of being discouraged we should the more rejoice that we have been kept in the faith all these years and now have the privilege of telling the sweet story of redemption and salvation, not merely to the Jews but also to the Gentiles.

It is our thought then, in addition to publishing news items concerning important developments in the field of Zionism, to also use these columns for the purpose of providing interesting information on the progress of the work among the Jews, so that all who read may be encouraged. If the friends throughout the country will advise us from time to time, of the results of their labors, we will then be in a position to compare ideas and methods, and be enabled thereby to keep the friends advised concerning the same. If it should be that, for the time being, not many items of this nature are available, we will still continue the department as a medium through which, as the brother announced in the Camden, N. J. newspaper, we can keep our own eyes on Israel. This month, of course, we are merely presenting this general introduction of the department.

At the first advent Jesus said, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest," indicating that there was a scarcity of laborers then available. Probably God has permitted this condition to obtain in about every part of the age, and in connection with every phase of His work, in order, no doubt, that those who claim to be His servants may be caused to feel more keenly their responsibilities and the necessity for making greater sacrifices to serve in His vineyard. There is

surely a scarcity of workers today, yet we may rest assured that whatever the Lord wants done, will be accomplished. May each one of us seek to be awake to whatever opportunities may come our way; yea, even sufficiently alert to go out and look for opportunities—whether in connection with Jews, or others—to sound forth the praises of our present King and Lord.

ZIONISM BOOKLET PUBLISHED IN POLAND

It will doubtless be of interest to the friends to learn that the booklet, "Zionism in Prophecy," has been translated into the Polish language, and published in Poland, for use particularly among the greatly distressed Jews in that country. It will be available eventually for use in America for any who may know of Jews here, speaking the Polish language. We have not yet learned what the price will be; so will make no further announcement, in this connection, at present.

The booklet has been translated and published through the cooperation of two groups of Polish brethren in America. Both of these groups have contact with brethren in Poland, and it is hoped that through the cooperation of these brethren, the message may have a wide circulation in that country.

ZIONISM IN PROPHECY

7 Copies for \$1.00

The booklet, "Zionism in Prophecy," is still doing good work among both Jews and Gentiles—and among Bible Students, as well. One brother writes us what he calls a "glad, glad, story," which turns out to be the fact that his daughter, who previously had never taken any vital interest in the truth, had, upon reading "Zionism in Prophecy," expressed the desire to make a full consecration to the Lord. Others have had their faith and hope in present truth renewed by reading this message.

Nearly all the opportunities of witnessing in a public way to the Jews and in churches, have come about by first asking a rabbi or minister to read the booklet, and then requesting an opportunity to address their congregation on the subject. Try this in your own community: there is, probably, a class elder somewhere within reach, who would be qualified to give the talk.

The new price scale for "Zionism in Prophecy" is, single copies, 20 cents; 7 copies \$1.00; 50 or more to one address, 10 cents each.

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

The Christian Life

Truth General and Truth Dispensational

Showing the Value of, and Possibilities in, General as well as Dispensational Truths, when revealed and accepted.



PILATE'S question, "What is truth?" is one of great interest. For centuries it was considered truth that the earth formed a centre in the universe, and that in some inexplicable way, the sun, moon and stars came over one edge of its flat surface and went down over the other every twenty-four hours. Today, every schoolboy knows that the earth is not flat, but approximately round and that it revolves about the sun.

For ages, in various parts of the world, it was believed that certain persons had "the evil eye" and possessed the power to inflict disease on the objects of their malevolence; and many poor old women were burned at the stake because, according to this absurd superstition, they were supposed to possess this mysterious "evil eye."

For ages it has been believed by many persons that some day this earth will be literally burned up; but now that greater light is being shed on the pages of the Bible, it has become clear to thinking minds that the earth that is to be burned up is the symbolic earth; that is, the old, man-made systems of things, and that the fire which does the burning, is not literal but symbolic—a destructive agency, which is actually war, revolution and anarchy.

We might enumerate many other things formerly regarded as truth which, because of increased knowledge are no longer so considered. It is evident that in regard to the knowledge of scientific facts at least, the world has to some extent emerged from shadowland. That remarkable transition in Europe known as the Renaissance gave a tremendous impetus to research and to a closer examination of the world around us, and progress along all lines of discovery and invention has continued from that time to this.

It is manifest that all truth has something in common. Sir Isaac Newton saw an apple fall in an orchard, and related that simple incident to a force controlling the earth, enunciating the law of gravitation, as a result. By means of a kite and a key, Benjamin Franklin discovered facts relating to that wonderful force called electricity; and today, we travel, cook our meals, and do a thousand and one things by means of that same power. That certain elements can unite to form compound substances differing in character from their component parts, is a fact, and on this fact depends the science of chemistry. Then we have truth in the realm of physics, in geology, in as-

tronomy, as well as in other departments of the world's lore.

Yet all the accumulated facts of science utterly fail to answer Pilate's question, "What is truth?" What did Pilate mean by such a query? Perhaps he himself did not fully realize what he meant. Yet in the background of his mind was probably some such thought as this: "What is the meaning of life? What are the actual facts regarding the origin of the world? And what is the truth relating to human destiny? Is there a God? If so, what kind of being is He? And what is He doing for the world? Is He occupied with His own affairs to such an extent that He is allowing blind chance to operate in the lives of His human creatures? What is the truth on such matters as these? Oh, what is the truth?"

St. John, in his Gospel account, does not relate the answer Jesus gave to Pilate's question, but under the circumstances our Lord might not have answered it anyway, for evidently Pilate's mind was not ready for the answer. But while on earth, Jesus *did* answer the question. He answered it in His teachings. He answered it by His life lived in harmony with the divine principles of truth. He answered it by His death, by His resurrection, and subsequently made the answer still more real by the holy spirit of truth which, in due time, He shed forth upon the church.—Acts 2:33.

On one occasion Jesus said, "Thy Word is truth"; and so it is. The Bible contains the truth, and the truth is laid down therein in no hypothetical way. It is by no intricate process of deduction that the Bible arrives at the statement, "In the beginning God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep; . . . and God said, Let there be light; and there was light." (Gen. 1:1-3.) Nor is it by any supposition that the Bible states the composition of the human soul, the consequences of violating divine law, and sets forth the great promises of restoration that are radiant with an indefeasible hope. Truth shines out from the pages of prophetic utterance that took hundreds of years to write and compile.

Besides general truth, there is dispensational truth, facts especially pertaining to certain definite periods. And dispensational truth is of the greatest importance at the time when it is announced.

To illustrate: If a man's home be on fire, and he receives information of it, that is probably the most important fact he can know at the moment, for it may be the means of saving his home. If his children be in the home at such a dreadful moment, receiving that information may be the means of saving the lives of those children. In Noah's day, dispensational truth was just one definite thing. It meant the possibility of salvation from the flood. Its call was to the avoidance of a wrong, God-dishonoring alliance. To reject it was to reject life.

What Dispensational Truth Meant to Some

The truth for Abraham was paramountly the thing that God required him to do. To him, it was the revelation of the divine will at that time. It meant that he was to leave his home and go forth into an arid region. Then, a little later, it meant the offering of his son Isaac in sacrifice. Abraham took the truth very seriously. He did not parley with it, trifle with it, or endeavor to compromise it, or to barter it for some immediate, temporary gain, or transitory peace or pleasure.

Jacob saw a greater and more far-reaching truth than did Esau. The latter was a materialist. The mess of pottage was concrete fact to Esau. It represented the side of life that he knew and by which he lived. In the case of Jacob, life had a far higher aspect, was cast in a different mould. He saw the future possibilities and prospects. From his viewpoint, the streamlet would find the river, and the latter would ultimately debouch into the ocean. He believed that man could have a higher boon than that represented in the grossly material things; and so he said to the angel, "I will not let thee go, except thou bless me." (Gen. 32:26.) The desired blessing was conferred, and the angel said to him, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." This was indeed true, for Jacob had appraised life in terms of its highest values, and had shown himself to be in alignment with the divine purposes and therefore on God's side.

In the time of the prophet Elijah, dispensational truth called on the Israelites to renounce the religion of Baal and worship the true God. The Decalogue had enjoined this upon them from the time of its institution; but the people had wickedly fallen away from their allegiance to Jehovah. At Mount Carmel, the true God was vindicated, and the people were influenced by the potent fact that had been so forcefully demonstrated to them.

Truth at Time of First Advent and Later

When Jesus was born, His appearance in the world was the outstanding fact of dispensational truth. To see prophecy thus fulfilled in the event of Bethlehem tested the faith of those professing to know the Scriptures. It also took the prophetic writings to make clear the facts of our Lord's life and death—to point Him out as the promised Messiah. In all these things the power of God was made manifest; for Jesus had said to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but

My Father which is in heaven." (Matt. 16:17.) Then, after His resurrection, on the way to Emmaus, Jesus discoursed on the divine promises, taking up all those prophecies from the earliest times concerning Himself. To recognize Him to be the Son of God, and to believe in the efficacy of His death and resurrection, was the test applied to all those who sought divine approval at the beginning of the Gospel age. "If thou believest with all thine heart, thou mayest," said Philip to the Ethiopian eunuch who desired to be immersed. And the reply made to this was, "I believe that Jesus Christ is the Son of God." So the requirements of the situation were fulfilled, and the eunuch was baptized.—Acts 8:37.

The great facts of our Lord's life, death and resurrection and Kingdom message have constituted the basis of the Christian's belief from the time of His first advent until now. When the time came for the perversion and the setting aside of truth and the tares began to grow up in God's wheat field, the question that found consideration was, What is the best worldly policy for the church? How can the elements of the world and those of religion be most effectively blended together? Scheming minds pondered this question. Truth itself found little or no place in the matter under discussion. God was maligned and falsified by the formation of blasphemous creeds. The members of the true church went unto Christ "without the camp, bearing His reproach." Then, in due time, came the Protestant Reformation, with its teachings of justification by faith, repentance instead of penance, confession to God instead of to a priest, and the recognition of Christ instead of the Virgin Mary.

All this was a pronounced step forward. The initial velocity of Protestantism bade fair to carry it far in the right direction; but eventually, it too, fell into the slough of worldliness. With the advancement of learning, the exponents of Protestant churchianity lowered their high standards of living. Then came the union of church and state—a repetition of the relationship of the old mother church—Roman Catholicism. Some earnest souls were sadly perplexed at such a union as this. So matters continued for a time, and the nominal Protestant church increased in material prosperity by all kinds of questionable means not sanctioned in the Word of God.

Nearing the End

The world, as a system managed by misrule, was nearing the end of its career. Education increased. The toiling masses gained in power. The waters (people) began to rise up against the mountains (kingdoms) as prophesied in Psalms 46. The church was powerless to prevent wars, strikes, lockouts, the menace of anarchism, and the general trend of worldly events. Problems of the most serious character multiplied on every hand. Was there any help for this state of affairs? Was there any possibility of doing something to remedy this untoward condition?

It was a period that called for a special, divine revelation of truth, the need thereof being great indeed. God was thinking of His own people and their

requirements at this time; for the world's time of blessing was still future. It was the time for the promulgation of the Harvest message, the special truth due at the end of this age. This special truth would disclose God to be what He really is, a God of love, which fact the creed-makers had concealed with the smoke-screens of their absurd, but generally accepted, theories. The knowledge of this fact was of the greatest importance; namely, that God is love. On their faith in that fact would depend the development of God's people in a most precarious time; for that fact was denied by the creeds, and God Himself was being denied in the lives of millions of professed believers in His Word.—2 Tim. 3:5.

Conceptions of divine love are many, and persons of narrow and shallow minds try to cramp the love of God into moulds of diminutive and utterly inadequate interpretations. The poet wrote,

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

All the creedal conceptions of God were monstrously erroneous and absurd. It remained for some one to come forward and present the real plan of the ages, that would show God to be at once just, wise, powerful, kind and loving. Did the Bible contain such a plan as this? If so, to be able to see it in all its fullness and glory would be the greatest discovery of modern times—present dispensational truth.

Searching the Scriptures

Honest, clear-sighted reasoning on the subject ran as follows—the only way to eliminate effect is to destroy the cause. All must concede that the effect of violated law—divine law—is a hydra-headed monster in the earth—the hydra-headed monster of sorrow, misery, sickness and death. Was God, from the beginning, cognizant of all the horrors the violation of His law would entail to a lost world? And then, knowing this, did He plan to eventually turn the current of sin aside, and effect an adjustment that would once more restore moral equilibrium to the race of man?

Such reasoning and such questions led to the closest possible analysis of the Scriptures. It was, indeed, high time to awake out of sleep and to repudiate all teachings that misrepresented the Creator. The Bible was weighed in the balances of reason. Did it fall into alignment with the benevolence of design that was manifested by the multifarious facts in the natural world? Gradually, the real truth unfolded that the Bible was exactly in such alignment. Yet, in order that some should see this fact, the utmost honesty of purpose was demanded. God was operating a special feature of His work for a very few to know at a given time. A future time would see the light sent far and wide throughout the earth; but the present revelation was a special one, designed for the accomplishment of a certain, definite end.

And so it was that there came the wonderful, dispensational harvest truth, just at a time when it was most needed. It burst forth as a wonderful blaze of

light. It meant not merely the clearing up of one point of difficulty in connection with doctrinal truth, but the elucidation of every point. In its wake came an entire reconstruction of Biblical interpretation and understanding. The story of God's plan began at creation and ran through to "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—(Acts 3:21) Divine wisdom was shown in it all. But pre-eminently, it revealed His love. Yea, verily, the dispensational truth, the Harvest truth, had come to be a comfort, a blessing, and a test. What was it to mean to the church? And what would it mean to the individual who took it into his heart and life?

It was a time fraught with opportunity and with import. Some there were who saw the deep, priceless value of this truth. To them it did not mean an organization or a creed, but it meant God. Indeed, to them God was the end and aim of everything, and all else was to be considered secondary to that great fact. For to know the truth meant to know God Himself, and to follow His revealed will meant life. A radiant star had risen for honest hearts to cherish and enjoy—a star that was not to sink beneath the darkened west, but to become absorbed into the brightness of heaven.

The Presence of Christ

One of the most interesting facts of present truth was and is that Christ *is present*. Adventists had announced the proximity of the reign of Christ, but none had ever come to the point of recognizing His presence. The deduction derived from the Scriptures was that the second advent of our Lord was as unexpected in its manner as was the first. Christ had actually come as a "thief in the night," unperceived by the world. Being a spiritual being, He could not be seen by the natural eye. His presence, therefore, could be discerned only by a close study of the Scriptural prophecies, and this was a great test to all who professed to be the Lord's followers.

The statement that Christ was here and was preparing the elements for the destruction of the old-world systems was an amazing one—apparently too much for most of His professed followers. Such interest and astonishment did it arouse that "All those virgins arose and trimmed their lamps." (Matt. 25:7) That is to say, there was a great and earnest searching of the Scriptures in order that the remarkable statement might either be verified or intelligently denied. As a consequence of this prayerful study of God's Word, the truth became more and more lucid and potent in the minds of those who could see in all the cumulative evidence, the reality of His presence; and these humbly and zealously began to proclaim the wondrous thing that they had recognized to be true.

After Jesus had arisen from the dead, He said, in substance, to Mary, "Go and tell the disciples that I am here alive." By means of prophecy and the concrete evidence all about us, we are similarly instructed now at the end of the age. It is a case of, "If you can behold the fact that I am present, go, tell others.

Inform them that I am come for a definite purpose, which is to pull down the old house of worldly affairs and to lay the foundation for My Own glorious Kingdom. The fact that they will not believe you does not matter. At least, it will be a witness. The world has never at any time accepted divine truth, and those who have been God's people in name only, have always repudiated dispensational truth. But the telling of the story will be good for yourselves. It is the work that I have laid out for you. 'Be thou faithful unto death, and I will give thee a crown of life.'—Rev. 2:10.

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed," the apostle wrote. (Rom. 13:11.) In the parable of the Wise and Foolish Virgins, we are told that "they all slumbered and slept." The sleeping took place because of a disappointment. It need not have taken place, because the Scriptures did not actually warrant the unfulfilled expectations of the sleepers. The expectation of Zion's watchers today is a reasonable one. While realizing that they are close to the end, they set no date for the consummation of their hopes and the end of their course. To most of them it is

plain that the year 1914 marked the beginning of the end. They behold the world in the rapids of trouble, and can hear the thunder of the falls just ahead.

The watchers therefore embrace each golden opportunity to let their light shine. Standing high above the clouds and fogs of the world's selfishness and pride, they can catch the clear light of heavenly truth, and their desire is to reflect this light in words and deeds filled with the potency of faith and love. To them, the truth is the pearl of greatest price, and they will surrender all earthly things for the inestimable privilege of having this royal treasure in their hearts and minds.

Shine forth then, great light of peace! Light of the divine Word; light of dispensational truth; light of love and hope and faith; glorious star in the firmament above! Shine out in the full splendor of the message you bear, to guide the traveler home to his glorious inheritance, and to reflect the mighty attributes of justice, wisdom, love and power of that great God who set thee forth and ordained that thou should'st be.

The Lord's Jewels



PREVIOUS installment pointed out many of the characteristics which are more or less common to all jewels, and how these illustrate various aspects of the Christian life. Although gems do, indeed, have many characteristics that are common to them all, yet it is well known that in many respects there are no two jewels exactly alike in every particular. If two or more gems approach the same shade in color, then the size or shape, or both may differ; or perhaps the degree of purity in each may be different. Likewise, most all Christians differ in the manner and to the degree in which they reflect, in their lives, the jewel-like characteristics of the Master, their perfect pattern.

If a choice selection of the most precious gems known to man were laid side by side, what a beautiful spectacle would be thus produced; and how almost impossible it would be for one to select the *most* beautiful stone in such a gorgeous galaxy of glory. Each gem would be reflecting the light according to its own hue and brilliancy—none detracting, but all adding to the beauty of the whole. So it should be with an assembly of the Lord's people, where there always are to be found different graces of character adorning the various individual new creatures.

There may be the impulsive characters, well represented in the blood-red ruby; or those with faith ever fresh and strong, as illustrated in the spring-like color of the emerald. Or, again, there may be those well-rounded out individuals comparable to the pearl with its symmetry and glow of light, soft and friendly. The diamond may well represent those unusual individuals in the church class who have pos-

sessed intellects above the average, and who have used their keen reasoning powers to full advantage in reflecting the mysteries of God's plan. Each of the new creation class will reflect some of God's glorious character. But as natural gems are limited, by their composition, in the hues reflected, so also may the members of the church class this side the veil expect their natural qualifications to affect greatly their varying manifestations of Christlikeness.

One who lacks strong mental powers, cannot expect to be another Paul, nor could one who is inclined to be somewhat reserved and backward, ever hope to display the impetuosity of Peter. But as the jasper or amethyst does not jealously try to outshine the diamond, so we must learn to appreciate the superior qualifications of others, yet all the while zealously showing forth the praises of God ourselves, in whatever ways may come within the scope of our abilities and opportunities. St. Paul brings this point home to us forcefully, as follows:

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it

with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness"—Romans 12:3-8.

Beauty in Diversified Arrangement

The foregoing exhortation of the apostle follows immediately his admonition concerning the matter of proving "what is that good, and acceptable, and perfect, will of God." Evidently, then, it is the will of God that each individual Christian shall actively reflect the spirit of the Lord in these different ways. And how wise an arrangement this is! If all the precious natural stones were diamonds the sameness of them would become tiring, and the value of all would be greatly depreciated; but their great diversity of kind and color lifts them forever from the common-place in our lives, and sets them among the things which we consider of great value. And by the same token, it is no doubt true, that one of the most wonderful things about the church is the wide diversity of natural characteristics among those individuals who compose it.

However, at times, on this side of the veil, the differences of disposition of the Master's "jewels" have caused much undue alarm and trial; but this should not be so. It seems to be a common trait of fallen human nature to expect that all other characters, if they are to receive the divine blessing, must be modeled after our own character or disposition. Hence, if one happens to be of an impetuous nature, there is a possibility that he will expect all the other brethren to display the same amount of fervor he displays. Similarly, if one happens to be by nature more delicately constituted, he may expect all the brethren to manifest the same degree of gentleness that he himself manifests.

Due consideration, however, should cause all to realize that the natural diversity of temperament among the various body members, will continue to be more or less manifest even after becoming new creatures in Christ Jesus; as the spirit of truth has only this "earthen vessel" through which to display itself while we are still in the flesh. Thus, as each natural gem reflects one or more of the glorious hues of light which blend with the radiant colors displayed by others, making a glorious and harmonious whole, even so ought we, also, as groups, or congregations of the Lord's jewels, reflect the glory of the Lord through a proper blending of our varying natural endowments properly controlled through the operation of the spirit of truth.

In this glorious arrangement for the making ready of the bride of Christ, one brother may supply the organizing ability; while another's sagacity and dogged determination may lead him through some maze of difficulties caused by human selfishness and Satanic opposition which would hinder the Lord's work, thus blazing the trail for others. This fervent zeal on the part of some is counterbalanced by conservatism on the part of others, so that, by the indwelling of the holy spirit in all, the Lord's cause flourishes for the accomplishment of His designs; and His people rejoice and are blessed. All down through the age, thus have the Lord's true people been reflecting the light of His glory, each in his own

way complimenting the efforts of the others, each being blessed with opportunities according to his individual or several abilities.

Inward Purity—Not Physical Aspect—Desired

Among the natural gems there are not *many* large ones that are of special value. It seems that when bulk is found, purity is lacking. Some of the largest stones are greatly surpassed in value by much smaller ones which have less impurity. The jewel experts and merchants prefer purity and flawlessness above size, when selecting gems. It is not difficult to find a correspondency to this fact among the Lord's jewels, and in the manner that the Lord is adjudging their value to Him.

No doubt, some of those of large bulk in the eyes of men, and whose names are displayed prominently upon the pages of church history, have been found wanting when scrutinized by the divine Judge, who looketh not upon the outward appearance, but looketh upon the heart, who judges the spiritual values of Christian character, not by what is visible to men, but by the purity of a fully consecrated will. Oft-times one who is blessed by a keen, active mind, influence, and natural graces of character, outshines, in *our* eyes, those whom the Lord considers precious indeed. Our inability to judge correctly, however, need not give us concern, as we can always take comfort in the thought that "He knoweth them that are His," and will make the proper selection in that day "when He makes up His jewels."—2 Tim. 2:19; Mal. 3:17.

The jewel expert will hardly ever sacrifice purity for size in the selection of a gem. No other quality affects the intrinsic value of jewels so vitally as does the degree of purity which it possesses. What an apt illustration this is! Indeed, the divine Jewel Expert also desires purity—"And every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:3.) Yes, as the first tendency to separate might have come to the literal gem while its elements were still a part of the sediment of a brackish stream, and its becoming a jewel resulted only by the actual separation and crystallization effected thereafter: so with the prospective members of the Lord's jewels. For them, too, it is necessary to heed the call to be separated from the elements of this "present evil world," in order to become properly crystallized in a purity of devotion to God.

But with all the searching for literal gems of purity, there is yet to be found one that is entirely free from blemish of some kind. So it is among the Lord's jewels. The ideal is before us—to be holy as He is holy; yet we will not be discouraged by our inability to fully attain to that high standard because we are cognizant of the inspired record that "there is none righteous, no, not one." (Rom. 3:10.) We confidently expect, however (and in this thought we rejoice), that if we are faithful even unto death, the final touch of the Master Jeweler will be that of perfecting us in Kingdom glory; thus being made fit to be a part of the Royal Diadem in the hand of our God.—Isa. 62:3.

Although natural gems are quite inanimate and lifeless, yet some of the most valuable ones have developed a considerable "personality." There are a number of jewels, well known by name, which have a history quite exciting. Perhaps the most colorful of these is the gorgeous Kohinoor diamond of Great Britain. The eventful course of this diamond can be traced back through more than six centuries.

Suddenly, this jewel, with its sparkling beauty, appeared from a source unknown. From the moment of its first appearance until it finally found a resting place in England, we find it captivating every scene in which it appears—arousing the passions of men, actually shaking empires, knowing a prison as a hiding place and passing through countless hands. Finally it is taken in charge by the master jewelers of the world, properly ground and then placed in the crown of one of the mightiest and most glamorous empires of the world. Doubtless there are many other jewels,—perhaps all of them to a certain degree—which have passed through varied circumstances and experiences.

The history of the Lord's jewels has been greatly varied, also, in many instances. Each of the Lord's real jewels is indeed a bright and shining light in the world, reflecting the light of the glorious gospel of Christ—the Sun-gospel—whenever and wherever possible; but all are not privileged to shine with the same degree of brilliancy, nor are they subjected to the same kind of experiences in connection with their shining. Many of these children of the light, who yet are to shine forth even as the sun in the Kingdom of their Father, have been comparatively obscure on this side of the veil. Each faithful jewel of the Lord has brightened the corner in which his own sphere of influence has been located, but in most cases these "corners" have been very small and circumscribed.

How comforting, then, to realize that the Heavenly Father is not judging the value of His jewels by their size, nor by the amount of light they are able or privileged to now reflect; but by the priceless value of their inward purity. God knows that this inward conformity to the image of the Master, when given opportunity, naturally reflects the light of His love. So God permits each gem of His to pass through the necessary experiences to give it opportunities to shine, as well as to help remove the outward imperfections which hinder its inward purity from displaying its ability to be a bright and shining light amidst a crooked and perverse generation.

"Stars" in the Spiritual Firmament

While nearly all of the Lord's jewels have been comparatively obscure during their earthly pilgrimage, yet we know that God, in His wisdom, and in harmony with His plan, has permitted some of them to be emblazoned across the sky of human history, almost as glorious suns. Indeed, they *have* been "stars," in the spiritual firmament. When we think of the "career" and the grandeur of the great Kohinoor diamond and then look for a comparative "jewel" in the church, our minds go back instinctively to the Apostle Paul. Not only do Paul's fellow-men-

bers in the body of Christ view, almost with awe, the sterling qualities of his character, the largeness of his vision which prompted the wide scope of his activities and the splendor of his faithful "witness of Jesus and for the Word of God," but the world, also, stops to admire him, and to acclaim the greatness of his abilities: although the world, of course, does not understand the motive which inspired the apostle, nor the purpose of his mission.—Rev. 20:4.

It was on the Damascus road that God first laid His hands on Paul and extended the invitation to this zealous religionist to become one of the heavenly jewels. From that very moment onward, Paul's entire consecrated life became a fervent, self-sacrificing response to that "heavenly vision." While none of us can shine forth as brilliantly as he did, yet how the faithfulness of this ten-talented servant, quickens our own pulse and lends courage to a more resolute stand for the truth, and stimulates us to a greater determination to remove all possible hindrances to its being reflected through our lives for the enlightenment and blessing of others!

Paul—An Outstanding "Gem"

Yes, St. Paul followed faithfully the "Kohinoor trail." From one kingdom to another, before kings and on Mars Hill, his radiant Christian character almost literally sparkled as he sounded forth the praises of the One who had called him "out of darkness into His marvellous light." "Almost thou persuaded me to be a Christian," said one of these rulers, as he sought vaguely to determine what disposition to make of this outstanding jewel of the Lord. "I am troubled on every side," said the beloved apostle, "yet not distressed." He was not distressed because he knew that he was in the hands of the Master Lapidarist being shaped and polished to shine forth in the Kingdom with unobstructed brilliance and beauty. For this purpose was he called, therefore he knew that "all things" were working together for his good.—1 Pet. 2:9; Acts 26:28; Rom. 8:28.

Yes, Paul knew full well, that while there were valuable opportunities to reflect the glory of the Lord while still in the flesh, opportunities which he enthusiastically seized in the certain knowledge that his faithfulness would finally cost him his life; yet the time for the full shining forth of the Lord's jewels was future, in the Kingdom. He knew, also, that it would be only by learning the necessary lessons from present experiences as a faithful ambassador of Christ, that he could hope to be a part of the future "Royal Diadem."

It was not until in the very twilight of his colorful Christian life, that Paul felt he was "ready" for the great eventuation as one of the crowned jewels in the divine Kingdom. Just before his earthly experiences were brought to a dramatic close in death, he said "For I am now ready to be offered, and the time of my departure is at hand. 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. 4:6-8.

We cannot all be Pauls in the kind of experiences to be encountered; but we can all strive to react to our experiences in the same faithful manner as he reacted to his. We do not all have the same wonderful opportunities to serve the Lord and His truth that Paul enjoyed, but we should all endeavor to be faithful in the use of whatever opportunities we do have. None of us possesses the large natural talents for service with which the apostle was blessed, yet the Lord expects that the talents we do possess will be used to reflect the light of His gospel for the comfort and encouragement of those with whom we come in contact, and especially those of the household of faith.

As there are, doubtless, many valuable natural gems that are unknown in the jewel markets of the world, so with the Lord's jewels. While there have been a few like Paul, and others of a lesser degree of prominence, yet the majority of the Lord's people have occupied positions of comparative obscurity, not only in the world, but, to a large extent, in the church, also. However, the Lord has known and appreciated them all, and in this thought we can take comfort. And how grand it is to realize that our future place in His "Royal Diadem" will not be determined by the amount of attention either the world or the church focuses upon us during our earthly pilgrimage, nor by the largeness of our present opportunities and abilities to serve Him, but rather, by how faithful we are in the use of those small things which have been committed into our hands, as the Lord's stewards. "It is required in stewards," says the apostle, "that a man be found faithful;" and we, as Christians, have been made "stewards of the mysteries of God."—1 Cor. 4:1,2.

How Do We Affect Others?

It is thought by many that jewels have certain influences over their wearers; and there is, indeed, a measure of happiness and comfort in the thought of possessing and wearing a valuable gem. It is superstitiously believed by many that the amethyst tends to prevent intoxication, and that "bad luck" dogs the steps of an opal wearer. We smile at these superstitions, of course, knowing very well the folly of such ideas. But with the Lord's jewels it is a very different matter. These do exercise an influence upon those with whom they are associated—not a "charmed" influence, but a practical, wholesome power for good. Indeed, if one of the Lord's gems ceases to exercise this influence, we may feel with apprehension, that there has been a let-up in crystallization, or a withdrawal from the experiences which are calculated to polish that gem in preparation for its future position of glory.

Perhaps no better example can be found of how the true disciple of Christ exerts influence upon others than that of Paul's experience during his two years at Ephesus. Apparently Paul used Ephesus as a base for his activities, and from there carried the gospel to all the surrounding territory. So great was the influence of his activities in this section, that it caused the burning of books of black magic and art in such quantities that the value of them was said to have to-

taled 50,000 pieces of silver. It is rare of course, that the disciple of Christ is able to exercise as powerful an influence as this over so many people; yet the smallness of our sphere of influence, while still this side of the veil, should not blind us to the importance of the restricted sphere of influence in which we do live.

It is interesting and important to note, not only the large amount of activity displayed by Paul in and around Ephesus, but also the manner and methods he used in witnessing. When covetous silversmiths of Ephesus brought false charges against Paul and his co-workers, causing many Ephesians to give a public demonstration of disapproval of his ministry, we find the town clerk quelling the disturbance and reminding the populace that the ones charged with wrongdoing were "neither robbers of churches, nor yet blasphemers of your goddess."—Acts 19:35-41.

What a lesson there is here for us, teaching us carefulness as to the manner in which we conduct ourselves as the ambassadors of Christ! It is not for us as Christians to rail out against everything in the world that may be wrong. There are so many things wrong, that to do this would consume all of our time. It is our privilege, rather, to proclaim the glorious gospel of the Kingdom, and to point out that it is to be the panacea for the world's ills. Let us, as did Paul, preach the gospel with all the enthusiasm and zeal we command, and let its mighty power do the work—the work that the Lord desires accomplished.

Suffering as Christians

No truly faithful Christian can expect to avoid misunderstanding and persecution, because the disciple cannot expect to be above his Master, nor the servant above his Lord; for Jesus, our Leader, in whose footsteps we are endeavoring to daily follow, was persecuted even unto death. Nevertheless, we should see to it that so far as possible, we give no valid cause for persecution, in the sense that, by word and deed, we seek always to reflect the spirit of the Master and the spirit of the truth. Our ideal in this respect should be that brought to our attention in a statement made concerning the Prophet Daniel, of whom it was said: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." (Dan. 6:5.) If, as we seek to radiate the light and warmth of the gospel for the blessing of those around us, we are persecuted and our names are cast out as evil, let us rejoice; but let us make sure that we are not suffering as evil doers, or as busybodies in other men's matters, as the apostle suggests. (1 Pet. 2:19-22; 4:12-16.) The Apostle Paul echoes the same sentiments, saying, "Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God."—2 Cor. 6:3, 4.

Let us make sure, also, that as we seek to influence others, we are influencing them in the right direction; that is, in the direction of the Lord and to a better understanding of Him by helping them see more clearly the beauties of His truth. It is a trait of fallen

human nature to seek control over others, and to bring them more or less into subjection to our way of seeing and doing things. This fallen tendency may be more or less a result of the original power of kingship with which man was originally endowed, but, of course, miserably distorted and degraded. But whatever the cause, this is one of the fallen tendencies against which all of the Lord's people need to fight.

This disposition to lord it over others is manifested sometimes even in the smallest affairs of our lives. A husband may not be supremely happy unless he can "control" his wife; and *vice versa*. A brother or sister in Christ may not seem capable of fully enjoying a berean study of the class, unless everyone in the room is seated in certain positions selected by him or her. While we smile at these little peculiarities, and are inclined to pity those who probably unknowingly practice these petty tyrannies among the brethren, yet it is this very disposition, which, when uncurbed by those occupying positions of more or less prominence

among the brethren, is often the occasion for many evils of both doctrine and practice, and leads so many of the unwary away from the truth and its spirit, rather than drawing them nearer to the Lord.

So then, may we strive to make our influence a truly Christian one. To do this, we must seek to be emptied of self, to become indeed broken and emptied vessels, that the truth and its spirit may work in and through us, leading all those within the sphere of our influence who have "hearing ears" out into the green pastures of divine love and true Christian liberty, encouraging them to become bondslaves of Jesus Christ. May our own wills become so submerged in the divine will and plan, that we will be able to rejoice simply in the fact that the truth reflected by us or others is bringing some into a closer relationship with the Lord, and not because they agree with us in every particular or are working with us in the blessed ministry.

(To be continued)

Know Thy Brethren

(NOTE:—The historical quotations in the following article are from *Institutes of Ecclesiastical History, Ancient and Modern*, by John Lawrence von Mosheim, D. D., published in 1869 by Robert Carter and Brothers, New York; and from an earlier edition published in 1821, by Collins and Hannay, New York. As these historical works have gone through several editions, in which the number of volumes vary, and page uniformity destroyed, we do not cite volume and page from which the quotations are taken, as there is small likelihood that these would correspond with editions that any of our readers might have.)

URING all the long night-time experience of the world of mankind under the domination of Satan, the prince of darkness, God has had one or more of His witnesses in the earth—witnesses who were sufficiently well equipped with knowledge concerning God and His purposes to cause them to stand out in sharp contrast with those wholly under the blinding influences of the one who has deceived all nations with his misleading theology and doctrines.

In the antedeluvian world Abel offered acceptable sacrifice to the Creator, Enoch "walked with God," and Noah was a preacher of righteousness. In the 11th of Hebrews the apostle informs us that the acceptableness of all those faithful servants of the past was upon the basis of their faith. Faith comes from hearing the Word of the Lord, hence it must be that these faithful ones were given necessary information as to the manner in which they were to worship and serve their Creator acceptably, and that they acted in harmony therewith.

Abraham was definitely instructed regarding certain features of the divine plan. And all through those long centuries prior to the first advent of the Messiah,

God displayed His ability to guide His people aright by imparting necessary knowledge to them through His chosen priests and prophets. In thus dealing with His typical people, God was also laying a foundation of necessary knowledge for the guidance of His antitypical Israelites, the church of this Gospel age—particularly those upon whom the ends of the ages have come.

To Jesus the "heavens were opened" so that He could know the divine will concerning Him; and by this knowledge He was "sanctified," or wholly set apart to the accomplishment of the divine plan. At the close of His ministry, the Master petitioned the Heavenly Father on behalf of His followers, that they also might be "sanctified by the truth." Reason therefore, would tell us, that if the truth is intended to be the sanctifying power in the lives of Christians, it surely must be necessary to have the truth in order to be sanctified. Also, that while a measure of sanctification may be possible on the part of those who hold to gross errors, yet the error itself is a hindrance to such a setting apart to God.

There is much misconception concerning what constitutes Christian sanctification. The nominal Christian church, having become more or less weary of trying to reconcile their conflicting doctrines, have settled back on the idea that, after all, the most important thing is to be upright and sincere before God and men; and that it is more or less of a waste of time to discuss doctrinal views. Upon this erroneous hypothesis has been built the additional error that sanctification is wholly a matter of the heart rather than of the head—a sort of religious fervor or enthusiasm, prompted by an inner desire to be in harmony with the deity. And, according to this erroneous theory, whether one believes in eternal torture, or the "Trinity," or any of the other revolting teachings of the

dark ages, it really doesn't matter, so long as the heart experiences a burning desire to contact God, through prayer and otherwise.

From the standpoint of those who have no basis of hope for anyone who is not "converted" during the present life, this erroneous theory of what it means to serve God, is of course very comforting; indeed, for anyone who has a heart of sympathy it is the only possible solution to an otherwise perplexing question. For, surely, these reason, God is not so cruel as to eternally punish those who have been sincerely seeking after Him, but who have not been able to understand the truth concerning His purposes. Of course not!

However, from the standpoint of the Divine Plan of the ages, it is not at all necessary to conclude that true doctrines of the Word are unimportant in the Christian life in order to find a place in God's scheme of things for the millions of earnest, noble souls who have lived and died without a knowledge of His purposes. Yes, God has a place in His plan for all who at heart desire to serve Him; and when the dead, small and great, stand before Him, and the books are opened, all of these will have an opportunity to actually become acquainted with their Creator, and to serve Him intelligently; and the Christian who lacks this essential knowledge and is correspondingly engrossed with error is little better off than the wholly ignorant heathen who makes no pretense to being a Christian. It is man who has—

"...made His love too narrow by false limits of their own,
And magnified His vengeance with a zeal He will not own."

"By Their Fruits Ye Shall Know Them"

Taking our cue from the word of the Master to the effect that His true followers are sanctified by the truth, let us examine briefly, and to the extent they are available, historical records covering the Gospel age, with the view of finding out whether there were those at different periods of the age who, by God's grace, were kept free from the gross and defiling errors of the apostate church. Not that we wish to pass judgment upon any who were defiled with doctrinal pollutions, or attempt to decide just who the true Christians of any period have been, but merely to see if it is not possible that Jesus' prayer on behalf of His followers, relative to the influence of the *truth* in their lives, has not been answered more fully than we might heretofore have realized.

Jesus told His disciples that they would not be known by the world, even as He was not recognized by society in His day. We should not expect, therefore, to find the names of the real "truth people" emblazoned prominently upon the pages of history, nor do we thus find them. On the other hand, we discover that the true followers of the Lamb are often depicted as the heretics of their day, hence given but scanty, inconsiderate notice by church historians. An example in point is that of Michael Servitus. So little do the historians say of him that we doubt if many today can recall just who he was.

Oh, yes, we remember the man who was responsible for the murder of Servitus; namely, John Calvin. His name has come down to us as one of the mighty reformers, one who stood for God and for truth. He became the head of a powerful religious institution, hence instinctively, we feel that he must have been a noble Christian—and perhaps he was, we will not judge. Yet, who remembers Servitus? What did he do to commend himself to the world as a true Christian? To the world, nothing, but to us, who are rejoicing in the same fundamental truth that he did, Servitus should become our real example. He refused to accept the God-dishonoring doctrine of the "Trinity," and other defiling errors of so-called orthodoxy, and because of this, Calvin arranged for his murder.

All Sacrifice Not Acceptable

Nor are we to be unduly influenced by the manner in which hundreds of thousands became martyrs for their belief, as though this fact alone should be a proof of their saintship. It seems to be a trait of fallen human nature, to rally around one who is being persecuted; and seldom do people stop to consider why their own particular hero is made to suffer. In the early days of the Gospel church there were many sincere martyrs. St. Stephen was one of these. But it was not long before an undue veneration began to be attached to those who had the privilege of suffering for the cause of Christ, and these were given special titles, such as "Confessors," and "Martyrs." Concerning this the historian writes:

"The veneration that was paid to both martyr and confessors is hardly credible. The distinguishing honors and privileges they enjoyed, the authority with which their counsels and decisions were attended, would furnish ample matter for a history apart. . . . But as the best and wisest institutions are generally perverted by the weakness and corruption of men, from their original purpose; so the authority and privileges granted, in the beginning, to the confessors and martyrs, became, in process of time, a support to superstition, an incentive to enthusiasm, and a source of innumerable evils and abuses."

How evident it is from the foregoing that thousands of those who have been recorded in history as Christian martyrs, did not die for the real cause of Christ at all. True, history records them as having died for their faith, but what a great possibility there is that some other spirit besides the spirit of the truth, was the motive back of their sacrifice!

It was in the first century of the Christian era that the immortal soul theory was introduced into the nominal church by Oriental philosophers. They explained this heathen philosophy as follows:

"Man is a compound of a terrestrial and corrupt body, and a soul which is of celestial origin, and, in some measure, an emanation from the divinity. This nobler part is miserably weighed down and encumbered by the body, which is the seat of all irregular lusts and impure desires."

Thus does the historian recognize where the false

theory of the soul came from, yet this same historian seems later to have lost sight of the true source of this doctrine, for in telling of the "false" doctrines that were introduced into the church in the third century, under the heading of "Absurdities of Some Arabian Philosophers," he has this to say:

"It is not only in the point just mentioned that the doctrine of the gospel suffered, at this time, from the erroneous fancies of wrong-headed doctors; for, there sprung up now, in Arabia, a certain sort of minute philosophers, the disciples of a master, whose obscurity has concealed him from the knowledge of after ages, who denied the immortality of the soul, believed that it perished with the body; but maintained, at the same time, that it was to again be recalled to life with the body, by the power of God. The philosophers who held this opinion were called Arabians, from their country."

"Lights" in the Early Stage of the Age

Here evidently, in the third century, was a little group of faithful Christians, who were standing out against the defiling doctrines of their day. And how fitting the remark concerning the "obscurity" of these Christians, and how true, from the standpoint of the world, that they should be considered "minute" philosophers. Not many great nor noble, hath God called, and this was just as true during the middle ages as at any other time throughout the era of the gospel call. And if the identity of those who held to the truth on the subject of the soul has been largely lost to those of later generations, how reasonable to suppose that in all probability the majority of those who held to the truth along other lines from century to century, are likewise ignored on the pages of history! Indeed, it is only as the historians deign to make mention of some of these as "heretics," that we are able to glean any information at all concerning them.

Nor is it to be expected that the historians, who themselves believed most of the false doctrines of the nominal church, would *accurately* record the beliefs of those saints of God whom they style heretics. Only such as *know the truth* can clearly state the truth. Nevertheless, the historians, in telling about the beliefs of the heretics, describe their views well enough for us to be able to identify these faithful ones as the "truth people" of their day. Note what Mosheim has to say about the Millennial hopes of some in the third century:

"The most famous controversies that divided the Christians during this century, were those concerning the Millennium, or reign of a thousand years, the baptism of heretics, and the doctrine of Origen. Long before this period, an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world. This opinion, which had hitherto met with no opposition, was differently interpreted by different persons; nor did all promise themselves the same kind of enjoyments in that future and glorious Kingdom.

"But in this century its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, be-

cause it was incompatible with some of his favorite sentiments. Nepos, an Egyptian bishop, endeavored to restore this opinion to its former credit, in a book written against the allegorists, for so he called, by way of contempt, the adversaries of the Millennial system. This work, and the hypothesis it defended, was extremely well received by great numbers in the canton of Arsinoe; and among others by Colacion, a presbyter of no mean influence and reputation. But Dionysius of Alexandria a disciple of Origen, stopped the growing progress of this doctrine by his private discourse, and also by two learned and judicious dissertations concerning the divine promises."

Can we not imagine the thrilling experiences of our brethren back in that early period, whose privilege it was to defend the "Gospel of the Kingdom," against the ever-rising tide of error and superstition? While Mosheim, and other historians, are inclined to represent Origen and his disciples as the real Christians of that period, is it not apparent that the ones truly under the sanctifying power of the Gospel truth were those who clung so tenaciously to the Millennial hopes, and who fought such a courageous, although for the time, a losing fight against the darkening errors that gradually took the place of the real truth in the hearts and minds of the professed followers of the Master?

Mosheim tells us that the theory concerning the "reign of a thousand years" was "differently interpreted by different persons"—it still is, as a matter of fact; yet, is it not apparent that among those who held this glorious Kingdom hope, even in that dark period of the church's history, there were, no doubt, some—"one here, one there"—who held to this Gospel truth in a fair degree of purity; hence, were in a position to be real ambassadors of the Kingdom—"witnesses of Jesus and for the Word of God?"—Rev. 20:4.

The Millennium—A Part of the Old Story

The foregoing quotation from Mosheim applies to the third century; and note the historian's statement: "Long before this period, an opinion had prevailed that Christ was to come and reign a thousand years among men." How true, indeed! But Mosheim didn't seem to recognize that this doctrine was as old as the Bible; that it had been set forth by all of God's holy prophets; that all of Jesus' ministry appertained to it; that the apostles believed and taught it; and that it is definitely set forth in the very last book of the Bible. He treats it, rather, as though it was a heresy that had developed, and seems to rejoice in the thought that Origen and others had been successful in their attempt to stop its progress in the church.

God permitted this and nearly all other phases of His glorious truth to be measurably lost sight of during the middle ages, although He apparently was not without some witnesses in the earth during even the darkest period of that dark time. In the third century Brother Nepos seems to have been one of the outstanding witnesses of the Kingdom, and we find that as late as the seventeenth century his writings were still being used by a few as they endeavored to cling to this Messianic hope. John William Peterson

was one of these; and although the historical account of his teachings doubtless misrepresents to some extent Peterson's real views, yet Mosheim furnishes us with sufficient information to indicate that there were a few at that time who, in their beliefs, were standing out in sharp contrast to the great mass of nominal professors. We quote:

"He early gave way to a belief in visions and special revelations: which brought him to hold to a literal reign of Christ on the earth during the Millennium, and to believe in a final restoration of all things. Becoming more and more confirmed in these sentiments, he openly avowed them, both orally and in printed works."

To what extent Peterson was influenced by "visions and special revelations," as the historian suggests, we may not know; and it is not important that we should know. Certain it is, that there were those in that day who knew more about the truth than was contained in the creeds of nominal Churchianity. If Peterson openly published his views, orally and by the printed page, there seems no doubt but that others also in his day accepted the Messianic gospel that sanctifies. Mosheim states further concerning Peterson, that "in order to convince others, he argued much from the Bible, particularly from the Apocalypse; and also from the ancient Challasts especially Nepos."

This is very revealing, as it indicates that the writings of Nepos on the Millennial hopes, had come on down through the centuries; and it seems quite evident that, in each of the centuries, there were a few who were reached and influenced by them. The Apostle Paul, in Ephesians 4, tells us that in addition to the prophets and apostles, God has given some pastors, teachers and evangelists, for the building up of the body of Christ; and, evidently, this provision has not been entirely lacking at any time during the Gospel age.

Parable of the Wheat and Tares

In the parable of the wheat and the tares the Master informs us that the wheat are "the children of the Kingdom" and that the tares are "the children of the wicked one." The parable shows that they were both to "grow together until the harvest." This indicates that while the tares would naturally predominate in the field, yet there would always be some "children of the Kingdom." And how clearly the historical records reveal this to be the case. "The children of the Kingdom;" of necessity, must be those who had hopes of the Kingdom, who were sanctified, or set apart as witnesses of that Kingdom.

In Jesus' own day He designated those who opposed His Kingdom message as being of "their father the devil." And by the same process of reasoning it would seem that "the children of the wicked one" down through the age, as depicted in the parable, would be those who opposed the Kingdom Gospel. The "children" of the Kingdom, are those who come under the begetting and nourishing influences of Kingdom truth; and by the same token, the "children" of the wicked one, would be those who adhere to, and are influenced by "doctrines of devils."—1 Tim. 4:1.

In setting forth these fundamental principles by which God deals with His people, it is not with the thought of attempting to determine definitely who are the Lord's true people now, or who have been His true people in the past, but merely in order that we may have a greater appreciation of the vital importance of doctrinal truths in the Christian life. And how evident it is that in the Lord's providence, even the real saints of the middle ages were given a sufficient understanding of the Messianic hope to guide them in their service of the Heavenly Father.

When Jesus said that those in His day, who opposed the truth, were of their "father the devil," He didn't mean that morally they were corrupt and vicious persons. Indeed, most of them were very pious, according to their standards of piety. The point is, they did not submit themselves to the truths which Jesus proclaimed, nor would they join with Him in preaching the Kingdom Gospel. Instead, they continued to be guided by their perverted ideas of the Law and by the traditions of men, set forth in the Talmud. Jesus properly accredited all this doctrinal pollution as coming from the father of lies and liars.

Now, the Godly Suffer

So it has been down through the age. Satan's lies have influenced the masses of professed Christians, while only one here and there has known and believed the Kingdom message. These "children of the Kingdom" have had their names cast out as evil, even as did their Master and Head; while their Millennial hopes have been branded as "heresy" during the entire age. Meanwhile the "doctrines of devils" have been exalted and proclaimed by the tare class; who, in many cases, have verily acted like the devil they have represented their god to be, by burning at the stake, and otherwise maltreating and tormenting those who have held to the truth.

The fact that there was to be a harvest at the end of the age does not mean that there were to be no individual grains of wheat—"children of the Kingdom"—throughout the age. The harvest is not the time for producing the wheat, according to the parable, but the time for separating it from the tares. It is a noticeable fact, according to history, that the "children of the Kingdom" were for the most part, isolated individuals, who, as such, clung tenaciously to the Kingdom hopes, and who waged what seemed to be a losing battle in defense of the truth. Always, the "tares" flourished. Through this predominance of the tares, the truth and the truth people were kept in obscurity.

But the harvest time was to come; and it did come; when, in the Lord's providence, and by the "wise and faithful servant" whom He appointed for the purpose, the glorious Messianic Kingdom Gospel was publicly proclaimed and popularized among the true people of God. Through its dissemination the call went out to the "children of the Kingdom," "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Thus it has come about that for the first time since the apostles fell asleep and the enemy sowed

the tares, the wheat class has stood apart as a separate body, unitedly witnessing for Jesus and the Word of God, and making themselves ready for the Kingdom.

In the concluding article on this subject much additional historical data will be presented, further re-

vealing the extent to which doctrinal clarity was enjoyed by the "children of the Kingdom" along various lines, including mortality, the soul, the "trinity," baptism, church government, etc.

(To be continued)

The Divine Plan of the Ages

There has been a slight delay in filling orders for the new edition of The Divine Plan, but we are now in a position to fill all orders promptly. This new edition is very pleasing in appearance, and we are hoping that the friends will make wide use of it. We believe that there is nothing better than The Divine Plan of the Ages to put in the hands of those who manifest sufficient interest in the truth to take up a detailed study of it.

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.

Three Months Trial Subscriptions

We are glad to be able to continue our offer to send The Dawn for three months free to all who request it, either for themselves, or for those whose names and addresses they wish to forward to us. This offer applies particularly to Bible Students. When sending in names of interested persons who are not Bible Students, please so state.

This issue of The Dawn goes to more than the usual number of new readers; and we wish to emphasize that the offer to place on the trial list any names of Bible Students and "Jehovah's Witnesses" sent to us applies also to those who themselves may be receiving The Dawn on the three months trial basis. Even if this should be the first copy you have received; and you like it, tell your friends about it, and send in their names. Do not hesitate to avail yourself of this offer, as these trial subscriptions are all paid for from a special fund provided for the purpose.

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PARADISE

(continued from page 9)

identifies the church as this heavenly Jerusalem class. The church is also called the "bride" of Christ and in Revelation 21:9,10, we learn that this "bride" is indeed the "new Jerusalem." Thus it is, that when the new heavens and the new earth are finally established, the church class will have already been completed, and will be with the Lord Jesus as joint-heirs with Him in this new Kingdom arrangement.

Then, as His bride, they will join in the blessed work of restoring life to all who will hear and come to the fountain of life then provided—"And the Spirit [our Lord Jesus] and the bride, say come, . . . and whosoever will, let him take the water of life freely." (Rev. 22:17.) This water of life is shown to come out from underneath the throne of God and of the Lamb—a beautiful, com-

bined symbolism telling us that the blessings of life then available will be subject to the governmental regulations of the new Kingdom—the "throne"—and will be free to all who desire them because of the redemptive work of the slain Lamb.—Rev. 22:1.

The "heavens" and "earth" are also, of course, symbolic; and the Scriptures indicate that they represent the two phases of the new Kingdom: the heavenly phase, composed primarily of Jesus and His glorified church, who will be the spiritual, unseen rulers in the Kingdom; and the earthly phase made up principally of the resurrected ancient prophets and other worthy ones of the past, who are to become "princes in all the earth."—Psalms 45:16.

Jesus said, "ye shall see Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God," and, sure enough, they will be resurrected from

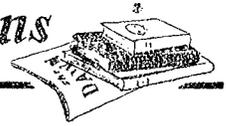
the dead, and restored to perfect human life; and it will be these perfect "statesmen," representatives of the divine Christ, who will deal directly with the world of mankind. Yes, it will be a real Kingdom, and, when it is established, real blessings of life are to be the result to the whole groaning creation.

This then, is the hope the Scriptures hold out to us as a comfort and stay in time of need. Glory, honor and immortality, as joint-heirs with Jesus in His Kingdom, for all faithful Christians; and restored human life in an earthly paradise for all others of mankind who, when the Kingdom of the Messiah is established, obey its laws, and accept "the water of life freely."

This concludes this particular series of articles; but next month we will publish an article dealing in more detail with important facts concerning the Kingdom of God.



International Sunday School Lessons



ABRAHAM A MAN OF PRAYER

May 9—Genesis 18:17-32

And the Lord said, Shall I hide from Abraham that thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?

And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five?

And He said, If I find there forty and five, I will not destroy it.

And he spake unto Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it for forty's sake.

And he said Him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found. And He said, I will not do it, if I find thirty there.

And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake.

GOLDEN TEXT: The effectual fervent prayer of a righteous man availeth much.—James 5:16.



ABRAHAM was much exercised in his mind over the fact that the Lord had announced His intention to destroy Sodom. There seems to have been some doubt in the patriarch's thoughts regarding the justice of destroying the righteous people along with the wicked. Whether Abraham did right in doubting the Lord or not does not properly enter into the consideration of this lesson, as the lesson primarily deals with the subject of prayer.

The position of Abraham was that he found the affair weighing heavily on his mind, and there seemed only one thing for him to do with it, and that was to take it to the Lord. In this decision, indeed, he was right. He took the very quickest and best way to get rid of any doubt that was troubling him. The Lord gave him all the assurance that he required, and so he was satisfied.

There was nothing selfish in the prayer of Abraham; he was not praying for himself, but for others,

and, no doubt, the Lord appreciated this fact. Some one has made the statement, "Selfish prayers are too expensive." And is it not a fact that the prayers of most people are selfish? People pray for money, for a higher position in life, for better homes to live in, for happiness, and for a thousand and one things they are not authorized in the Bible to pray for.

Jesus said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." If we abide in Him, we shall gladly leave the final decision in His hands, in full confidence that He knows what is best for our development as new creatures in Christ.—John 15:7.

The prayer of Abraham for Sodom was very explicit and to the point. He presented his request in a direct manner, without the use of unnecessary words. The Lord and two angels had appeared to him as men. He did not know them but hospitably entertained them. The Lord told Abraham that Sarah was to have a son. This must have been a test to Abraham's faith seeing that he was ninety-nine years old.

As the patriarch walked along with his visitors, he learned who they were and that Sodom was about to be destroyed. The kind and generous heart of Abraham at once went out to the innocent ones of the city who might suffer as a result of the wickedness of the others. So at once he asked for the thing he desired—the sparing of the city on account of its righteous inhabitants. The Lord acknowledged Abraham's repeated petitions, finally assuring him that if there were but ten righteous persons in Sodom, it would be spared from destruction.

The model prayer given to us by Jesus is also brief and to the point. It can be offered up reverently in about half a minute. When praying to God we do not need to tell Him all about the state of affairs in the world, for He knows it better than we do. Nor do we need to bring

up before Him all the features of the plan of the ages. What we chiefly need is His daily help and guidance. We want to become more and more filled with the spirit of the truth, the holy spirit, which our Lord said the Heavenly Father was pleased to give to those who ask for it.

If we find ourselves weak in witnessing for the truth, we should ask for strength to enable us to overcome this weakness. If we ask aright, our prayers will be answered. St. James said to certain ones, "Ye ask, and receive not, because ye ask amiss." (James 4:3.) If we study God's Word and understand it, we shall be able to pray intelligently, and the spiritual power that we seek shall surely come to us. And let us see to it that we do not omit from our prayers the element of thanksgiving for all the benefits which we daily receive from the Lord.

QUESTIONS:

In what way is the prayer of Abraham commendable? What are the elements essential to effective prayer?

Is it necessary that our prayers should be long, and that we should tell the Lord all about the world and its affairs, or even all about the plan of the ages?

Explain how it is that some persons ask amiss and do not have their prayers answered.

What are the things that we chiefly need? Should we ask the Lord for these? Does He always answer the right kind of prayer?

Should thankfulness be an element of prayer? Cite Scriptures in support of your answer. What is the reactionary value of thanksgiving to the heart and mind?

* * *

THE FORBEARANCE OF ISAAC

May 16—Genesis 26:12-25

Then Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him.

And the man waxed great, and went forward, and grew until he became very great:

For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

For all the wells which His father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

And Isaac's servants digged in the valley, and found there a well of springing water.

And the herdmen of Gerar did strive with Isaac's herdmen, saying The water is ours: and he called the name of the well Esek; because they strove with him.

And they digged another well, and strove for that also; and he called the name of it Sitnah.

And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba.

And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

GOLDEN TEXT: Blessed are the peace-makers; for they shall be called the children of God.—Matthew 5:9.



THE PHILISTINES envied Isaac because he was rich in flocks and herds which he had inherited from his father Abraham. He also possessed gold and silver and many servants. Because of a drought which prevailed in the southern district, Isaac had journeyed to the north and had taken up his quarters in the vicinity of Gerar for the sake of securing water and better pasturage for his flocks.

The Philistines didn't want a person near them who was as great and as influential as was Isaac, so they filled up his wells, which was a very mean thing to do, for a well of water was very valuable in those days, and the digging of such a well meant a lot of work. Isaac's herdsmen, however, dug other wells; and then the king of the Philistines plainly requested these men to move away, saying to Isaac, "Go from us, for thou art much mightier than we."

Isaac, being a man of peace, did not defy the Philistines, but moved a distance down the valley. However, there still arose trouble over the wells, so Isaac moved again; and when the friction still continued, he moved a third time; for although the country was not so fruitful, there was at least the blessing of peace.

God's people today are the true peace-makers of the world. They are not out for self and for selfish pursuits. Wherever principle is not involved, as a rule it is better to yield ground to others than to engage in strife. Had the Philistines required Isaac to renounce the God of his fathers, it would have been an entirely different matter; and Isaac would have had to follow an unyielding course.

But religious or moral principles did not enter into this affair at all; therefore Isaac, the man of God, could afford to be generous. And so it is with the members of the church. They are so rich toward God as compared with the people of the world, that they, too, can afford to be generous and yield various temporal things that in life's great eventuation will not count as of any real value.

So, at length, Isaac and his herdsmen had peace; and he said, "Now

the Lord hath made room for us, and we shall be fruitful in the land." And he acknowledged the Lord's favor in the naming of the well. Thus in all the affairs of life, Isaac sought the divine blessing. The peace of God meant more to him than earthly possessions. The Scriptures exhort as follows: "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6.) In this modern, materialistic age, there is not much acknowledgment of the Lord and His mercies. Many indeed have gone after strange gods, and like the Babylonians of old, they worship the gods of silver and gold.

Lest Isaac might have some doubt as to whether he was yielding too much to the Philistines, the Lord appeared to him and gave him especial assurances of his love and care, telling him that all the promises made to his father would be fulfilled in due time. This must have been very satisfying to Isaac's mind at such a time; for he might have thought that because of his peaceful attitude toward the Philistines, they would continue to increase their demands. However, it was now clear that he had taken the wisest and best course.

A very unexpected thing happened, for the king of the Philistines and his chief captain visited Isaac in his new home. And they said, "We saw certainly that the Lord was with thee; and we said, Let there now be an oath betwixt us . . . and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord."—Gen. 26:28, 29.

Thus the matter had a very good ending. And as for the church, "we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

QUESTIONS:

In complying with the request of the Philistines, did Isaac sacrifice principle? Might it have turned out better had he stood his ground?

Upon what is true peace based?

What does it mean to be a peacemaker in the highest sense?

By what means do we secure the peace of God as an abiding element in our lives?

What things may we yield to others for the sake of peace? And what things may we not yield?

How do you harmonize the statement of Jesus, "Peace I leave with you," with His words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword"—John 14:27; Matt. 10:34.

* * *

THE WEAKNESS OF ESAU

May 23—Genesis 25:27--34; 27:41-45

And the boys grew: and Esau was a cunning hunter, a man of the field: and Jacob was a plain man, dwelling in tents.

And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint:

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother in Haran;

And tarry with him a few days, until thy brother's fury turn away;

Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence: why should I be deprived also of you both in one day?

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



IN remote patriarchal times the birthright belonged to the eldest son of the family; and in Isaac's case it included not only material things, but also the covenant blessing of the Lord. Now Isaac knew that this blessing had to be handed down to his offspring; and he naturally concluded that Esau was the direct line of descent. Rebekah indeed had been told that "the elder should serve the younger."

But in his old age Isaac deemed it time to declare his last will and testament. Esau indeed should have reminded his father of what had taken place when he had sold his birthright; but such was not done, and therefore Isaac prepared to transmit the chief blessing and the birthright to his eldest son.

According to the contract that had been made, Jacob now stood in the place of Esau, as the representative of the first-born. In fact, the younger brother had a full legal right to the blessing that otherwise would have gone to Esau. Indeed, he had a right to appear as Esau. And Rebekah was cognizant of this fact; for she, too, was actuated by faith in God.

The common thought that Jacob was a mean defrauder is not borne out by the Scriptures. Neither does God's Word sustain the idea that Rebekah was dishonest in this important matter. Indeed, God approved what Rebekah and Jacob had done. Esau is called the "profligate person, . . . who for one morsel of meat sold his birthright." (Heb. 12:16.) And Jacob is commended, and stands out clearly in the light of divine approval.

Some time before Isaac conferred the chief blessing on Jacob, Esau

one day came in from the field. He was very hungry, and Jacob had a fine stew all ready for the table. Jacob had reason to believe that his brother cared little or nothing for his birthright. There was nothing dishonest about this transaction. Even had Esau refused, there is little doubt that Jacob would have given him a good meal, as was evidenced by his conduct later on in life.

But Esau's willingness to barter away his birthright for a mess of pottage seems to show that Jacob's estimate of his brother's disdain for the birthright, was justified. By accepting the food from Jacob, Esau relinquished all right and title in the birthright to Jacob. All the circumstances of the case show that Esau did not value the inheritance he thus relinquished.

In this matter, he seems to have been a type of those who do not put the truth and the spiritual blessings first, even as natural Israel and nominal Christendom. He subsequently came into possession of the farm and the live stock, and, no doubt, was fully satisfied with the way matters turned out, though, at the first, upon realization of his plight, he bitterly lamented what he had done.

Natural Israel might have inherited the spiritual promises pertaining to the church; but, like Esau, the Jews did not sufficiently value them, nor did they prove worthy of them, and therefore, as the apostle explains it, God cut off the natural branches (fleshly Israel) from the great olive tree of divine promise and grafted in wild branches—the Gentiles.—Rom. 11.

Nor are mere nominal Christians (the "tares" of the parable of the wheat and tares—Matt. 13:24-30) recipients of this great favor. This greatest of blessings and favors is given only to those who love the Lord with fulness of intent and purpose. These specially favored ones would like to bring some lasting benefit to the poor groaning creation; but, knowing that it cannot be done in this age, they wish to live in complete harmony with the divine will and purpose so that they may be prepared to accomplish the stupendous work of recovery of a lost world in the age to come.

They are called the "church of the first born," the "firstfruits of His creatures." While not numerous, they constitute a very select kind of fruitage, and God is pleased with them; for as the spiritual "seed" of Abraham, they inherit all the great and glorious promises of God as these promises relate to the church and through the church to the world of mankind.—Heb. 12:23; James 1:18.

God's Word cautions us that we should not disesteem such a wonderful prospect as that which lies before us. The ephemeral joys now sought by the world are as nothing compared to the joys that await the faithful church of Christ. Jesus found His chief satisfaction in doing the Father's will, and it should be the same with all His true followers. Can we say, "Oh the joy of that blest hour when in glory Christ I'll meet"? And can we find our greatest blessing now in serving Him from day to day? May we all be able to answer these questions affirmatively.

QUESTIONS:

What was evidently in the minds of those who chose the Golden Text? Has this text any bearing on the lesson?

Do the Scriptures bear out the commonly accepted idea that Jacob was knavish and dishonest? Was he justified in the method pursued to obtain the blessing?

Did Jacob deceive his father? If so, why did God approve of him, and confer on him the divine blessing?

Explain the lesson by use of type and antitype.

How did the church of Christ come to inherit the highest blessing? As new creatures in Christ Jesus, in what way could we show disesteem of our birthright?

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THE REMAKING OF JACOB

May 30—Genesis 28:16-22; 32:24-30

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el; but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, What is thy name? And he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

GOLDEN TEXT: Be not conformed to this world: but be ye transformed by the renewing of your mind.—Romans 12:2.



S Jacob was leaving home his father Isaac blessed him in the words, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."—Gen. 28:3, 4.

Jacob set out on foot to go to Laban his mother's brother. When night overtook him, he lay down in any convenient place, using stones for pillows. (Gen. 28:11.) During the night he had a dream in which he saw a ladder reaching from earth to heaven, and going up and down this ladder were the angels of God. It would seem that this ladder pictured our Lord Jesus, for this thought is borne out by his words, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." (John 1:51.) Truly Jesus is the means whereby we receive blessings from the Heavenly Father. And concerning the angels we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14.

Then Jacob heard the Lord's voice saying, "I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."—Gen. 28:13-15.

Thus we see that, though Jacob

had given up the farm, and had no goods of this world, yet he had the divine blessing, which to him meant everything. Similarly God's people of this present age give up the world and the things thereof in order that they may be blessed as the seed of promise. In this connection we remember the words of the Apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things . . . that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8-11.

When Jacob awakened from his dream, he was filled with awe at what he had seen. He said, "Surely the Lord is in this place; and I knew it not. How dreadful [awesome] is this place! This is none other but the house of God and this is the gate of heaven." (Gen. 28:16, 17.) If the dream filled the mind of Jacob with awe and reverence, what should the reality of that dream do for us? We should realize that the Lord is with His church today, that He is supervising and directing its affairs and that it is through Him that we, as individual members of that church, have access to God. The Tabernacle of old symbolized this condition of acceptance and so did the Temple.

Regarding the world of the future we read in Revelation 21:3, "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." But today, God's presence is with his true church; and He who is the ladder of communication has said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Jacob resolved to have the divine blessing, and when the angel said, "Let me go, for the day breaketh," Jacob replied, "I will not let thee go except thou bless me." Then the angel said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." And then the angel conferred the desired blessing.

The wrestling with the angel took place just before the meeting of Jacob and Esau, and the outcome must have been encouraging to Jacob. This came, no doubt, as an answer to Jacob's prayer to God for protection from his brother. God answered that prayer to the full satisfaction of all concerned. Truly in every age God can take care of His own people, and is able to give them the things that are for their highest good.

The Golden Text chosen for this lesson has no bearing on the life of Jacob, but, like the title given to the lesson, it shows how we can be remade into the likeness of our Lord and Savior, Jesus Christ.

QUESTIONS:

What did Jacob see in his dream? What was evidently symbolized by the vision?

What did the Lord say to Jacob?

What had Jacob given up? What does the Christian give up in order to have the divine blessing?

If the dream inspired the mind of Jacob, what should the reality do for us? Where is the Lord's presence manifested today? And how?

Tell of Jacob's experience in wrestling with the angel? Do we wrestle with the angel? If so, who or what is the angel?

We did not choose the caption of this lesson. Do you consider it a proper one?

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CHILDREN'S HOUR



The Fall of Man

LAST month I told you that Adam and Eve were happy for a time," began Uncle Eb. "They lived in a beautiful place; God was pleased with them; and they were careful to obey the Lord who had given them the favor of life and all its privileges. However, after a while a change took place. One day when mother Eve was out in the garden among the trees, an elephant came along and tempted her—Why, I see that all your hands are up. What is wrong with the statement I made? Perhaps Ruth will tell us."

"It wasn't an elephant that tempted Eve," objected Ruth; "it was a serpent."

"Well, now I come to think of it, you certainly are right," agreed Uncle Eb. "A serpent it was, sure enough. This big fellow came crawling along the ground—well, Peter, what is your hand up for?"

"The serpent didn't crawl along the ground," insisted Peter; "he walked."

"Well, of all things!" exclaimed Uncle Eb. "To think that you would notice that! I see I have a smart class, and I must be careful. But just imagine a serpent walking! I never saw such a thing in my life. How do you explain that?"

"It was not until after he tempted Eve that God made him crawl," said Paul.

"Sure enough," agreed Uncle Eb. "And that means that he must have had legs at the first and have been a different looking animal from what he is today. At any rate he appeared right there before mother Eve and asked her a question about the fruit."

"How could an animal talk?" asked Esther.

"I was hoping you wouldn't ask me that question," observed Uncle Eb. "But, since you have asked it, I suppose I'll have to try to answer it. If the serpent actually did talk with words, he must have been different from any animal in the world today. However, there is a way we can say things without using words, and that is by our acts. Now suppose that you were out in the woods and saw a strange tree bearing nice-looking fruit. Then some one came along and said to you, 'Don't touch that fruit; it is poisonous, and will kill you.' Well, the fruit looked very mellow and didn't appear to be poisonous at all. Then, while you were standing there, a man came along and picked one of the fruit and ate it. Well, you expected to see the man drop dead. But he

didn't. Then after a while he came back and ate some more of the fruit. What would you think? Why, you would say to yourself, 'I see that the fruit is not poisonous after all.' And then you might take some yourself. You see what that man did? He talked to you by his act of eating the fruit, though he never spoke a word. And, maybe, that is the way the serpent spoke to mother Eve.

"At any rate, mother Eve felt sure that the fruit would not kill her, although God had plainly told Adam that in the day he ate this fruit he would die. I suppose that Adam told Eve what God had said, and probably Eve thought to herself, 'I guess the serpent knows more than Adam does about this fruit; for he has lived here longer than my husband, and the fruit has not killed him. It must be good, for the serpent eats it; and he is the most clever of all the animals. Perhaps it will make me wise too, and I'll know all things that I never knew before.' So Eve ate some of the fruit.

"Then father Adam came along, and Eve handed some of the fruit to him; and he ate of it. Now, Adam was not deceived as Eve had been, for he knew that the eating of this fruit would result in death to both himself and his wife. But, probably, he thought that since Eve would have to die, he might as well die with her, since it would be terribly lonesome for him after she was gone. So he too ate the fruit, and thus he disobeyed the Lord."

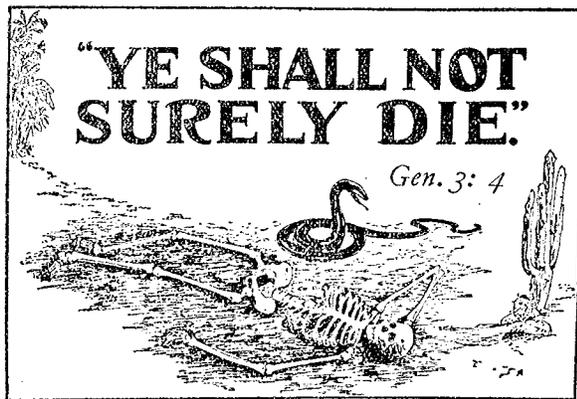
"Didn't God let them eat any of the fruit that was in Eden," asked Eva.

"Oh, yes," replied Uncle Eb. "God had said that they could eat the fruit of any kind of tree except the Tree of the Knowledge of Good and Evil. Among the trees was one kind called the Tree of Life, which was very good indeed. So, you see, they had all the fruit they required without breaking God's law in order to get more. Well, after they had both taken of the forbidden fruit, they went and hid among the trees of the garden, for they felt very much ashamed of themselves.

"And now it came on toward the quiet time of the evening, and the Lord God came walking in the garden, as He was probably accustomed to do. Of course, He knew what Adam and Eve had done, but their guilty conscience making them hide away among the trees and acting in that suspicious manner made

their disobedience all the more apparent to God; so He asked them about it. Since it is always convenient to lay the blame of our wrong actions on others, Adam placed the blame of his disobedience on the woman, and the woman said that she had been deceived by the serpent.

"Then the Lord told them that they had disobeyed His law, and would have to be punished. He told the woman that she would have pain and sorrow, and He told the man that henceforth he would have to work hard to make a living; that in cultivating the land he would have thorns, thistles and other troublesome things to contend with, and that in the end he would die and go into the dust of the earth; for God had made him out of the dust, and to the dust he would be returned.



Satan's Monumental Lie

"Then the Lord drove our first parents out of the beautiful garden into the wilderness, where they found it very different from the nice place in which they had lived. So you see, if they had remained in Eden, they would have continued to eat of the tree of life, which would have kept them from dying. But now that they had sinned, God wanted them to die; and, as I have said, He let them die in a natural way by driving them out into the unprepared earth where there was no Tree of Life.

"Now can't you imagine that you see them out there in the great wilderness? They would have to get clothing for themselves, and, at first, this consisted of the skins of animals. Just how they found out how to kill animals, I don't know; but Adam might have been the first one to make bows and arrows; for these were the weapons of the earliest times. Then the man could have learned how to make a spear from hardwood, and, of course, he could easily get a club. Adam and Eve must have had some sort of house in which to live; so, no doubt, they built a rough cabin at first, and afterward improved on it. They had to have food to eat, and this must have consisted of fruits and nuts, and perhaps roots as well, all of which they found growing in a wild state. And then, in time, they would cut down the woods and cultivate the land.

"So, you see, our first parents were not so badly

off, for they could live for quite a long time by using the means that came to hand. God did not mean to reduce them to complete despair. However, they were now under the death sentence. They just had to die. Yet they did not die as young as men and women do today. In fact Adam lived nine hundred and thirty years. Now just think what a long time that was. It must have seemed very strange to our first parents when they felt their strength leaving them. And no matter how hard they tried to prevent it, they continued to grow more feeble. Then came the day when Adam looked at the sun for the last time; and that very day his breath left his body, and he died. As he had sons and daughters, no doubt they buried him; and thus he went back to the dust of the earth, just as God had said that he would do.

"And now I want to ask you a question. I have said that Adam died and went to the dust, for that is what the Bible says. But tell me this. While the body of Adam died, did his soul die? Now Joseph looks as though he would like to answer this question, so I'll give him the first opportunity. What do you think of this matter, Joseph?"

"No, Uncle Eb, I don't think that Adam's soul died. I guess the soul was the part of him that would live forever, wasn't it?"

"Well, Peter," said Uncle Eb; "you look very wise regarding this matter. What do you say?"

"Why, the soul was the man himself, Uncle," replied Peter. "It wasn't something he had inside him, but the whole man. I remember you told us about that sometime ago. Well, then, if Adam died, the soul died, for the soul was Adam. There wasn't the tiniest bit of him left after death had done its work in him."

"Quite right, Peter," said Uncle Eb. "You know your lesson well. You see, Joseph wasn't with us when I explained about the soul. When God made man He made him a soul. The Bible says that man became a living soul. Now there is a big difference between having a monkey and being a monkey, isn't there? It was God who told our first parents that they would die; but it was Satan who said they would not die. What a monumental lie that turned out to be! Even today because of the serpent's lie, many persons think that when a man dies he is not actually dead, but that his soul is alive. However, you and I know better than that, do we not?"

"Uncle Eb," said Paul, "I heard a minister say at a funeral one day that when people die, their souls remain alive, and that these souls may be hovering around us right in the room. But he was wrong. Wasn't he?"

"Yes indeed," replied Uncle Eb. "From the Bible, we know that death is death, and life is life. The souls of dead people are not hovering around us. But in the great resurrection morning, the dead people will all come forth from the grave, and among these will be our first parents, Adam and Eve."

Talking Things Over



GOD'S CHURCH ORGANIZATION

NEVER SINCE the Lord's people, more than fifty years ago, first began to recognize the significance of events pertaining to the end of the age, and particularly the fact that we are living in a harvest period when the Lord's call, "Come out of her, My people, that ye be not partakers of her sins," is now being heard through the message of present truth, the question has oftentimes been asked, "If we sever connections with the particular group or organization with which we are now associated, to whom shall we go?"—Rev. 18:4.

The harvest work of separation from organizational bondage is still going on, and many of the brethren throughout the country are finding themselves confronted with this same problem. Many today are expressing themselves something like this: "We recognize that we no longer have liberty of thought and action in the organization or denomination with which we have been cooperating, but if we take a stand for liberty and for the truth as we now understand it, and, as a result, are more or less ostracised by our former friends, what shall we do, where shall we go, or to whom shall we go?"

The answer to this problem is clearly implied in the Lord's call, "Come out of her, My people." The fact that the invitation is to "come" and not "go" shows that the Lord is not bidding us to go from one denomination to another, nor from one organization to another, but rather to *come* to Him. Not that we can now come to the Lord in that full and literal sense that every true Christian will be privileged to do in the first resurrection when they are actually united with Him on the other side of the veil; but we can now come to the Lord in the sense of recognizing more fully His Headship over the church, and in recognition of the fact that as Christians we have an individual responsibility before Him and an individual standing in Him.

In leaving organizational bondage and coming more fully and directly to the Lord, we are also stepping out into the pure, free air of Christian liberty, where there is no bondage except that of love, and where there is no restraint of thought pertaining to what we believe except that which is imposed by the Lord Himself through His sacred Word. Christian individuality, expressed by St. Paul in the words, "work out your own salvation," is the outstanding divine principle operative in connection with the Gospel age harvest. The great call of truth itself, "Come out of her My people," as well as many of the trying experiences through which the Lord has permitted His people to pass during the last fifty

years, are all calculated to accomplish, ultimately, this important work of fully separating us from all human entanglements and to teach us the important lesson of leaning wholly on Him.

True Christian independence, however, does not imply the necessity of isolation from those of like precious faith. We are Scripturally admonished to assemble and fellowship together, whenever possible, for mutual encouragement and upbuilding in Christ. It is the assemblies of consecrated Christians in each local community that God recognizes as His church. The local ecclesia, in fact, is the only organization which God does recognize and deal with as His church. It was thus in apostolic days. Back there they had the church at Rome, the church at Corinth, the church at Ephesus, etc., and each of these congregations was an independent unit which God recognized and whose activities He blessed.

So it should be today. In ever increasing numbers, as the Lord's consecrated people recognize the unscriptural bondage imposed upon them by whatever organization they may be in, they are stepping out into liberty; and wherever it is possible to find others of the same mind, they are getting together in the spirit of freedom and good Christian fellowship, holding meetings of various kinds, and are being blessed thereby. If you happen to be one of those who now are coming out from bondage to men and organizations of men, into a fuller fellowship with the Lord, we suggest that you seek to get in touch with others who are of like mind. We will be very glad to help you contact any such that we may know of in your locality.

In calling this matter of Christian liberty to the attention of our readers once more, we wish, also, to reiterate our position as publishers of truth literature and as servants of the brethren in other ways; that is, that we are merely functioning as a sort of supply depot, and are not in any sense of the word desirous of assuming jurisdiction over the affairs of local ecclesias. The Dawn is published merely as an aid in your Bible study and an encouragement in your Christian walk, and does not assume to tell you how to run your affairs, either as individuals or as ecclesias.

Through The Dawn, you may also obtain free literature for distribution among your friends and neighbors, or for general distribution as you may desire. You may also secure speakers for private or public meetings as your needs may require. This and all other service furnished through The Dawn is subject to your request and approval. In whatever way we may have the privilege of cooperating with

you it is wholly from the standpoint of acting as your servants and not as your directors. To all of our readers, then, both new and old, we say, God bless you, and may He give you strength to "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

ENCOURAGED BY BROTHER POLLOCK'S LETTER

LAST MONTH we published an encouraging and timely letter from Brother Russell Pollock, who is now living in Los Angeles, Calif., in which he tells of an interesting and well-attended public meeting. In this letter, the thought is suggested that from all appearances the Lord's free brethren are about to enter a period of more general activity in the publication of the pure Kingdom message. He hails this as "new times" for the Bible Students; and of course we will all rejoice in whatever degree this may prove to be true. A friend in Illinois writes us about Brother Pollock's letter, in part as follows:

"Dear Brethren:— Enclosed please find renewal slip with money order. I am very grateful for the helpful articles appearing in *The Dawn*; and also for the announcements of conventions, and the suggestions of different methods used in the spreading of the truth. Brother Pollock's letter was indeed an inspiration. Am so glad to hear of the activity of the Phoenix, Arizona, class.

"For some time I have had a great desire to be active again, but thought perhaps this was a wrong desire. I tried to put it down, thinking the work must be all over, and that now it was merely a matter of waiting for Armageddon. But when I read of others also desiring to be active, and saw Brother Pollock's letter, I decided that after all my desire was not a wrong one. I like what was said about 'new times.' ...

"Surely my feet had well nigh slipped, but thanks be to God for His keeping power. What bitter experiences have been in our cup during the last few years; and how much better able we are now to be a help and comfort to others, as a result of these experiences. ... Whatever comes, I want to be found faithful. And again, many thanks for the help I have received from *The Dawn*. It helped me back to the right road again; and also to keep in touch with God's people everywhere." M. M. S., Ill.

It is not a disgrace to be conscientiously wrong in our viewpoint of truth and its responsibilities; but it is a virtuous thing to acknowledge our wrong when we recognize it. We rejoice with the writer of the above letter that she now sees clearly her privilege of continuing to be an ambassador of Christ so long as opportunities are open for service along this line. It seems almost incredible to suppose that one enlightened with present truth should ever think that it would be wrong to let his light shine as brightly and as widely as possible; but this seems to be one of the ways by which our wily adversary is able temporarily to turn some of us aside from our full privileges in the narrow way.

A fervor of excitement in "working for the Lord"

is not what the Heavenly Father is looking for in His people. Many are thus busy doing what they consider to be the "Lord's work" who are in reality misrepresenting His name and His cause. Surely the preacher of eternal torment, no matter how zealous he may be, is not doing anything to honor the Lord's name, but rather the reverse. And it is a noteworthy fact that very seldom do those who hold to grossly false doctrines pertaining to the Bible, ever conclude that the Lord's work is done. Satan is not interested in deceiving such along this line. Indeed, he is glad to have errors of all kinds zealously proclaimed.

But when one insists on holding firmly to the simple truths of the divine plan, and keeps in his heart and mind the comforting message of the Messianic gospel, then the adversary succeeds, in some cases, to make these believe that it is inappropriate to now bear witness to that truth. Surely we all need to keep ourselves on guard against these and other subtle suggestions of the great deceiver.

We are not to suppose, however, that activity in the Lord's service is all there is to the Christian life. Indeed, this is merely one of the outward evidences of true Christian progress and development. Of first importance is the bringing of our own hearts and minds into captivity to the will of God in Christ. This requires much earnest Bible study, self-sacrificing devotion and prayer. No one should expect the Lord to bless his efforts in telling the truth to others, unless he himself has fully yielded his life to the high standards of righteousness set forth in the divine Word. Not that we should expect to reach perfection while still in the flesh, or to reach the point where no further progress can be made; but it is necessary that our hearts be fully submissive to the divine will, and that every fibre of our beings be brought as nearly as possible into harmony therewith. And let us not forget that a part of the divine will is that, as the "feet of Him," it is our privilege, as we have opportunity, to publish "glad tidings unto the meek."

ARE THERE OTHERS?

THE following brief letter raises an important question:

"Dear Brethren: ... I have been searching diligently for some publication that contained soul-satisfying food, and praise the Lord, I believe I have found it. I wonder if there are others like myself who are searching for those that are standing more firmly for the truths that were once taught; and how they can be reached most effectively. Your sister in the truth." W. G., Mo.

In reply to this enquiry, we can unhesitatingly say yes, there are many, many others who are searching for the old paths. To find and encourage these is a duty that comes within the direct command of Jesus that we should lay down our lives for the brethren. We can all make this a matter of fervent prayer, and in addition do whatever comes to hand that may help to reach and comfort our brethren. Many of these are being helped through the efforts of others in sending in their names for a three-months' free trial subscription to *The Dawn*.

COMING CONVENTIONS

(Continued from Inside Front Cover)

this convention. Will any isolated brother or sister who is anxious to attend the convention but has no way of reaching Boston please communicate with the committee; and will any brother or sister who has extra room in an automobile also communicate with us? It may be that some help may be given isolated ones in this way. We are also planning special rooming arrangements for the benefit of those who may be able to reach the convention but need help on lodging. A special committee is in charge of these arrangements, under Sister Ethel Webster.

"Although the convention does not open until eleven o'clock on Saturday morning, the reception committee under Sister Emily Kemp will be on hand at the headquarters Friday afternoon to meet and take care of friends arriving early.

"Address inquiries or information to Associated Bible Students, 30 Huntington Avenue, Boston, Mass.

Gilbert E. Kemp, Chairman)Convention
Lillian F. Thain, Secretary)Committee'

THE FIFTH SUNDAY CONVENTION usually held in Brooklyn, N. Y., has been cancelled this month in favor of the General Convention in Boston over Decoration Day.

CINCINNATI, Ohio, May 29-31. The Cincinnati friends write as follows: "A most cordial invitation is extended to the brethren everywhere. The convention will be served (D. V.) by brethren believed to be sound in the faith, possessing the Scriptural requirements for eldership in the church. Your prayers are asked in behalf of our humble efforts to be of service to the Lord and the brethren. Address inquiries to: Mrs. W. N. Poe, Secretary, 2128 New Linden Road, Newport, Ky."

RUSSIAN GENERAL CONVENTION, Charleroi, Pa., May 29-31. All sessions to be held at 1024 McKean Avenue. Brother George S. Kendall will speak at 10:30 A. M. and all English speaking friends are cordially invited to attend this meeting. Further information obtainable from Peter Hazy, Box 757, Perryopolis, Pa.

WHITSUN CONVENTION IN GREAT BRITAIN.

"The Annual Whitsun Convention arranged for the British friends by the Bible Students Committee is to be held this year at Dewsbury. The brethren in that town are very busy preparing for the comfort of all who attend, and it is our earnest prayer that the gathering will prove to be in very truth a 'holy convocation to the Lord.' Programs and full particulars can be obtained from the Committee, and it is particularly requested that brethren requiring accommodation and

those desiring to symbolize their consecration write as soon as possible to Brother A. Carrington, 6 Greenmount Street, Leeds 11, so that arrangements may be made."

ITALIAN CONVENTION, Groton, Conn., June 6. This will be a one-day convention. For particulars, write to Mr. Emmanuale Mammone, 62 Poquonnock Rd., Groton, Conn.

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.

DETROIT, MICHIGAN, Annual Convention, July 3-5. This convention is sponsored by the Detroit Bible Class, who, as usual, extends an invitation to earnest Bible Students everywhere. Details will be published later. H. N. Nelson, Secretary, 216 Elmhurst Ave., Detroit, Mich.

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.

LINCOLN UNIVERSITY, PA., August 8. 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.

GENERAL ANNOUNCEMENTS

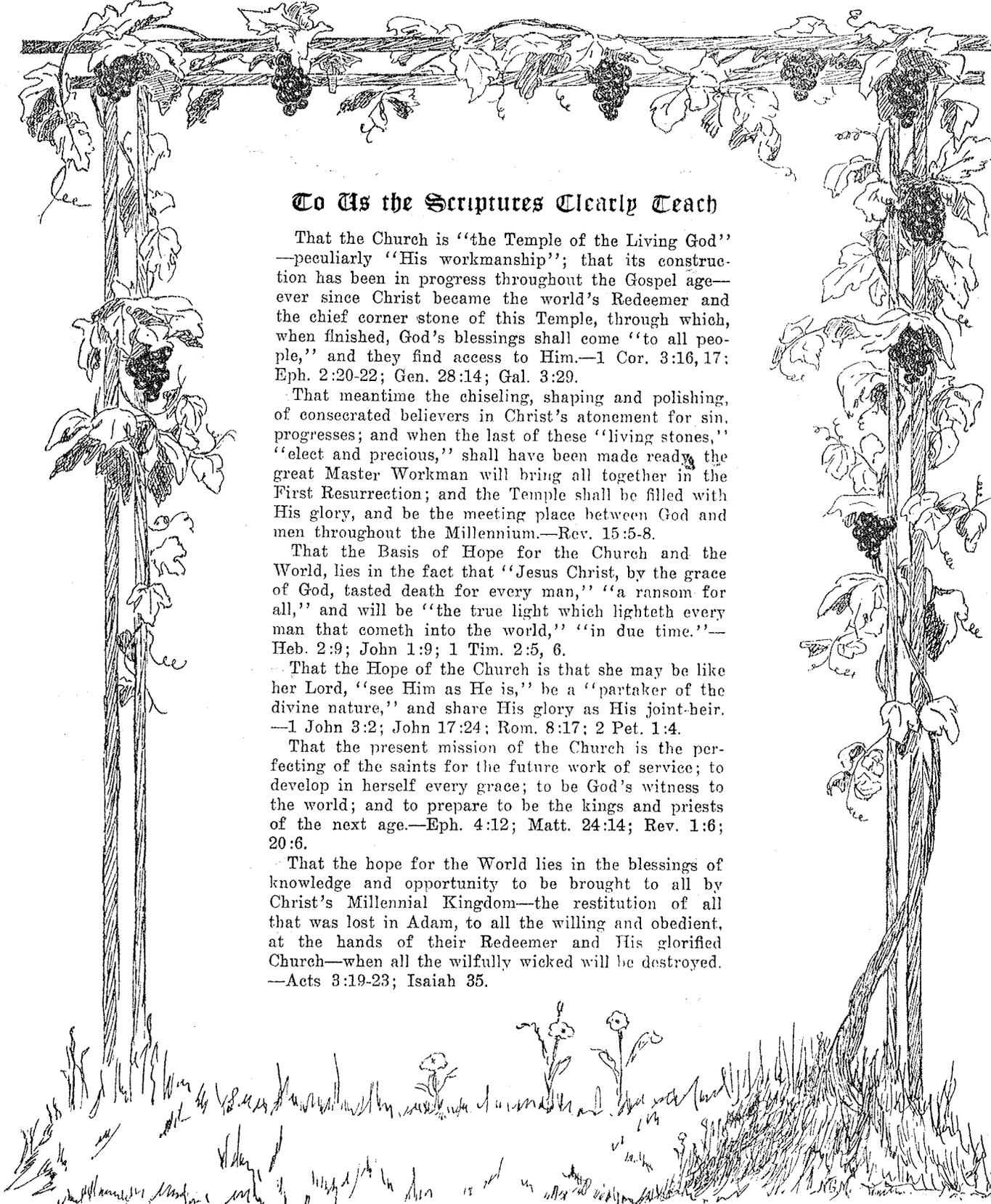
RUSSIAN DAWN. The friends publishing the Russian Dawn will be glad to mail sample copies of this magazine free to any part of the world. Address communications to Mr. Peter Hazy, Box 757, Perryopolis, Pa.

SPECIAL RUSSIAN MEETINGS. Brother E. F. Williams, of Duquesne, Pa., will address the Colver, Pa., Bible Class at 10:00 A. M. and the public meeting at Nanty Glo, Pa., at 3:00 P. M. (Eastern Standard Time) on May 9th. See Russian Convention Announcement.

TABERNACLE SHADOWS. This book is now out of print and we are no longer able to fill orders.

600 IN ATTENDANCE

Just before going to press we received the pleasing information that the above number of persons attended a public meeting held in Minneapolis on April 25, in spite of unfavorable weather. General details later.



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.