

The
DAWN

THE FORMER DAYS
ABOVE THE CLOUDS OF FEAR
GOD'S HAND OVER THE JEWS

AUGUST

1937

SPEAKERS' APPOINTMENTS

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| <p>BROTHER J. A. BELL Hartford, Conn. Aug. 15</p> <p>BROTHER C. P. BRIDGES Denver, Colo. Aug. 8 Wichita, Kans. 10 Neodesha, Kans. 11 Topeka, Kans. 12 Kansas City, Kans. 13 St. Louis, Mo. 15 New Albany, Ind. 17 Cincinnati, Ohio 18 Dayton, Ohio 19 Columbus, Ohio 20 Tonawanda, N. Y. 22</p> <p>BROTHER J. L. COOKE Brooklyn, N. Y. Aug. 15</p> <p>BROTHER EDWARD FAY Lincoln University, Pa. . . . Aug. 22</p> <p>BROTHER EARL M. FOWLER San Diego, Calif. Aug. 15</p> <p>BROTHER C. F. GEORGE Beaver, Pa. Aug. 15 East Liverpool, Ohio 22</p> <p>BROTHER J. T. JOHNSON Ebensburg, Pa. Aug. 8</p> <p>BROTHER J. C. JORDAN Duquesne, Pa. Aug. 15</p> <p>BROTHER GEORGE KENDALL East Liverpool, Ohio Aug. 15</p> <p>BROTHER PETER KOLLIMAN Camden, N. J. Aug. 8 Liden's Community Hall, Md. . . 15</p> | <p>BROTHER O. MAGNUSON Brooklyn, N. Y. Aug. 1</p> <p>BROTHER EDWARD MAURER Duquesne, Pa. Aug. 1 East Liverpool, Ohio 8</p> <p>BROTHER ROY E. MITCHELL Passaic, N. J. Aug. 8</p> <p>BROTHER A. L. MUIR Tampa, Fla. Aug. 1 Sarasota, Fla. 8 Zephyrhills, Fla. 15 Orlando, Fla. 22 St. Petersburg, Fla. 29</p> <p>BROTHER R. C. REYNOLDS Albuquerque, N. M. Aug. 30</p> <p>BROTHER W. ROBERTSON Lincoln University, Pa. . . . Aug. 22</p> <p>BROTHER WALTER SARGEANT Camden, N. J. Aug. 1 Easton, Pa. 8 Passaic, N. J. 15</p> <p>BROTHER C. A. SUNDBOM Washington, D. C. Aug. 1 Baltimore, Md. 1 Richmond, Va. 2 Seaford, Va. 3 Richmond, Va. 4 Lynchburg, Va. 5 Cumberland, Md. 7 Pittsburgh, Pa. 8</p> <p>BROTHER G. M. WILSON Duquesne, Pa. Aug. 8</p> | <p>BROTHER W. N. WOODWORTH London, England Aug. 1, 2 Ealing 4 Forest Gate 5 East Sheen 6 Ipswich 7, 8 Nottingham 9 Beeston 10 Sheffield 11 Dewsbury 12 Leeds 13 Darlington 14, 15 Sunderland 16 Newcastle 17 Edinburgh 18 Dundee 19 Greenock 20 Glasgow 21, 22 Barrow-in-Furness 24 Morecambe 25 Fleetwood 26 Accrington 27 Warrington 28, 29 Birmingham 30 Warwick 31 Rugby Sept. 1 Malvern 2 Abertillery 3 Pontypool 4 Cardiff 5 Bournemouth 6 Guilford 7, 8 Welling 10 Leicester 12</p> <p>BROTHER C. W. ZAHNOW East Liverpool, Ohio Aug. 15 Ohio territory Aug.</p> |
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COMING CONVENTIONS

EBENSBURG, PA. August 8. This will be a one day convention of the Russian friends. For information address either Peter Hazy, P. O. Box 757, Perryopolis, Pa., or Joseph Fenchak, P. O. Box 185 Colver, Pa.

EAST LIVERPOOL, OHIO, August 15.—A one day convention will be held and it is hoped many friends in the vicinity will attend. For information, write Cyril Kuhn, 913 Ohio Avenue, Box 177, Midland, Pa.

LINCOLN UNIVERSITY, PA. August 22. The usual out door convention will be held again this year at the farm home of Brother Ritchie. A good program has been arranged and an enjoyable season of fellowship is assured. For directions to reach the farm, address Mr. M. L. Ritchie, Lincoln University, Pa.

LABOR DAY CONVENTIONS

SEPTEMBER 4, 5, 6.

BROOKLYN, N. Y. The friends in Brooklyn are looking forward to this being the biggest and best convention they have had since the first annual convention held seven years ago. A hearty welcome is extended to all who love the Lord, the truth and the brethren. All sessions will be held at the usual location, Lecture Room, 109 Remsen Street, corner of Henry, near Borough Hall, Brooklyn. Any friends desiring to be immersed at the convention are requested to advise us immediately in order that arrangements for a baptismal service may be made. Address Miss Norma G. Mitchell, 360 Third Ave, Brooklyn, N. Y.

(Continued on page 33)

The DAWN

A Herald of Christ's Presence

Vol. 5, No. 11

AUGUST 1937

One Dollar a Year

THIS MONTH

JEWISH HOPES AND PROSPECTS:

God's Hand Over the Jews—A review of some of the promises of God to natural Israel, and how these promises are being fulfilled in harmony with the general plan of God.

Do You Know?

Israel's Call, a poem

THE EVERLASTING GOSPEL:

Messiah in Prophecy—The second in this series which presents the Scriptural proof that Jesus is the true Messiah of Israel.

Has Christianity Failed?—Another chapter from the booklet "God and Reason."

THE CHRISTIAN LIFE:

The Former Days—An inspirational article based largely on the timely advice of the apostle as found in the book of Hebrews.

Above the Clouds of Fear—Showing the victories of faith and love, and how we may have that peace which destroys fear, as we dwell in the secret place of the Most High.

Beheaded for the Witness of Jesus—Are we to witness for Jehovah or for Jesus, or both? Are we suffering for righteousness' sake or for foolishness' sake? These are some of the questions considered in this article.

Gates of Pearl—A poem.

(The manuscript of the article "The New Name," listed to appear this month, has been misplaced, and not yet found.)

INTERNATIONAL SUNDAY SCHOOL LESSONS:

God Gives Laws to a Nation

The Place of Religion in a Nation's Life

God Condemns Intemperance

God Requires Social Justice

A Nation Needs Religious Homes

THE CHILDREN'S HOUR:

Abraham, Lot and Sodom

OUTLINE FOR BEREAN STUDY:

TALKING THINGS OVER:

The Los Angeles Convention

The San Francisco Convention

Delusions of the Devil

NEXT MONTH

TAKING HEED LEST WE FALL

A Christian who wants to be pleasing to the Lord cannot permit himself to just "drift along." There are many things mentioned in the Bible to which we should "take heed," and this article calls attention to many of them; and, from the Bible, shows us how we can "take heed lest we fall."

THE EPISTLES OF CHRIST.

Letters, or epistles, are written for the purpose of conveying information from one person to another. St. Paul speaks of Christians as being epistles of Christ, and this article points out in some detail the wonderful way in which the church is to be used to convey the true knowledge of God to the world during the Kingdom period.

THE NEW COVENANT

An interesting summary of Scriptural facts concerning the New Covenant—with whom it is made; when and how it will be made; who is its mediator; upon what sacrifices it will be based, etc.

LOVE—THE FULFILLING OF THE LAW

An analytical treatise showing how proper obedience to the Mosaic Law could only have been prompted by a heart filled with love, therefore emphasizing the fact of our Master's words that the greatest commandments consist of love in its fullness.

Entered as second class matter at the Brooklyn, N. Y. Post Office, October 17, 1932, under Act of March 3, 1897. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. British Address: Bible Students Committee, 24, Darwin Road, Welling, Kent, England; Australian address: Berean Biblical Institute, No. 19 Ermington Pl., Kew E. 4, Melbourne, Vic., Australia.

JEWISH HOPE AND PROSPECTS

GOD'S HAND OVER THE JEWS



WILL Britain divide the land of Palestine into three parts? And will such division be satisfactory? Will it fulfil the Word of the Lord? These are questions that are being asked. Then, another question is, Should the Lord's people, the members of the church of Christ, favor such a proposal on the part of Britain? Or should they oppose it? Or just what attitude of mind should they assume? Or how should they act?

The fact is that any such division of the land of Palestine as that which has been suggested will not fulfil Biblical prophecy. Therefore it could not be satisfactory to the LORD, although He may permit it for awhile. The Bible is very positive and explicit in its various predictions concerning the Jewish people. The strain of prophecy runs far into the distant past. Its first distinct note was sounded to Abraham when the Lord told him that through his seed He would bless the entire world. God also promised Abraham that he would inherit the land of Canaan, and in due time the patriarch went there and made his temporary abode. Why do we say his temporary abode? Because in the Scriptures we read: "And He [the LORD] gave him (Abraham) none inheritance in it, no, not *so much as* to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when *as yet* he had no child."—Acts 7:5.

Today, the church of Christ is calling the attention of the Jewish people to the Bible prophecies concerning their nation. That is one thing that the Church is plainly told to do. "Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins." (Isa. 40:1, 2.) The reason that this responsibility is laid upon the church is that only those who know the truth can give this comfort. The world at large knows not the truth, neither do the people of the nominal church systems. The idea that prevails in the denominations is to evangelize the Jews, converting them to Christianity.

But the fact is that God is not particularly calling the Jews to be Christians. The High Calling of the Gospel age first went to the Jews, as the Apostle Paul explains in the eleventh chapter of Romans; and when the natural house of Israel proved unworthy, the Lord sent the message of salvation to the Gentiles, the purpose being the selection of the "bride" of Christ. James sets forth this matter as

recorded in Acts 15:14, saying: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Therefore the favor of being chosen for membership in the body of Christ as His "Bride" is still confined largely to the Gentiles, and will continue to be confined to them until the last member of that "Body" is taken out of the world. Not till then will God's full favor go to the natural Israelites as a people. And thus it is written: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."—Acts 15:16, 17.

The future call to the Jews will be to become members of the earthly house of sons, for this is the promise held out to them. The Lord's people today should not enter into politics or the spirit of politics, or the *modus operandi* of politicians, in order to favor the Jews. God does not need us to help Him protect the interests of His ancient people. All that we are authorized to do, as we have already said, is to tell the descendants of Abraham, the natural Israelites, of the great hope that is held out to them in their sacred writings. It is sad, indeed, that so many of them have drifted away from faith even in their own prophets. Any effort made on their behalf should be directed to establishing confidence in the Old Testament, pointing out to them that the God of Abraham, Isaac and Jacob, was its author, and that He has not at any time forgotten the great thing that He promised to do, even confirming it by an oath, "That by two immutable things, in which it was impossible for God to lie, we might have strong consolation."—Heb. 6:18.

When the Holy City, the New Jerusalem, is established on the earth, the Jews will have the privilege of entering into it, for it will be the earthly phase of the divine Kingdom. During a long period, however, they have been cast off from divine favor. According to the picture drawn by the Apostle Paul, they were the natural branches on the great tree of the Abrahamic promise, but because of unbelief they were broken off. Did anything then take the place of these rejected branches? Yes, wild olive branches were grafted in, and these wild branches represent the Gentiles, who became Christians. Now, according to the law of grafting, these wild branches should have brought forth wild fruit; yet such was not the case, for the fruit was good, cultivated fruit. In this, therefore, we see that God did something contrary

to nature, and that is exactly what the Apostle said He did.

"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the father's sakes . . . For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all."—Rom. 11:24-32.

Truly the Jews have had a long, hard time of it. But today, we have evidence that divine favor is returning to them. Jesus in His great prophecy said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24.) And now, in these wonderful last days, we find a multiplicity of signs indicating that this prophecy is being fulfilled. Indeed, the great Gentile kingdoms are crumbling—the disintegrating processes have already set in, and to save themselves they are spending billions of the people's money in amassing armaments of war. Actually they are fulfilling the prophecy of Joel and yet they do not know it: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen [what an appropriate word for those who prepare to kill others!], and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about . . . Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision."—Joel 3:9-14.

The great final battle will break up the Gentile kingdoms and powers. In the vision given to the King of Babylon, the Lord likened the establishment of His Kingdom to a "stone cut out of the mountain without hands," and according to the dream this stone smote the huge image of earth's governments on its feet of iron mixed with miry clay, and these systems "became like the chaff of the summer threshing floors; and the wind carried them away; . . . and the stone became a great mountain and filled the whole earth." (See Dan. 2.) The stone, we see, represented the divine Kingdom that is to be set up on earth, under which the Jews will receive once more

a full measure of the Lord's favor, having been established again in their own land, with none to make war on them, or to trouble them in any way.

God, through His prophets, says to the Jews that He will take away their stony heart and give them a heart of flesh, and then "They shall look upon Me whom they have pierced, and they shall mourn for Him." (Zech. 12:10.) At that time, they will have their eyes fully opened to behold the mighty plan that God has been working out through the ages of the past. Then, they will realize that Jesus was their Messiah; and they will be glad to recognize Him as such, when they see that it was by means of His sacrifice that all their benefits have been made possible. So, then, in the final consummation of the great Divine Plan all nations, both Jews and Gentiles, will be happy; for the true God will speak to the whole world with the great voice of truth, earth shall wear her garments of praise, and the grand promises God made to Abraham and the prophets will be fulfilled to all the sons and daughters of the earth.

DO YOU KNOW

That the Jewish community in Palestine has increased in population since 1922 more than five-fold and today numbers 410,000?

That the Jewish National Fund has invested \$17,500,000 in land purchase, such land becoming the inalienable possession of the Jewish people?

That \$225,000,000 has been privately invested by Jews in Palestine since the war?

That within the last four years \$150,000,000 has been invested in the four staple industries of the country—citriculture, mixed farming, industry and transport?

That imports into Palestine have increased from twenty-six million dollars in 1920 to eighty-five million in 1935; an expansion of more than three-fold?

That there is no country in the world that can boast a budgetary position as favorable as that of the Palestine Treasury, which, within four years, showed a surplus of thirty-two million dollars, an amount equal to the average budget for two years?

That the revenue of the Palestine government has more than doubled since the commencement of the world depression?

And that this upward movement is due to Jewish immigration is evident from the fact that as the Jewish immigration figures increased, so did those of the government revenue?

ZIONISM IN PROPHECY

7 Copies for \$1.00

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 St., Brooklyn, N. Y.

"GO LABOR"

How thrilling to our hearts as we read of the remarkable progress being made in the rehabilitation of Palestine! We know very well that our Father's protecting hand covers that holy land. However, the present day Jew cannot see events with the same degree of hope that we do—the British attitude and persecutions in other lands have had the tendency to discourage and perplex him. Are we as children of the light extending to that perplexed race the comfort that only the truth can give? Are we actually seeking ways and means to proclaim, that "her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double, for all her sins."? There are many ways in which efforts in this respect may be exerted. The following excerpt from the *Watch Tower* of 1894, brings very vividly to our minds the privilege and responsibility devolving upon all who have the proper desire to "preach the Word, be instant in season and out of season"—"doing with our might what our hands find to do" to the praise and glory of God:

"While the colporteur work is *one* of the best means of serving the truth, it is by no means the only one. If you have not the needful strength for travel, or if you have a large family dependent on you for support, or if you have not the gifts necessary to success in that work, you may know that it is not *your work*. Then look about you, while you pray the Lord to show you what you *can* do—most to His praise, most in the service of His truth and His people.

"However humble your talents may be, rest assured they will be accepted if presented in the name and merit and love of Christ. But be assured that you have at least one talent, else you would not have been granted an acquaintance with the truth. Be assured, too, that whatever the number of your talents, they must be *used*—must not be *buried* in pleasure or business or work of an earthly, selfish sort. If you do not use your talents (whatever they may be), it will be a proof of your lack of love, and hence a proof of your unworthiness to be one of the Lord's "little flock," all of whom will be so full of love for Him and His that to sacrifice earthly good things in His service will be a part of their chiefest joy. And surely these are objects to draw upon our love and service, always and everywhere;—the church of Christ in general, excepting only the "goats" and "wolves," are fainting for the true bread and the true water of life—truth. Under such conditions, while God's children are striving for what we can give, to be idle or pleasure-seeking would be almost criminal,—surely loveless.

"So, then, if you cannot do one thing, be all the more diligent to do another. Tracts can be distributed, and it needs just such as *yourself* to hand them out effectively with perhaps "a word in season," in the evenings, or on Sundays,— in the cars, in hotels and on the street corners."

ISRAEL'S CALL

Not to the mount that might be touched,
Not to the flame that flared
Above its crest and o'er its breast,
While heaven's power was bared;
Not to the earth that, rended, quaked
O'er dark, tempestuous way:
But to the land that God hath planned
Move Zion's hosts today.

Not to the law that Moses wrote
On tabled stone of yore,
Giving each line of will divine
In moral code and lore;
But to prophetic time that now
Points to their rightful home,
From out the death-hued centuries
God's Israel has come.

Nor have they left their ancient law,
It forms their banner true;
Today they find their people's mind
One thing is set to do;
Today they know the way they go
Was far away foretold
And grandly lyred in song inspired,
Through line of prophets old.

Jerusalem awakes at length,
Her royal robe puts on,
And glories as of former strength
Shall clothe her as the sun;
And brighter shall her treasure grow,
And all the world shall see
That God hath brought her foes to naught,
And send her Jubilee.

Rich farming lands and orchards fair
Her wealth in store proclaim,
And men rejoice to hear the voice
That sounds abroad her name;
Each school in pride of learning stands,
Each home of beauty marks
Modern advancement in the land
Where dwelt the patriarchs.

God has His time to cause the morn
To spread its gold on high,
And for the diamonds of the night
To gem the vaulted sky;
So in the ages as they move
Past as on mighty wing,
The time is set for Harvest Home,
When Zion's hills shall sing.

The world moves on from dark to light,
The Plan of God is sure,
And all the fortresses of might
'Gainst justice can't endure.
Have courage then, O Israel,
And bear this fact in store,
Earth's Golden Age, your heritage
Of life forever more.

THE EVERLASTING GOSPEL

16 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.
Gal. 3:8

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

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

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

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
Heb. 11:8, 10

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

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

Messiah in Prophecy

(Part 2)

THE work which Jehovah's First-Born One, the Messenger of the Covenant, had to perform when He came to earth at His first advent to do His Father's will, is vividly portrayed by the prophet Isaiah when he speaks of Messiah as the "Arm of Jehovah"—the One who performs Jehovah's will. Let us view the picture thus presented by the prophet Isaiah using the Leeser translation:

"Who would have believed our report? and the Arm of Jehovah—over whom hath it been revealed?

"Yea, he grew up like a small shoot before him, and as a root out of a dry land: He had no form nor comeliness, so that we should look at him; and no countenance, so that we should desire him.

"He was despised and shunned by men; a man of pains, and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not.

"But only our diseases did he bear himself, and our pains he carried: while we indeed esteemed him stricken, smitten of God and afflicted.

"Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us.

"We all like sheep went astray; every one to his own way did we turn; and Jehovah let befall him the guilt of us all.

"He was oppressed, and he was also taunted, yet he opened not his mouth; like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb; and he opened not his mouth.

"Through oppression and through judicial punishment was he taken away; but his generation—who could tell, that he was cut away out of the land of life, (that) for the transgressions of my people the plague was laid on him?"

"And he let his grave be made with the wicked, and with the (godless) rich at his death: although he had done no violence, and there was no deceit in his mouth.

"But Jehovah was pleased to crush him through disease: when (now) his soul hath brought the trespass-offering, then shall he see (h's) seed, live many days, and the pleasure of Jehovah shall prosper in his hand.

"(Freed) from the trouble of his soul shall he see (the good) and be satisfied: through his knowledge shall My righteous servant bring the many to righteousness, while he will bear their iniquities.

"Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let (evil) befall him."—Isaiah 53, Isaac Leeser translation.

Surely this remarkable description was provided for a special purpose. And what other purpose could it be than to assist us in recognizing the One who would fulfil all that this marvellous prophecy foreshadows. Let us give it serious consideration, in conjunction with other prophecies, and see if we can ascertain to whom the Prophet is alluding.

In view of world affairs in general today, and in connection with

Jewish affairs in particular, we cannot arrive at any other conclusion but that the events foretold by the Prophet Isaiah, in the chapter just quoted, must have transpired at some earlier period of the world's history. That being the case, does history reveal any such character? Did such an individual really appear at the time indicated by the prophets? Where was his birth-place? Was it mentioned in the prophecies and of what race was he?

History does disclose one outstanding person, whose life and words have left an imprint on the minds of men which centuries have only deepened and whose name is now claiming the attention of both Jews and Gentiles. Let us, then, consider this One, Jesus of Nazareth. Has any other man ever lived who could fill this description by the Prophet Isaiah, like Jesus? The prophet says that the Gentiles should seek Him as a light. (Isa. 11:10.) Let us ask ourselves the question, Who, today, is the acknowledged Light of the Gentiles? Surely, it can be none other than Jesus of Nazareth! (Isa. 42:6 and 49:6.) It was said of Jesus that "He came unto His own, and His own received Him not," another outstanding incident to assist us in recognizing the Messiah.—John 1:1-12.

WHAT LEADING RABBIS THINK OF JESUS OF NAZARETH

Dr. Trattner, who at 29 years of age was Rabbi of the City Temple in Los Angeles, is quoted in the Literary Digest as saying "Jesus was born a Jew; He lived on the ancestral soil of Palestine, never once setting His foot on alien territory; He taught a small group of disciples

—all of whom were as Jewish as He. The language He spoke dript with Jewish tradition and lore; the little children He loved were Jewish children; the sinners He associated with were Jewish sinners. He healed Jewish bodies; fed Jewish hunger; turned water into wine at a Jewish wedding, and when He died, He quoted a passage from the Hebrew book of Psalms. Such a Jew!"

Rabbi K. Kohler of New York, aid, "We want our children to know that in Jesus of Nazareth, Judaism produced one of the most beautiful types of humanity, one of the world's greatest teachers."

One prominent Jew writing in the *Jewish Western Weekly*, says, "I subscribe to the thesis that Jesus is one of our great prophets and that we have got to do something about Him. He has been the most afflicted of Jews for two thousand years and because of our immediate pains we have quite forgotten Him. ... It is time for Jews to speak frankly in defence of Jesus since He is ours."

Rabbi Berkowitz of Pennsylvania, states, "Jesus was the gentlest and noblest Rabbi of them all. In Jesus there is the very flowering of Judaism."

Rabbi Isadore Singer, Editor of the *Jewish Encyclopedia*, writes, "I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love."

Rabbi N. Porges of Leipsig, states, "Even the most conscientious Jew may without hesitation, recognize in view of the immense effect and success of His life, that Jesus has become a Jew of the highest order in the history of religion. The fact that Jesus was a Jew should, I think, in our eyes, rather help than hinder the acknowledgment of His high significance."

Rabbi M. Lazarus, late of Berlin, says, "I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim Him for Judaism."

A Study of the Man Jesus

Following the advice of these distinguished leaders of Jewish thought, let us study the life of this remarkable man, Jesus of Nazareth, in the light of the prophecies and discover if His life and actions did fulfil all that was spoken by the mouth of

Jehovah's prophets regarding the Messiah.

Where was this man, Jesus, born? History shows that He was born in the little town of Bethlehem; and the prophet Micah foretells where the Messiah shall be born in these words, "But thou, Bethlehem Ephratah, the least (though) thou be among the thousands of Judah, (yet) out of thee shall he come forth unto Me that is to be ruler in Israel, whose origin is from olden times, from most ancient days."—Micah 5:1, **Leeser**.

All historians agree that Jesus was of the Tribe of Judah; and it is very clearly set forth in the Scriptures that the Messiah must come from the Tribe of Judah, as we read, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."—Gen.49:10.

History informs us that Jesus was born of a Jewish virgin by the name of Mary, and nearly eight hundred years previously Isaiah prophesied, saying, "Therefore, the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The name "Immanuel" signifies "a mighty One with us." The Prophet Isaiah has more to say with regard to this child that was born: "For a child is born unto us, a son hath been given unto us, and the government is placed on His shoulders; and His name is called, Wonderful, counsellor of the mighty God, of the Everlasting Father, the prince of peace, for (promoting) the increase of the government, and for peace without end, upon the throne of David and upon his Kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity: the zeal of Jehovah of hosts will do this."—Isaiah 7:14, **C. V.** and 9:5, 6, **Leeser**.

We also have the evidence of the Jewish shepherds who were keeping watch at night over their sheep in the open fields, in the hills of Judea, and their statement that an angel appeared unto them and said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swad-

ding clothes, lying in a manger.—Luke 2:10-12.

The shepherds further added to their statement that immediately thereafter they heard an angelic host, "praising God, and saying, Glory to God in the Highest, and on earth peace, good will toward men."—Luke 2:13, 14.

History records that the Roman Emperor had issued a decree that all the people should be taxed and that each must go to his or her native city. It also records how Joseph took Mary to Bethlehem, their native place for the taxation. It is also recorded that when they arrived the city was crowded and there was no room in the inn, and that as a last chance for a place of rest, they found their lodging in a stall where cattle were usually kept, and that the baby, Jesus, was born in a manger; and this was the sign given to the shepherds, that He whom they sought, would be found **lying in a manger**—and so they found Him.

The birth of this remarkable babe was also marked by a visit from the wise men of the east, and by the slaughter of the babes in Bethlehem by King Herod, in his attempt to destroy the young child, Jesus, thus fulfilling the prophecy of Jeremiah that in Rama there would be weeping and great mourning over the murder of these young children.—Jeremiah 31:15, 16; Matt. 2:17, 18.

Being warned by Jehovah, the young child escaped the slaughter and was nourished in Egypt until the death of Herod, when the angel of Jehovah instructed Joseph to bring the young child and Mary, His mother, back into the land of Israel, thus fulfilling the prophecy in which Jehovah states, "Out of Egypt did I call My Son."—Hosea 11:1, **Leeser**; Matt. 2:14, 15.

The Prophet Isaiah, in his clear picture of the Messiah, says, "Yea, He grew up like a small shoot before Him, and as a root out of dry ground: He hath no form nor honor, and when we observe Him there is not the appearance that we should desire in Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid our faces from Him, as it were."—Isa. 53:2, 3, **Leeser** and **Young**.

We do well to remember that at the time of Jesus' birth the Jewish nation was in subjection, under the Roman yoke; and that it had been "trodden down of the Gentiles" for

over six hundred years. We should also remember that the hopes of Israel begotten of the Divine promises to Abraham, Isaac and Jacob and reiterated through all the prophecies were to the effect that, in due time, Jehovah would send His Anointed One—a greater Law-giver than Moses, a greater general than Joshua and a greater King than either Solomon or David, to deliver them.

Furthermore, we should bear in mind that at this time Israel was looking for the Messiah, according to their own individual ideals, and it is recorded that all men "were in expectation" of the Messiah. But when Jesus was announced, His personality was so different from what they had expected, from what they had hoped for, that their proud hearts were ashamed of Him, and they "hid as it were their faces from Him"—they turned their backs on Him.—Isa. 53:3.

The Prophet Isaiah further states, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before His shearers is dumb, so He openeth not His mouth." (Isa. 53:7) The closer we study the life of Jesus, the more we realize how His experiences fulfill every part of this description. Truly He was oppressed, persecuted and afflicted; and when He was brought before those who made accusations against Him, He was silent, He opened not His mouth.

Let us note the additional testimony of the Prophet Zechariah (Chap. 11:12) that He who would be the Messiah would be betrayed for thirty pieces of silver. It is an outstanding fact that Jesus was betrayed by one of His followers for this very amount. The prophet Isaiah said, "He hath poured out his soul unto death: and he was numbered with the transgressors." (Isa. 53:12) Historians record that Jesus was crucified by the Roman soldiers be-

tween two thieves, who were self-confessed transgressors of the Law. Isaiah continues, saying "He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth."—Isa. 53:9.

Jesus went into the grave as did the wicked thieves—they were all buried; and additionally, the testimony is that Jesus was buried in the tomb of the rich man Joseph of Arimathea, who was a member of the Jewish Sanhedrin; and the verdict of Pilate, the Roman Governor, was to the effect that Jesus had done no wrong. He had "done no violence" nor was there "any deceit in His mouth."

David prophesied that He who would be the Messiah would be put to a violent death, but that not one bone of His body should be broken. (Psalm 34:19, 20.) This statement also brings to mind the fact that the Law required that not a bone of the Passover Lamb should be broken; and the prophet identifies the one who is to be the Messiah as the "Lamb of God, which taketh away the sin of the world," and of whom the Jewish Passover Lamb was a type. Jesus was crucified upon the cross and died at the Jewish Passover season and, contrary to the usual custom in respect to victims of crucifixion, not one bone of His body was broken, while witnesses testify that the two thieves crucified with Him had both their legs broken.

Again, let us recall the fact that it was on the tenth day of Nisan, the day when the Passover lamb was chosen, that Jesus rode into Jerusalem on an ass, thus fulfilling Zechariah's prophecy by offering Himself to the Jews as their King. And the evidence is that they applauded Him, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."—Luke 19:38.

He died at the Passover season,

yet not for any sin of His own, and at the very time stated by Daniel the prophet, (chap. 9:25, 26.) "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself." History reveals that Nehemiah's commission to rebuild the walls of Jerusalem was granted in B. C. 454 and from this date began the sixty-nine weeks or 483 days. Using the prophetic key, "a day for a year," we find that 483 years after that date reached unto Messiah the Prince. So, by deducting the 454 years B. C. from 483, the remainder is 29 A. D. which would be the year when the Messiah would be manifest; and we find that this was the date when Jesus started His ministry.

We also find that Jesus' ministry covered a period of three and one-half years, ending with His crucifixion, at the time of the Passover, in the spring of A. D. 33. In this, He exactly fulfilled the prophecy concerning the remaining, or last, week—seven years—of promised favor. The account reads, "After threescore and two weeks shall Messiah be cut off [Douay translation, "be slain"] but not for Himself... and he shall confirm the covenant with many for one week; and in the midst of the week, etc.—the week of seven years remaining, or three and one-half years.—Dan. 9:26, 27.

Can any thinking person conclude that all these things concerning Jesus of Nazareth merely happened by chance, or as coincidence, or has any other man, either Jew or Gentile, ever lived who so completely fulfilled every detail of the prophecies concerning the Messiah as did Jesus?

(To be continued)

Has Christianity Failed?

A CORRECT answer to the question as to whether Christianity has been a success or a failure, depends upon a proper understanding of what constitutes Christianity, and just what God intended it should accomplish in the earth. Christ is presented to us in the Bible as the Savior of the world; and the logical conclusion is that God planned for

the world to be converted to Him, and thus to be saved from death.

But nearly two thousand years have passed since Jesus came to the earth to die for mankind; and yet the world is still far from being converted. Even nominal Christianity is rapidly losing ground, and whole nations, such as Russia, are officially setting themselves against religion

of every kind. Are we to judge from this that God's plan has failed?

The disciples, in Jesus' day, based their hopes of the Messianic Kingdom upon the prophecies of the Old Testament; and their hopes were, therefore, in the main, correct. What they failed to understand, to begin with, was that the time had not then come for the establishment of that

Kingdom. Just so with most professing Christians since then: their belief that God had planned the conversion of the world through Christ and the church, is correct, but they have failed to see from the Scriptures that this is not the age in which God purposed that this work should be accomplished.

Now just as the immediate disciples of Jesus failed to note from the prophecies that the Messiah must suffer and die as man's Redeemer before the promised Kingdom blessings could come to the world; just so have professed Christians failed to see from the Scriptures that the true church of Christ must suffer and die with Him before she has the privilege of sharing with Him in the future Kingdom work of converting the world. The Apostle Paul states this matter clearly, saying:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—Romans 8:17, 18.

The glory referred to here is evidently the glory of joint-heirship with Christ in His Messianic Kingdom. If those who attain to this glory must first of all suffer with Him, then it means that the present mission of the church is not that of "conquering the world for Jesus," but of following faithfully in His footsteps, even unto death.

Christians Follow Jesus

And this is, in reality, what Jesus Himself taught His followers. For example, on more than one occasion He said, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." That these were to follow Him all the way into death is made positive by Jesus' words in Revelation 2:10, which read: "Be thou faithful unto death, and I will give thee a crown of life." That this faithfulness implies fortitude in the face of suffering and persecution, is shown by His promise of Revelation 3:21, where He says, "To him that overcometh will I grant to sit with Me in My throne, even as I also have overcome and am set down with My Father in His throne."

When the divine commission was given to the church to go "into all the world and preach the gospel," the purpose was distinctly stated to be that of making disciples, and giv-

ing a "witness." But that this work was not intended by God to conquer the world, but to result in the preparation of Christians themselves for the future work of reigning with Jesus, is made clear in Revelation 21:4. We quote: "I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, . . . and they lived and reigned with Christ a thousand years."

Now if the mission of the true Christian in the world has been merely that of bearing "witness" to the truth, and, by means of the experiences thereby gained, to prepare themselves for the great future work of converting the world during the thousand-year Kingdom period, then we can understand why the apparent failure of Christianity. We see indeed, that true Christianity has not failed: that it is merely the false hope of nominal believers that has not materialized. When we see that the present mission of the church is one of sacrifice and suffering, rather than that of conquering the world, many puzzling questions are at once cleared up for us.

For example, have you not often wondered why it is that faithful Christians have usually suffered more than unbelievers? Have you ever wondered why, after Jesus came as "the light of the world," mankind actually was plunged into a long period of darkness which we now speak of as the "dark ages"? Have you ever wondered why there are more than twice as many heathen in the world today than a century ago? Who has not wondered about questions of this nature? Many, as a result of their wondering have concluded that Christianity is a gigantic farce, and that this supposed foundation and bulwark of civilization has signally failed to make good its claims.

What Is a Christian?

The popular idea of Christianity has been that one becomes a Christian about like one joins a club, and that it constitutes a sort of safeguard against divine wrath that otherwise would send the individual to a terrible place of torment at death. Hence it has been supposed that God wants everybody to become Christians in order that they might escape this terrible fate. But now that it is being discovered, in the fuller light of a better day, that the nightmare of eternal torture is not taught in the Bible, the way is thus becoming

cleared for a better understanding of what it means to be a Christian.

The word **Christ** being a Greek translation of the Hebrew word **Messiah**, is used in the New Testament to connect Jesus with that glorious array of Messianic promises contained throughout the Old Testament. As already noted, the first of these promises was given in the Garden of Eden, when God said that "the seed of the woman" would bruise the "serpent's head." Another and more specific promise was given to Abraham, when he was told that through his seed "all the families of the earth" shall be blessed.

Jesus, the Christ, came into the world as the "seed" of promise, to be the Blessor of all humanity, and the Scriptures show that those who become true Christians by following faithfully in His steps of self-sacrifice even unto death, are to be a part with Him as the promised "seed."

The Apostle Paul, writing to Christians of his day said, "If ye be Christ's [Christians] then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) In his letter to the Corinthians Paul says that "Christ is not one member but many." In these two statements of the apostle is presented a very important point for consideration. They show that in the selection and development of Christians, God is merely carrying on a preparatory work in connection with the future Messianic purpose to "bless all nations." It means that God has not been trying to make Christians of all mankind, but merely selecting a few from among the nations to be associated with Jesus in His future work of blessing the entire world, both the living and the dead.

"A Peculiar People"

But who are these Christians today whom God is selecting to reign with the Messiah? What church will we find them in? Probably there are some in all the various denominations; but God is the Judge as to just who they are. Specifically speaking a Christian is one who, having recognized that he was a sinner and alienated from God, has repented, and who, through faith in the shed blood of Christ, has made a full consecration of his time, talent—all that he has—to the Lord; and is faithfully endeavoring to carry out that consecration. Denominational church-membership has nothing whatever to do with it. See Romans 5:1-3.

In the 15th chapter of Acts there is a revealing account concerning the

divine purpose in the selecting of the faithful Christians of this Age. Here they are styled "a people for His name." The apostle explains that "God at the first did visit the Gentiles," not to make all of them Christians, but merely to "take out of them a people for His name"—the true Christians.

After this, declares the apostle, divine favor will return to Israel, and the broken-down "tabernacle of David" (representing Israel's national polity) will be restored; and then, he says, "the residue [remainder] of men," and all the Gentiles, will have an opportunity to "seek after the Lord." But first must be completed the work of taking out a "people for His name"—the bride of Christ, to be made up of all fully consecrated Christians.

Now when we thus see that God does not intend that all the world shall become Christians, it helps us to understand many passages of the Bible that heretofore have been very difficult to understand. For example, in Revelation 5:10 we are told that the future reign of Christ and the church is to be here "on the earth." How could this be true if all except the church are to be taken away from the earth and tormented forever in a burning hell? Over whom then would the saints reign here on earth? But this difficulty vanishes when we realize from the Scriptures that the world is to be blessed, not cursed, following the completion of the true church.

Viewing the matter thus we can see that God's plan of human salvation provides an opportunity for all, both the church and the world. Not that all are to be saved irrespective of their own cooperation in the divine arrangements, no, the Scriptures distinctly point out that all who sin wilfully after having come to a full knowledge of the truth, are to be punished with everlasting destruction—but not everlasting preservation in misery, as the dark-age creeds present the matter.

The True Church's Reward

Another interesting point in connection with God's selection of the Christian church to associate with Christ in His Messianic Kingdom, is that such faithful Christians are to have a higher reward than the world in general. God's provision for the world is that they shall be restored to life upon the earth—a restoration of the Kingdom prepared "from the foundation of the world," which is a dominion over the lower creation

here on the earth; but to the Christian the Master gave the promise, "I go to prepare a place for you, that where I am there ye may be also." Yes, the church is to have a heavenly reward, but it is not God's purpose to take all mankind to heaven, as we shall see later on in this discussion.

The prospect of everlasting life through the shed blood of the Redeemer is the blessed hope set before both the church and the world in the Bible. The Scriptural presentation is not that of heaven for the righteous and eternal torture for the wicked, but is rather that of life or death.

The first man, Adam, disobeyed and lost life; but eventually Jesus came as man's ransom, to meet the penalty of death, by His own death on the cross. As a result of this the world once more will be given the opportunity to live. This opportunity will eventually come to all; but during this Gospel age, fully consecrated Christians are the only ones who actually have a full opportunity to benefit from the death of the Redeemer. These, because they follow Jesus in laying down their lives sacrificially, are rewarded, not only with life itself, but also with immortal life. These are they who "seek for glory, honor and immortality." — Romans 2:7.

The obedient of the world of mankind, during the future Kingdom period, will also be given an opportunity to live, but the life they will receive will be merely the restored human life forfeited by Adam. The obedient will then live everlastingly, not because they will become immortal, but because God will continue to sustain their lives.

Why the World is Not Converted

The work of true Christianity, then has thus far been merely that of preparing the future joint-heirs with the Messiah, for the great work of His long-promised Kingdom. Little wonder, in view of this, that the attempted work of converting the world has made so little progress throughout the Christian era. The Lord knew that from the human standpoint, Christianity would appear to be a failure. Jesus Himself, in referring to the end of this age, said, "When the Lord comes shall He find faith on the earth?" Thus the fact that very few in the world today really believe in the Bible, is no surprise to God. His beloved Son, the Redeemer of the world, foresaw this very condition, and foretold it. This is another good

reason why we should have faith in what the Bible says.

The hundreds of divisions among the so-called Christian churches likewise were foretold in the prophetic Word. Paul said that there would come a great "falling away" from the true faith; and this most certainly occurred.

Now if Jesus and His apostles were a group of deceiving men, bent on putting over some selfish scheme for the purpose of favorably influencing the whole world of mankind, would they deliberately predict that it wouldn't be long before their entire scheme would crack up and they themselves become laughing stocks in the minds of millions of people? Such pessimistic predictions would not be very encouraging to the early believers, nor induce very many to join the movement. Worldly wisdom would say, 'Paint the future as bright as you can, or else you will never make many converts.'

But Jesus and the apostles were not guided by worldly wisdom. They fully understood that the purpose of preaching the gospel in this age was not to build up large and imposing church organizations. They knew that God did not intend that the mere preaching of the gospel now would lead the world to the feet of Jesus. They foresaw, that while a "little flock" of true Christians would be gathered and prepared for the future work of blessing, that selfish men and women as a whole would distort the glorious truths the Master taught; and that as a result of this Christianity would appear to go down in defeat.

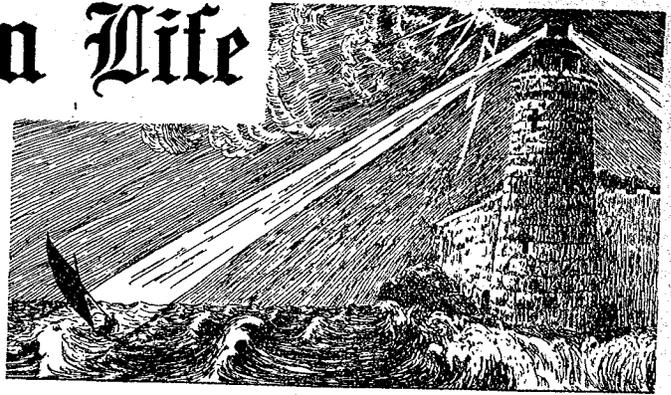
How glad we are, however that real Christianity has not failed; that the divine plan for this age is being successfully accomplished; and that now this preparation work for the new Kingdom is about complete. Indeed, there is much Scriptural evidence to show that the period set aside in the divine purpose for the call and preparation of true Christians to reign with Jesus in His Messianic Kingdom, is about ended. It should rejoice our hearts, then, to consider some of the evidences which indicate that we have reached the end of this age, and the beginning of a new one, one in which the foretold blessings of peace and life will be dispensed to a dying world.

NOTE—The foregoing article is Chapter 5 of the booklet "God and Reason."

The Christian Life

The Former Days

Exhorting Sober Reflections on Past Blessings as a Means of Re-igniting the Sacred Flame of Love and Zeal Necessary to the Consummation of the Terms of Consecration.



THE apostle, in Hebrews 10:32, writes: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Turning back to chapter 6, verse 10, of this epistle we get a little inkling of the original healthy, zealous condition of this congregation of Hebrew Christians. We read, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." From these two passages we get the picture of a group of truth people who, when first illuminated by the light of the gospel, and for a time thereafter, were zealous with respect to the privileges and opportunities the truth had brought to them, but for some reason had become somewhat lax, hence the apostle wrote to them (ch. 2:1) that they should "give the more earnest heed" to the things which they had heard, lest at any time they "should let them slip."

The experiences of the Hebrew church are not unlike those of many of the Lord's people today, and the wholesome admonitions given them by the inspired apostle, should prove to be very timely now to all the Lord's people. Indeed, one of the greatest struggles in the Christian life is to maintain the original first-love zeal and enthusiasm for God and for His truth that is the usual experience of those who start out in the narrow way. There are so many things to discourage us, so many subtle arguments to beguile us, that it is only by God's grace to help in every time of need that we are enabled to endure the trials of the narrow way, to surmount the difficulties, and to continue on enthusiastically doing the Heavenly Father's will even unto the end. And we know that only those who do "endure unto the end" will hear the "well done, good and faithful servant, . . . enter thou into the joy of thy Lord."—Matt. 24:13; 25:21, 23.

One of the subtle arguments that is frequently suggested to the mind by Satan is that we, as Christians, should "progress" beyond that early effervescent stage of Christian experience and become more "settled in our ways"—that we should settle down into a more quiet, reposed attitude, and just let the Lord work in us rather than to be interested in doing so much work for the Lord. But it appears that the apostle didn't agree with this sort of phil-

osophy, as he urged the Hebrew church to call to mind the former days, obviously for the purpose of encouraging them to renew their zeal and become like they were in the beginning, when they gladly worked for the Lord, performing their "labor of love" for His name and for His saints.—1 Thes. 1:3.

Evidently the truth cost these Hebrew Christians a great deal when they were first "illuminated," because the apostle says, in that same connection, that they "took joyfully the spoiling of their goods," that they "suffered reproaches and afflictions," partly whilst they were made a "gazingstock," and partly, whilst they became the "companions" of them that were so used. (Heb. 10:33, 34.) In order to meet such experiences joyfully, these Hebrew Christians must have realized that faithfulness to the Lord in this Gospel age means that we must "suffer with Him." And so it was with all of us in the "former days."

But failure to "endure" on the part of the Hebrews—like the failure to "endure" on our part—results in a cooling off of zeal with a consequent loss of spiritual vision to the extent that frequently hardships and sufferings are misinterpreted to mean an evidence of the Lord's displeasure. And again, many of us who, in the "former days," were willing to labor and suffer in order to prove our love or the Lord and for His truth, now are willing to exert ourselves in His service only if it doesn't mean the sacrifice of time and substance that could be used for other purposes. Probably, it is because this tendency is so pronounced in the human heart that the Lord caused the apostle to write as he did to the Hebrew church.

Fervency of spirit depends to a considerable extent upon the degree of our faith. If our faith is weak, we will have little incentive to be zealously interested in the things which pertain to God and to His Kingdom. If our faith is strong, strong enough to enable us to accept the promises of the Word as the very voice of God speaking to us, then everything else in connection with our lives will become secondary in importance. Who could be interested in the selfish pursuit of earthly happiness if he really believes that the God of the universe has spoken to him, inviting him to joint-heirship in the Messianic Kingdom soon to be established?

"Cast not away therefore your confidence," admonishes the apostle, "which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. ... Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10:35-39.

The brethren in this Hebrew church evidently had already fallen back to some extent from their original fervency of spirit, hence the apostle's admonition to "call to remembrance the former days," in order that they might be encouraged to return to the happy state of their first love. As already noted, the fundamental cause of their cooling zeal was a lack of faith in the promises of God—those promises which in their entirety reveal the great Messianic purpose of God; the same purpose which, today, we call "present truth." These Hebrews had lost their full confidence and faith in the truth and, as a result, had become lax with respect to their Christian privileges.

Cause for Timely Admonition

In chapter 10, verse 23, the apostle admonishes, "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)" That there was good reason for this admonition is revealed in chapter 5, verse 12, where we read, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." No wonder these Hebrews had lost their zeal of the "former days"! No wonder the apostle encouraged them to "give the more earnest heed" to the things which they had heard, lest at any time they should "let them slip" [margin, run out as leaking vessels]. Indeed, they had already "let them slip" to such an extent that they needed to have the first principles of the truth taught to them again.

There is a cause back of everything that happens, and this is as true in spiritual matters as it is in the material realm. The Hebrews evidently had lost a measure of their faith in the truth and their zeal for its service. Many brethren throughout the world today, find themselves in much the same position. With but few exceptions, most, if not all, of us have fallen away, in some measure, from that healthy fervency, that wholesome zeal for the Lord; the truth and the brethren which was our great delight in "the former days." Why? One reason, no doubt, is because of the "iniquity" that abounds causing the love of many to "wax cold." (Matt. 24:11-13.) The Apostle makes a helpful suggestion reminding such, saying "For He is faithful that promised."

We do not know all the circumstances surrounding the Hebrew church which caused the apostle to remind those brethren that the truth they had received came from the Lord, and that "faithful is He that promised;" but we do know something of the cir-

cumstances among the brethren in our own day which calls for a similar reminder of the fact that the truth which we have accepted is God's truth, and that hence, irrespective of human imperfections, we can depend upon the faithfulness of Him who has promised; therefore, we should not permit discouragement of any kind to dampen our ardor or lessen our zeal for the service of God and His truth.

Sure Foundation for Faith

In the first chapter of this remarkable epistle, the apostle reminds the Hebrews that the same God who had spoken to the fathers of Israel through the prophets "hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." (Heb. 1:2.) In order to assure the Hebrews that God had actually spoken to them through His Son, Christ Jesus, St. Paul proceeds, throughout the epistle, to call their attention to many of the tabernacle and other types of the Old Testament, and to show them how clearly these things pointed out the work of the Messiah, as it was being carried on by this glorious One through whom God had spoken. Briefly, the intent of this was to establish the faith of the Hebrews in the reliability of the Messenger through whom God had spoken to them—that He really did speak as the *mouthpiece of God*, who could be relied upon as being faithful in all that He had promised.

We, today, can take this lesson home to our own hearts and be encouraged by it. The argument to the Hebrews was that they could depend upon the message of Christ because it was in harmony with and in fulfilment of their Old Testament prophecies and types. By the same token, we can depend upon the message of "present truth" today. (2 Pet. 1:12.) Jesus said that when He returned He would gird Himself and come forth and serve His people. (Luke 12:37; Matt. 24:45, 46; Rev. 3:20.) We hold that Christ is now present; and that He has fulfilled this promise. How do we know?

How can we be sure that we have not followed "cunningly devised fables" in this matter? Why, simply by employing the same method of reasoning the apostle did in writing to the Hebrews. We know that the message that has reached our heads and hearts came to us through the returned Lord because in all its great fundamentals it harmonizes with the inspired testimony of both the Old and New Testaments. *The same voice of God* that was heard by Abraham, by Moses, by the prophets, by the shepherds, by the apostles, by the Revelator, *has again been heard by us*. Yes, it is as true at the end of this age as it was at the beginning, that God has spoken to us "through His Son."

Who among all the religionists of the world, have heard this joyful sound of the Lord's voice except those who have been enlightened by "present truth"? None! Note, for example, some of the points by which we are able to identify this voice of God; some of the promises that are resounding in the hearts of those to whom He hath spoken in these last days:

the blessing of all the families of the earth; "times of restitution of all things;" the restoration of paradise; an actual Messianic Kingdom; joint-heirship with the Messiah in that Kingdom; the "resurrection of the dead, both of the just and unjust;" the destruction of the present order of things in a "time of trouble such as never was since there was a nation;" "new heavens and a new earth;" etc.

These, and many other fundamentals of the divine plan, constituted the combined and harmonious message of the prophets and apostles and our Lord Jesus. It was this message that constituted the voice of God speaking through them; and we have heard that same voice in these last days. Sounding out in no uncertain trumpet tones above the jargon of conflicting and God-dishonoring creeds, above the theories taught by "jarring sects and schools," above the blasphemies of the doctrines of the "trinity," "eternal torture," the literal burning of the earth, evolution, Christian Science, etc., we have heard the clear, heart-cheering message of the Kingdom. And, like Abraham of old, who "looked for a city which hath foundations, whose builder and maker is God," so we have been encouraged, not only to look for that same "city," but to strive for a position with the Heavenly King, Christ Jesus, in that Kingdom. And as Abraham's faith in that Kingdom embraced the fact of coming blessings for all the families of the earth, so does our faith embrace that very same fact.

Holding Fast

So it is, dear brethren, that the words of the apostle come ringing down through the centuries to us with equal force to what they did when first written to the Hebrews: "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)" It matters not, so far as our faith is concerned, if some who have accepted this message have been unfaithful to it. The disappointments that have attended our associations with those who have accepted, or who have claimed to have accepted this message, should not be permitted to destroy our faith in the truth itself, because "He is faithful that promised."

In other words, our faith in the truth should rise above the human mistreatment to which it has been subjected. Instead of these things causing us to lose faith, they should really increase our faith, because it is through such experiences that the Lord is teaching us to lean more fully on Him and on His promises, rather than on the arm of flesh. We are so prone to lean upon human agencies rather than upon the Lord. It is well, of course, for us to encourage each other as best we can, but let us hold fast to our anchor which enters in that which is beyond the veil. (Heb. 6:18-20.) We will be able to do this only to the extent that our faith is able to grasp the fact that "He is faithful that promised."—Deut. 7:9; 1 Cor. 1:9; 1 Thes. 5:24; 2 Thes. 3:3.

It is noteworthy that the apostle, in his endeavor to help the Hebrews back to the healthy spiritual

condition of the "former days," said that they needed to have the first principles of the truth preached to them again. (ch. 5:12.) Is not the same thing more or less true in our midst today? How soon we lose our enthusiasm for the truth when we lose sight of or ignore the first principles of the divine plan. (See Eph. 3:11. *Diaglott.*) We feel, perhaps, that we have graduated beyond these "kindergarten truths" as some have called them, and seem to think that it is belittling for an advanced Christian to spend much time or energy considering the fundamentals of the faith, but this is a great mistake.

Going on to Perfection

In chapter 6, verse 1, the first principles of the truth are referred to as a "foundation" upon which we build. True, the apostle says that we should not be "laying again" the foundation; but this doesn't mean that we should ignore the foundation upon which we must build. The Hebrews had "let these things slip" so badly that they needed to have the first principles preached to them again, and the apostle is censuring them for it, telling them that it should not be necessary to be "laying *again*" the foundation. The foundation of our faith should be firmly established once for all and not require its remaking, and then upon that firm basis and up from it, the superstructure of our Christian faith and character should be reared.

But if we are to be successful builders we must keep in constant touch with the foundation. We must see to it that everything that goes into the building is in line with the foundation. This means that the foundation truths must be kept constantly in mind, else our building will become lopsided, and sooner or later will fall, being "carried about with every wind of doctrine." (Eph. 4:14.) Thus it is, that building properly upon the foundation, "leaving" it, or building up from it in harmony with the divine arrangements, we "go on to perfection." Not to perfection of the flesh, but to an ideal state of Christian growth, being rooted and grounded in the truth, holding "fast the profession of our faith without wavering."

The apostle's words in chapter 5, verse 12, contain another important lesson for us, the neglect of which is perhaps largely responsible for many of the brethren falling away from the enthusiasm of the former days. He says, "For when for the time [you have been in the truth] ye ought to be teachers." How easy it is to lose sight of this divine purpose in the Christian life! "Ye ought to be teachers," or ambassadors of the truth. It is when we lose sight of this that we begin to ignore the first principles and regard them as relatively unimportant. It is when we are endeavoring to teach the truth to others that it really is the most beautiful and inspiring to us.

This is one of the greatest values of the public ministry. It is God's way of keeping the fundamentals of the truth fresh in our minds. Had the Hebrews become teachers of the first principles they would not have needed to have had them preached "again" to them. For this reason, if for no other,

every ecclesia of the saints would do well to have at least one public meeting each month, if this is possible. What matters it if we may not be in a position to advertise extensively enough to get out a large audience of "strangers" to hear the message? If there should be only one stranger present, it is well worth while; and even if there were no strangers present but only the friends, *they* need to be kept in touch with the simple features of the plan, and so does the speaker.

The joy and enthusiasm of the "former days" in which so many of us participated, was due largely to the fact that we were seeking opportunities of making known the truth to others. It was new and beautiful and thrilling to our own minds and hearts, and we could not refrain from telling out the glad message to any and all who would listen. We did it by word of mouth and by the printed page, and we did it gladly, and were happy in doing it. Those blessed experiences of the "former days" are within our reach now, and can be enjoyed by each individual saint of God today, even as in the past, by returning to the things which made these former days so happy.

Keeping the Truth with Patience

Important among the things which made for joy and enthusiasm in the former days, was our full assurance of faith in the truth itself. We really believed what we professed to believe; and there is no reason why we should not possess that same confidence today. Yea, we should possess greater confidence now than in the past because of the increasing evidences of the presence of Christ and of the near approach of His Kingdom in which we hope to have a part. Deferred hopes may have caused discouragement and a slackening of Christian effort, but this should not be. The apostle says: "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."—Hebrews 10:36, 37.

And today,—O blessed thought!—He that was to come *has* come, and is even now gathering His elect unto Himself, preparatory to the full establishment of His Kingdom. True, the Kingdom may seem to have tarried. In our deficient human reasoning we are inclined to become impatient because God does not forward His plan as rapidly as we would like to see it forwarded; and when, in our human weaknesses, we build up false expectations which fail, then we are likely to lose faith in God's truth, when the lesson that should have been learned is not to run ahead of the Lord by our human speculations.

And so, that which has seemed to tarry, has not actually tarried. The Lord evidently knew in advance the discouragements that would come by our hopes being deferred, so He caused His prophet to write the words which the apostle quotes to the Hebrews, and which have meant so much to us in these last days: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though

it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."—Hab. 2:3, 4.

The reference in the foregoing text to the one whose "soul is lifted up" and "is not upright in him" would seem to apply to those, who, through lack of faith and clear vision are saying, "the Lord delayeth His coming;" who seek to cast doubt in the minds of the brethren by insisting that the vision has tarried. But faith in the promises and plan of God is the true antidote for such soul discouragement—"the just shall live by his faith." By faith we can see more clearly each day, the evidences of our Lord's second presence, and can realize that the foretold vision of truth has indeed spoken, bidding us to "look up, and lift up" our heads knowing that our deliverance "draweth nigh."—Luke 21:28.

The Zeal of God's House

We should be even more convinced now than in the "former days" of the sure foundation upon which our faith is resting. And this full assurance of faith should enkindle in us that same fiery zeal, that consuming zeal, so peculiar to the house of the Lord. It was this faith and zeal that impelled Jesus to go forward in the pathway of sacrifice and service; that enabled Him to continue faithfully to bear witness to the Kingdom message even while He was dying on the cross, when He said to the thief "thou shalt be with me in *paradise*"—the garden of the Lord restored by the Kingdom. Christian zeal should be outwardly manifested by an active interest in everything that pertains to God, the truth and the brethren. We should be alert at all times to sound forth the praises of our God; not merely by singing hymns of praise, but by making known to others the beauties of His attributes as they are manifested in His plan. We should be keenly interested in serving our brethren—all of our brethren—laying down our lives for them—considering "one another to provoke unto love and to good works." And we should remember at all times that as ambassadors of Christ, we are to be the "light of the world," hence should "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."—Heb. 10:24; Matt. 5:14, 16.

It was in this respect that the zeal of God's house consumed the Master. It was along these lines that a similar zeal impelled us to a self-sacrificing devotion to God and the truth in the "former days." And why should it not be so now? The truth is the same as it was back there, only it should be more brilliant and vital to us now, because we are nearer to the realization of our hopes. Surely, there is no good or valid reason why we should now be "weary in well doing" if our Kingdom hopes remain bright and clear. To the Hebrews, the apostle wrote: "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—Hebrews 12:3, 4.

Let us, brethren, take this admonition to our own hearts, and by it be encouraged to continue on zealously in the narrow way, even as in the "former days." Simply because there are many things to discourage us and the way seems particularly hard, is no reason why we should become "weary and faint in our minds." When we entered the narrow way, we agreed to be "faithful unto death," and until we thus reach the end of the way, there should be no slackening of our efforts to lay down our lives in His service. We have not yet "resisted unto blood:" we may have had hard experiences of one kind or another, even "perils among false brethren" as Paul did, and as Jesus did, but we have not fully consummated the terms of our consecration, and will

not have done so, until we have resisted unto blood;" that is, until we have finished our course in death.—Rev. 2:10.

Let us then, brethren, "call to remembrance the former days" of zeal, of faithful service, of suffering for righteousness sake, of joy and peace and assurance; and doing so, gird on the armour of truth more securely and resolve to continue on in that same zeal for God, the truth and the brethren, even unto death. "And we desire," says the apostle, "that every one of you do show the same diligence to the full assurance of hope unto the end." (Heb. 6:11.) Surely, what Paul desired for His Hebrew brethren in Christ is something that we, too, can strive for with spiritual profit.

Above the Clouds of Fear

Showing the Victories of Faith and Love, and how we may have that Peace which destroys Fear, as we dwell in the Secret Place of the Most High.



WE are living in an age of fear. People are troubled by fear today, because they have no faith in a personal God who knows all about the world and its affairs. They do not believe the Bible, and they have not placed themselves under the great law of divine love by a consecration of themselves to the Lord. By "they" we mean the great general mass of humanity. Here and there, indeed, we find one who does belong to God and who has cast fear out of his life. But such is not the case with hundreds of millions of mortals. Fear may be compared to a horrible dragon that is preying upon the vitality and the happiness of the human race at large.

Basil King, the writer, in *"The Mind of Today,"* says, "Every one is living or working in fear. The mother is afraid for her children. The father is afraid for his business. The clerk is afraid for his job. The worker is afraid of his boss or his competitor. There is not a home or an office or a factory or a school or a church in which some hang-dog apprehension is not eating at the heart of the men, women and children who go in and out. I am willing to guess that all the miseries wrought by sin and sickness put together would not equal those we bring on ourselves by the means which, perhaps, we do least to counteract. We are not sick all the time; we are not sinning all the time; but all the time all of us—or practically all of us—are afraid of someone or something.

"We are having an exhibition of fear on a scale so colossal that the heart of man is dazed by it. There is not a government that is not afraid of some other government. There is not a government that is not afraid of its own people. There is not a people which is not afraid of its own government. There is not a community in which one group is not afraid of some other group. All is rivalry, enmity, suspicion,

confusion and distrust. All statesmen, all ministers, all ambassadors, all politicians, all bankers, all business men, all professional men, all journalists, all farmers, all laborers, all workers in the arts, all men and women of all kinds—with the exception of one here and there who has reached the understanding of the love that casteth out fear—live and work in fear, and in mistrust of their colleagues.

"From the supreme councils of the Allies down to the crooks and conspirators in dives and joints, everyone is afraid of being double-crossed. There is so much double-crossing everywhere that we have been obliged to invent this name for the operation. England is afraid of being double-crossed by Germany; France by England; Italy by France; the United States by Europe; and Japan by the United States; while within these general limitations minor double-crossing interests seethe like bacteria in a drop of poisoned blood. The nations are infected with fear because they believe in a God of fear, and the Caucasians more than others because they have chosen to see a God of fear in Him who was put before them as a God of love."

And all this agrees with what Jesus said; for His prophecy concerning the last days of this age was to the effect that men should see "the sea and the waves (of human life) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." He further said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except the days should be shortened there should no flesh be saved."—Luke 21:25, 26; Matt. 24: 21, 22.

But while the world is in this general condition of fear, the Lord's people are described as having risen above this atmosphere, over and above the region of fear with its ominous clouds of doubt and despair. Nowhere in the Scriptures are they depicted as being fearful. In fact, they are therein instructed to cast all fear—except reverential fear for God—out of their lives. To them, indeed, the Master said,

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." They are pictured as standing on "a sea of glass mingled with fire" playing the harps of God and singing, and certainly that doesn't indicate an attitude of fear.—Luke 21:28; Rev. 15:2, 3.

Those who stand on this transparent sea are said to have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Now it is clear to Bible students that the power of the beast is that of fear. This was the whip that was held over millions of people for hundreds of years, and is still held over millions of both Catholics and Protestants; for while a burning hell is not mentioned as much as it formerly was, the creedal teachings have not rejected it, save in a very few instances. Mr. King suggests that if the nations would accept a God of love instead of a God of fear, that very thing would tend to undermine and do away with the whole structure of fear; and just how great a boon this would prove to be to humanity, we cannot conceive at the present time.

In the Divine Word we read that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.) The practical value of faith in God has been exceedingly great, indeed, in every time of the world's history. It has given equilibrium to the mind, and poise and dignity to the whole being, and focus to all the faculties of those who have cultivated it. Anent this matter, we read, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." (Isa. 26:3.) And it is when the mind is at peace that the mind can think the highest thoughts and conceive the greatest things. Minds that are constantly torn and distracted by fear of what may come to pass are not capable of doing their best work. They are living in an atmosphere of clouds and darkness, when they should be living above them.

The Requirement of Courage

From an article in the *Watch Tower*, issue of July 1, 1918, we quote the following, which is very much to the point:

"The spirit of courage needs special cultivation by the Lord's people; and this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us, we should immediately think of the fact that our Lord assures us that even an insignificant sparrow cannot fall to the ground without the Father's notice, and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavor, provided we can realize that God is for us, that no earthborn cloud intervenes between our souls and the love for us which He has declared. If a cloud does obscure the Father's love, we must the more earnestly, the more persistently get from behind it by getting our hearts right with the Lord, by getting to Him in prayer, by confessing

our trespasses and by requesting mercy and grace to help and to restore us to His favor."

There is a song which says, "Lord, set my feet on higher ground." When our feet are set on the highest ground, the clouds of fear, doubt and despair are all below us. We now bask in the warm sunshine of God's love with the blue sky of peace and tranquility over our heads. It is a struggle to reach that exalted position to be sure. It is much easier to descend to the lower levels of life and experience than it is to mount up; for the sides of the mountain are steep, and to attain the summit means applied determination every step of the way. This implies that formerly habits of fear were formed in the mind, and that these have to be overcome by the development and constant exercise of faith. All depressing, negative thoughts that had entered into our mental chambers, seemingly there to abide, have to be dispossessed by strong, positive thoughts. The Christian gradually learns that, in the attainment of the higher things, there is no such word as "Can't," and he, therefore, forms the habit of thinking and of saying, "By the grace of God, I WILL."

Up in wild and stormy Labrador, a doctor was crossing a river with a dog team when the river ice broke up—it being in the spring of the year. A huge ice-cake separated itself from the rest and on this he found himself drifting swiftly out toward the mouth of the river and to the vast ocean beyond. Not a soul was in sight, and the situation seemed to be a very desperate one. With the dog sledge, the doctor made a barricade against the wind. He was drenched with the spray, and it was bitterly cold. But he afterward said, when telling the story, "Somehow, or other, I didn't have even a sense of fear. I had passed so many perils before this, and the Lord had taken such good care of me, that I felt He could do the same on this occasion, if it proved to be His will. And then I thought to myself, What more fitting way for a Labrador doctor to die than on a stormy sea when on a mission to visit the sick? And then I found myself repeating those beautiful lines,

"My God and Father, while I stray
Far from my home on life's dark way,
Oh teach me from my heart to say,
Thy Will be done."

"And then a sense of wonderful peace stole over me, and I knew that whatever came, all would be well and for the best.

"And now I saw a sight that caused me to realize that my work on earth was not yet done. A boat was putting out from the shore. My Eskimo friends had seen me; I was saved."

At another time, the doctor had occasion to assist a man living some thirty miles away. This fisherman had stabbed his hand with a fish bone, and it had become infected. This infection spread so rapidly through his system that death seemed a certainty, unless aid were immediately forthcoming. The doctor was sent for. He had to sail over a wild sea in an open boat. A gale of wind was blowing and the sea

seemed to the doctor, to be rolling mountains high. It seemed impossible that a fishing smack could survive such a fury of the elements. But when the doctor expressed his doubts to the fisherman who had come for him, the man said, "Oh, we have nothing to do with that; that's the Lord's business."

This suggestion had the effect of instilling confidence and hope in the heart of the doctor, who was quick to note the point. It was *his business* to go to the assistance of a fellow mortal, but it was the *Lord's business* to take care of him in whatever way He saw fit. So the voyage was made in comparative safety as though by a miracle. The man's hand was lanced, the infection abated, and a human life saved. It took courage to do all this, and it took a strong, vital faith in Him who could save from the perils of the sea.

The Master's Priceless Legacy

"Peace I leave with you," said Jesus. "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Truly, such a message as this should inspire courage and confidence in the minds of the Lord's people. Our faith should become centered in Christ and not in ourselves, for it is not begotten of self-esteem, or pride but of trust in Christ. When David went out to meet the giant he went in the strength of the Lord, not in his own strength. He said, "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."—John 14:27; 1 Sam. 17:45.

What a privilege King Saul missed on this occasion! Had he possessed the faith of David, he might have slain the giant. Thus it is ever the man of faith that God calls to do His work. When the heart is paralyzed by fear, or by lack of faith in God, there is no killing of giants, there is no victory, there is no joy in the Lord. "Take unto you the whole armour of God," urged Paul, "that you may be able to withstand in the evil day, and having done all [margin, overcome all] to stand." And verily, it calls for the whole armor of God today. This armor for the protection of the soldier of Christ has been needed throughout the Gospel age, but more than ever, right now. Rising above the clouds of fear, is not an accomplishment of indolent persons, but only of those of resolute will and activated by a strong, definite purpose, and who will to have what the world cannot give them, but what the Lord bequeathed to them—"the peace of God, which passeth all understanding."—Eph. 6:13; Phil. 4:7.

Sister Borrow-trouble is a good little soul at heart, but somehow or other, she does not see things in the right way. She formerly lived in a fine, commodious, well-furnished home. She had a husband and she lived happily with him. Thus they spent many bright years. And then something of a serious character happened—her husband died. There was no longer any income, and the sister had to move into a small cottage with meager furniture. Her husband had

carried some insurance on his life, and she still owned her little home. Then she found that by her handiwork with the needle, she could earn sufficient money for her immediate needs. But, unfortunately, she worried; although needlessly. She felt sure that she would some day come to want. Furthermore, she missed many of the comforts she had formerly enjoyed. One day she came to a meeting to hear a brother speak, and afterward said to him, "I simply could not follow you, because my mind was too occupied with worry."

And the brother said to her, "I am sorry to hear you say that. You must not worry, my sister in Christ. The Lord is taking care of you, and He will continue to take care of you; for He is ever faithful to every promise that He has made. Don't you know that you have the greatest thing in the world? Suppose you possessed the whole world and did not have the truth—how poor you would be! The poor fishermen whom Jesus called to be His disciples did not possess much of this world's goods; but they had their Lord, and in Him they found all the riches they needed. To know that He is with us and is interested in our lives in the highest way, should give us daily stimulus and joy."

The Place to Rest

One day a man from the city was out in the country, walking along the road, when he saw a sign which read, "REST." He thought to himself, "Well, why not? It's just the place to rest." So he sat down in the shade on the green sward. A stream was near by, and the flowing waters sang a sweet mellow song to him. The branches of a mighty tree gave him shade. Birds were making their nests up in its boughs. A red squirrel scampered along a rail fence; and over in a field he could see a rotund woodchuck apparently enjoying himself. And the man mused to himself "Ah, yes, it has been well said that 'God made the country, and man made the town;' but the country surely is the place *to rest.*"

And verily, God made the green country of the truth, and that is where all can find rest to their wearied souls. "He maketh me to lie down in green pastures (margin, pastures of tender grass): He leadeth me beside the still waters (margin, waters of quietness), He restoreth my soul." (Psa. 23:2, 3.) It is a blessed country, this country of Truth. It is a land where the leaves do not fade nor wither, but always wear the light, refreshing green of spring. Nor in this land of faith and hope, do the flowers ever fade or lose their fragrance and beauty. The golden daffodils of Divine love continue to retain their vivid hue, and the fragrant odors of Sharon's Rose are distilled and carried on the balmy breezes just as God's holy spirit has been borne down to us from the ages past. The birds of divine promise are telling us that their mating season has come. The sparkling stream of faith gaily and melodiously flows ceaselessly on as it traverses the countryside through the sunny, flower-bedecked meadows. But lest you think that this country is low-lying, let me tell you that it is a grand plateau from which the

vista of the glory of eternity can be seen. It is far above the clouds of fear; but it is a land that God ever keeps in mildest temperature and warm with the glow of His grace and peace. There is no land like it in the world; for it is *God's own land*. The Lord has made it what it is. He has clothed it with

the garments of praise, and those who dwell in it are not troubled with doubts and fears for the future; for they have taken heed to the divine injunction, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."—Matt. 6:33; Luke 12:31.

Beheaded for the Witness of Jesus

"... And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Rev. 20:4.



ESUS is given a most prominent position in the divine plan; so important, in fact, that, in our text, it is pointed out that those who are to be joint-heirs with Him in the future Messianic Kingdom are said to attain that high reward because they sacrifice their lives in bearing witness to Him and to the Word of God which He so faithfully upheld and obeyed. This means that, if we are to be faithful to God and to the divine arrangements, we must not ignore, or in any way set aside the great name of Jesus in our ministry, or suppose that we can honor Jehovah without acknowledging the great honor He has Himself bestowed upon His beloved Son—"He that honoureth not the Son honoureth not the Father which hath sent Him."—John 5:23.

In Isaiah 43:10, 12 certain ones are mentioned as being witnesses of Jehovah. A careful study of the context clearly reveals that those referred to in this prophecy are the natural children of Israel—the Jewish nation. Certain definite reasons are given as to why they are said to be Jehovah's witnesses. Among these reasons is the wonderful way God led them in the past, how He delivered them from Egyptian bondage and brought them safely through the Red Sea. Also, and even more important, is the fact of their foretold regathering from among all nations and their restoration to the promised land in the end of this age, just prior to the full establishment of the Messianic Kingdom. See verses 4-9, 14-28.

Jesus Himself was an outstanding witness to the glory of Jehovah's name, and every one of His followers likewise will delight in ascribing glory to the Heavenly Father's name, but they will want to do it in the divinely appointed way, which is through Jesus. All things are of the Father and by the Son, and those who are laying down their lives in the divine service now, should keep this fact well in mind if they desire their service to be of such a nature as to warrant their final approval and exaltation to joint-heirship with Christ.

Our text specifically declares that those who gain a position with Christ in the Kingdom are the ones who are beheaded for the "witness of Jesus," and no-

where in the Bible is there a promise that those who sacrifice their all as "witnesses of Jehovah" are to reign "with Christ a thousand years." True, witnessing for Jesus and for the Word of God is also witnessing for Jehovah, because He is the Author of the whole divine arrangement for the salvation of the world. It is just a matter of keeping before our minds the proper order or method in our witnessing work.

Unless we study the New Testament with this thought in mind, we may fail to realize fully how important a position Jesus now occupies in the divine arrangement, how highly Jehovah, our Heavenly Father, has exalted Him. After His resurrection from the dead, Jesus Himself said, "All power is given unto Me in heaven and in earth." (Matt. 28:18.) St. Paul 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 and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) Yes, it is when we acknowledge and proclaim the greatness of Jesus, and His high exaltation, that we bring honor and glory to "God the Father." This is the only way we can be true witnesses of Jehovah at the present time.

Another interesting observation relative to the greatness of Jesus since His resurrection, is the manner in which He assumes the responsibility for the rewards and punishments outlined in His messages to the seven churches of Revelation, chapters 2 and 3. It is Jesus who makes the following definite promises: "Him that overcometh will 'I' make a pillar in the temple of My God;" "'I' will give thee a crown of life;" "will 'I' grant to sit with 'Me' in 'My' throne;" "will 'I' give to eat of the hidden manna;" "'I'... will remove thy candlestick out of his place," etc. Let us then always seek to give to Jesus the full honor due His great and holy name, and through Him, honour our Heavenly Father, who has so highly exalted His Son, and who has promised, through Him, to exalt us to the throne with Him, if we continue faithful.

The term "beheaded" as used in our text, is evidently intended to be understood symbolically. Tradition states that the Apostle Paul was literally beheaded, and doubtless many other faithful witnesses in the early church and throughout the dark

ages, similarly met death by literal beheading; yet, there are many others who also have been "faithful unto death" who were not thus literally beheaded. But every footstep follower of the Master, if faithful in witnessing for Him and for the Word, undergoes a *symbolic* beheading; that is, all who do this sacrifice their lives as His witnesses, and accept Him as their Head.

What Does Beheading Mean?

Symbolic beheading means, first of all, the giving up of our own wills, represented by the head, and accepting instead the will of God through Christ. This surrender or burial of our wills into His is very clearly described by the apostle as a baptism into the body of Christ—the body of which He is the Head. But this burial of our wills must be followed up by faithfully conforming our lives to the divine requirements, even unto death, ere the beheading is complete. Our baptism into the body of Christ is described by St. Paul as a death baptism; and we must finally and actually die before the terms of our consecration are fully met. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Ah yes, a complete beheading, indeed.—Rom. 6:3.

Another thought clearly implied in the symbolism of beheading is that of the "sufferings of Christ" in which His faithful followers share. But care should be exercised that this suffering is because we are faithful "witnesses" for Jesus. We have every reason to believe that much of the suffering entailed is on account of wrong doing or foolishness or as busybodies in other men's matters. There may be suffering, also, because of disobedience to the divine command to be "subject unto the powers that be." There are many reasons why we may be called upon to suffer, but only as we suffer as "witnesses of Jesus and for the Word of God" may we expect to enjoy divine approval and share in the heavenly reward.

The mere fact that we suffer, or are persecuted, is not in itself an evidence of divine favor, although it is frequently so construed by those who do not understand the divine plan. In Germany today, for example, the Roman Catholics are being bitterly persecuted by the Hitler government, yet no one who understands the Bible would think that they are suffering for "righteousness' sake." Many groups of people today, political and religious, are being persecuted to a greater or less extent for their radical views, but only those who suffer as "witnesses of Jesus and for the Word of God" may hope to qualify for the reward mentioned in our text—a place on the throne with Christ.

No, brethren, we should not make martyrs out of ourselves in connection with efforts not specifically authorized in the Word of God. It seems to be natural for many to rally around and support those who are being persecuted, as though persecution itself were an undeniable proof of divine blessing. It seems that no matter how absurd a position

one may take, there are some who will rally around and support that position, especially if it is called in question by the majority. And if a brother adopts a theory that is so absolutely untenable that no one seems able to agree with him, he is quite likely to decide that God is specially blessing him by enlightening his mind with truths *so deep* that all others are incapable of understanding or appreciating them.

Thus it sometimes happens that spiritual pride develops. Not only does the one thus affected decide that he is a special favorite of heaven, but usually, and in time, he also decides, without authority from God's Word, that those who do not agree with him cannot possibly have God's blessing; so he starts to judge and relegate to less favorable positions in the divine plan, those who have been "disobedient" (?) to God by refusing to accept and promulgate his pet theories.

One brother, for example, decided that God had authorized him to establish a "moneyless, profitless" system of government in the world, and thereby to bring in the Kingdom. Another brother was sure that God wanted him to bring in the Kingdom by establishing some sort of a new labor organization. Another brother decided that God had specially appointed him to spread before His saints the "marriage supper of the Lamb," etc. Now all these brethren are sincere, and they verily believe that because comparatively few accept their theories that they are suffering for righteousness' sake; but, of course, they are not. Only those who are beheaded "for the witness of Jesus and for the Word of God" can truly have cause for rejoicing in this "witness of the spirit" that they are the children of God.

Individual Responsibility

The responsibility of our being "witnesses" for Jesus is an individual one; and herein, perhaps, lies one of the severest tests of faith that comes to the Lord's people. It is a comparatively easy matter to witness for the truth while riding along on an organizational band wagon; but it requires much faith and courage to continue sounding forth His praises when we are all alone. Yet the individual witnesses are the only ones to "live and reign with Christ a thousand years." True, there are to be 144,000 of such witnesses in the Kingdom, but they will not be there because of their association with an organizational witnessing work, but because each one of them, individually, has faithfully sounded forth the "praises of Him who hath called you out of darkness into His marvelous light."—1 Pet. 2:9.

This does not mean, of course, that the Lord's people should not cooperate with each other, wherever and whenever possible, in bearing witness to the Kingdom message; especially if, through cooperation, a wider and more effective witness can be given. The Apostle Paul said, "I have planted, Apollos watered"—that was cooperation, and at the same time served as an example, illustrating that as members of the body of Christ through our having been figuratively beheaded, there should be,

and if we have the proper spirit of humility, will be, hearty cooperation in the ministry. But should it happen, as it frequently does, that a brother or a sister is entirely isolated from others of like precious faith, there would still exist the responsibility of being a faithful "witness of Jesus and for the Word of God" as a prerequisite for joint-heirship with Christ in the Kingdom.

Spiritual Bondage Should Be Avoided

What every follower of the Master should seek to avoid is spiritual bondage to men and to organizations of men. If we are truly "beheaded" we will delight to be "Bond-servants of Christ," (Eph. 6:6, *Diaglott*) our new Head; but our full allegiance to Christ precludes the possibility of being in any way subject to the dictates of men, or to man-made systems. This seems to be the particular thought of our text, which contrasts being "beheaded for the witness of Jesus" with that of worshipping the beast and his image. This "beast" very closely resembles, and is probably intended to represent, the fourth beast of Daniel's vision for their characteristics are similar. Of this latter beast it was prophesied that it would "devour the whole earth."—Dan. 7:7, 8, 19-27.

The "devouring" of the earth by this beast would represent, among other things, its spirit of dictatorship over the consciences of men, and the arrogating to itself the right to rule in the place of Christ. Not many of the Lord's people today are in danger of worshipping this symbolic beast of Daniel and Revelation, but it is a struggle for all of us to remain free from the spirit of bondage to man-made systems which it impersonates. In short, to acknowledge that any human institution has been given the authority to speak for God, in the sense that its utterances are to be considered as mandatory upon God's people, is one way that we might receive the "mark of the beast."

This "mark of the beast" disqualifies one for a place with Jesus in the Messianic Kingdom when it is received either in the "forehead" or in the "hand." By these symbolismes the Lord tells us that we must not give mental assent to, nor cooperate with those who in any way attempt to assume control over our thoughts and actions. To do so would mean that we were not properly "holding the Head," Christ Jesus; that while we may have given up our own wills, we had accepted instead, not the will of Christ, but the will of some human leadership; that instead of laying down our lives as "witnesses of Jesus" we are serving the interests of human systems or organizations. Thus seen, this test of true "beheading" is a very heart-searching one; and only through faith in the promises of God, bringing to us the power of His spirit of truth, may we hope to be overcomers.

But simply because one may cooperate with His brethren in a general effort to serve the Lord's people and to bear witness to His truth, does not, in itself, imply that he is thereby receiving the mark of the beast. Satan seeks to lead the brethren from

one extreme position to another. On the one hand, in the name of "service," he leads into a state of dark-age bondage to a human organization, and on the other in the name of Christian liberty, to antagonism and spiritual chaos. Taking advantage of the gross misuse that has been made of the word "organization," the great deceiver would now have us believe that if two or more of the brethren agree, mutually, to pool their efforts in the ministry of the truth, that such an arrangement is an unchristian "organization," which should be avoided, and that any cooperation or sympathy with it would be displeasing to God.

There are several cooperative efforts among the brethren today, by which the truth is being served to the Lord's people and given out as a witness to others. Our judgment of these efforts, and our cooperation with them, should be determined upon the basis, first, of whether or not it is the pure truth that is being promulgated, and secondly, whether or not the claim is being made of an exclusive right to represent God in the earth, today. It is this latter bombastic claim that puts any individual, or group of individuals who thus pretend to serve, into a class with the "beast," and the acquiescence of their votaries to such an unchristian claim would be, in effect, placing themselves in the position of receiving the "mark of the beast."

The voice of the local ecclesia constitutes the greatest earthly authority among the brethren. If a local ecclesia votes to cooperate with a brother or brethren of other ecclesias, and reserves the right to withdraw such cooperation at any time it is thought advisable or necessary, such action does not imply spiritual bondage to men. So brethren, let us seek to exercise the spirit of a sound mind in the matter of fellowship and cooperation among the brethren. Let us not permit ourselves to come under any influence that would tend to displace in our hearts and minds, the authority of Christ, our Head. Let us, on the other hand, not suppose that, in order not to be tainted with organizational bondage, we must all become "free lances" in the ministry. Nor should we decide that simply because a brother may feel that he can serve more effectively in his own individual way, he cannot have the Lord's blessing upon his efforts.

The Spirit Anoints All

The divine commission of Isaiah 61:1, which tells of the spirit's anointing to preach the glad tidings that comes upon all members of the Christ company, constitutes full Scriptural authority for each child of God to go forth in the ministry as God gives him the opportunity and ability. Therefore, let none of us assume to say that those who do not choose to work with us are thereby putting themselves outside of God's favor, and, therefore, should not be considered as wholly faithful to the Lord. The test of worthiness of a place in the Kingdom with Christ, will not be whether one has agreed with and worked with this, that, or the other individual or group of

individuals, but whether he has been faithful unto death in bearing the "witness of Jesus and for the Word of God."

It seems reasonable to suppose, however, that those who are filled with the spirit of the Lord, will endeavor as far as possible, to work together harmoniously in the ministry. This, undoubtedly, is the ideal for which we should all strive. But unity and cooperation should not be sought after at any price. "The wisdom that is from above is *first pure*, then peaceable." (Jas. 3:17.) Purity of the truth, purity, or singleness of purpose in our loyalty to the Head, purity of devotion, or freedom from human bondage, are far more important and vital to us as Christians than the consideration of outward unity and cooperation.

If we can cooperate with any of our brethren without compromising the truth and its spirit, without lowering the standard of true Christian conduct, and without putting ourselves in bondage to men, then let us, by all means, cultivate such a spirit of good-will and fellowship. Undoubtedly, there are rich and lasting joys to be realized through a mutual understanding and cooperation among our brethren of "like precious faith." The Psalmist declares, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psa. 133:1.) And how *good* it is, indeed! And *pleasant*, too. While God, undoubtedly, will give necessary strength and courage to his saints who may be unavoidably isolated from others, and who must continue to serve Him alone, yet to those who can mingle their hearts and voices in praise to Him, and who can unitedly proclaim the glories of His coming Kingdom, He has arranged that such unity shall constitute one of their great sources of strength.

Encouragement in Cooperation

How comforting it is to realize that we are not alone in the narrow way, that others, too, are being "beheaded for the witness of Jesus," even as we. The closer our fellowship can be with others, therefore, the greater will be our encouragement. God comforted Elijah with the assurance that there were "yet . . . seven thousand in Israel, all the knees which have not bowed unto Baal," and shall not we, also, seek encouragement in the thought that even at this late date in the harvest period, there are still many who are refusing to be marked by the beast of human channelism and dictatorship; and who are faithfully, either as individuals, or through cooperative efforts with others, still bearing the "witness of Jesus and for the Word of God."

But even while cooperating with others in the ministry, we should not lose sight of our own individual standing before the Lord, and our responsibility to Him. It is the individual, faithful "witness" who will reign with Christ a thousand years, and, while we may fellowship and work with others, *their* faithfulness will not make *our* calling and election sure. Our example, our pattern, is Christ, and we should seek the fellowship and cooperation of

others only as we see His character-likeness in them. And if they are truly following Christ, being "beheaded" for His name, their companionship in the ministry will be most greatly valued and most graciously and highly esteemed.

"Blessed and Holy" Ones

In verse six of the chapter in Revelation from which our text is taken, we read, "Blessed and holy is he that hath part in the first resurrection." This seems to express the sum-total of what it means to be "beheaded for the witness of Jesus and for the Word of God," and to be free from the mark of the beast and its image, either in our foreheads or in our hands. "*Blessed and holy*": Blessed by God because they are holy, appears to be the thought. And this is the only condition upon which God can bestow His blessing. When our first parents turned their backs on God by going contrary to His instructions, He could no longer bless them.

Since then, the only ones upon whom He has bestowed His blessing, have been those who have sought diligently to do His will. Abraham was the "friend of God" because he believed the divine promises, and sought to cooperate therewith. So the "holy" ones who are to reign with Christ, are those who give up life itself in order to do God's will. They are holy because they obey the divine commission to "witness" for Jesus. Failure in this would constitute unholiness; but these faithful ones do not fail. They are holy also because they refuse to bow the knee to earthly authority, or to believe the theories of men. One might be morally upright, and yet if he permitted men or systems of fallible men to come between him and his allegiance to Christ, he would be unholy.

These holy ones who will reign with Christ, are holy also because they diligently seek to conform their lives to the high standards of righteousness—the Christian moral code—so clearly set forth in the Word of God. How could they be "witnesses . . . for the Word of God" while neglecting its precepts or refusing to be governed by them? The holiness of these joint-heirs of Christ is not that of human perfection, although they strive earnestly to bring every thought into captivity to the will of God. No, it is a holiness made possible by their pure heart intentions, and by virtue of the fact that their unwilling imperfections are covered by the meritorious blood of Christ.

How very much indeed, it means to be truly holy before God! Let us all strive most diligently to attain this holiness by obedience to "every Word that proceedeth out of the mouth of God." (Matt. 4:4.) Let us seek to be free from prejudice in our understanding of the divine precepts. Let us not interpret them in ways that will please our flesh or excuse us from the responsibilities which Christian discipleship imposes upon us. Let us not interpret the Word of God in a way to make it appear to justify the judging of our brethren who may not happen

(Continued on page 27)

GATES OF PEARL

Down where the waters lie still and deep,
Undisturbed by the angry storms that sweep
Across the ocean and harry the waves
Or whistle their threats of watery graves,
A humble mollusk lay wounded and torn;
The lowliest creature that ever was born.

Ugly and grey was the shell outside
Concealing the beautiful tints that hide
In its pearly lining. Injured it lay
In the slime and mud of a rock-bound bay.
It bore its hurt in its senseless calm
And covered its wound with a healing balm.

Covered with beauty the injured spot
Layer on layer and knew it not.
Born of its suffering—bathed in the tide—
A great pearl grew in its injured side.
Translucent and lovely it slowly grew
Hidden there far from mortal view.

Pearl fishermen came to the coast one day
And the wounded mollusk was torn away
From the spot where its lowly life was spent.
It died when the injured shell was rent.
The oyster died—but the pearl lived on
Glowing with all the tints of dawn;
Created by suffering, that glorious gem
Was placed in a monarch's diadem.

* * *

Far down in the lowliest strata of life,
Born in sorrow and nurtured in strife,
Lived a humble christian who went his way
Just living his life from day to day.
Rough and uncouth did his shell appear.
In his heart was a faith that was bright and clear.

A great sorrow came and it wounded him sore,
Crushing the brave spirit more and more,
And he bowed his head 'neath the heavy load,
Through his tear-dimmed eyes surveying the road.
But His faith poured forth its healing balm
And covered his heart with a measure of calm.

Layer on layer the bright faith lay
Smoothing the wounded spot away,
And a jewel grew in his injured side
As his sorrow and pain he sought to hide,
A jewel of faith, so lovely and fair
All the glorious tints of the rainbow were there.

The red of the ransom, the gold Divine
In the orange hues of God's purpose shine.
The green of the everlasting life,
The blue of the faith that conquers strife.
The indigo of our griefs we see
Through the purple shades of His royalty.

All these—combined with Christ's purity—
Are seen in the gem born of agony.
The body must die but the pearl lives on
To grace the crown of our King in the dawn
Of the perfect day when He gathers each gem
And places them all in His diadem.

Our sorrows may lead to our soul's defeat
Or may bring us in tears to our Father's feet,
Where the soothing balm of His love Divine
Will smooth all our hurts, and His glories shine
In the stricken life, thus a glorious gem
Is born of our pain for His diadem.

The gates of THAT CITY of pearl are made,
Each bearing that same translucent shade
Of sorrows o'ercome. As our Master learned
Obedience through suffering, so His followers, spurned
By ignorant men, will be seen to shine
Like pearls, with a character sublime;
When—His Kingdom established—all men shall see
The glorious light of His majesty.

—L. K. P.

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International Sunday School Lessons



GOD GIVES LAWS TO A NATION

August 15—Exodus 20:1-17.

Exodus. 20:1. And God spake all these words, saying,

2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

GOLDEN TEXT: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbour as thyself.—

Matt. 22:37, 39.



HE law given at Mount Sinai was accompanied by great demonstrations of power. The mount itself was declared holy, and no one was even to touch it. Earthquake, thunder and lightning told the people that God was speaking to them in terms of law, and that the penalty of the law's violation would be carried out upon evil-doers. No doubt, the demonstrations given at Sinai were typical of the great time of trouble to come at the end of the Gospel age to make the world ready to enter into the New Covenant. The three days of purification preceding the giving of the law would represent the Gospel age itself, from the first advent to the glorious resurrection of the church, which latter event would be typified by Moses going up into the mount to receive the Law and to bring it down to the people.

That there will be another great earthquake, though of a symbolic character, is clearly stated in the Scriptures; for the Lord said, "Yet once more I shake not the earth only, but also heaven." And again, "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

—Hebrews 12:26; Haggai 2:6, 7.

The law given to the people through Moses was written on two tables of stone. It is believed that the first four commandments were on one stone, and the last six upon the other. This would make about an equal division, and it would indicate Israel's duties toward God and toward men as being two parts of the one law. We remember that Jesus summed up the entire law of Sinai as love to God and love to one's neighbor.

While the Mosaic law was not given to the spiritual Israelites, the followers of the Master are required to love God and also one another as distinctly taught in the New Testament. Those who love others will never think of injuring them. Love would solve the great problem of preserving the peace of the nations. Its practical application would do away with the social evils with which the world abounds. When the world comes under the divine law of love, it will be completely transformed. As one has expressed the matter, "love welling up from every heart will meet a kindred response in every other heart, and benevolence will mark every act." It will be the ruling principle in Christ's Kingdom, which will be the panacea for the world's woes.

God's law to the Jews prohibited the use of images in worship. We know to what extent crucifixes and images are used today by a large number of persons who call themselves Christians. But the effect of such "aids" to worship is not edifying. The Scripture says that "God is a spirit: and they that worship Him must worship Him in spirit and in truth." Indeed, the races that use images are found to be inferior to those who do not use them. God wants the mind and heart of the believer to reach out to Him in faith, laying hold on those abstract but mighty principles that represent God and give assurance of what He is.—John 4:24.

The Christian must put nothing

before God. Jesus said, "He that loveth father or mother more than Me is not worthy of Me." When we love God supremely, it means that we love supremely the truth that represents Him. Then the Apostle says, "If a man . . . loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" What the Lord set forth to the Jews in a negative form, He gives to the Christian in a positive form; i. e., the two great commandments embodied in the Law.

The Christian's sabbath is much greater than the Jewish day of rest; for the Christian's rest day begins when he comes into Christ and lasts to the end of his earthly life.—Matt. 10:37; 1 John 4:20; Heb. 4:3.

QUESTIONS:

What is the two-fold character of God's law as given to the natural Israelites? How did Jesus express it?

Why did God prohibit the use of images in worship?

Explain the commandment, "Thou shalt not take the name of the Lord thy God in vain."

What is the Christian's sabbath? Prove your statement from the Scriptures.

What law will the world be under in the Millennium? How will the law be enforced at that time? Is God's law enforced now? If so, how?

THE PLACE OF RELIGION IN A NATION'S LIFE

August 22—Exodus 25:1, 2, 8, 9;
Exodus 29:43-46; 40:34-38.

Exodus 25:1. And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, after the pattern of the taber-

naele, and the pattern of all the instruments thereof, even so shall ye make it.

* * *

Exodus 29:43. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to Me in the priest's office

45 And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

Exodus 40:34. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

GOLDEN TEXT: Blessed is the nation whose God is the Lord.—
Psalm 33:12.



HE only nation in the world today that God is favoring and with which He is in covenant relationship is what the Apostle calls "an holy nation, a peculiar [literally, a ransomed] people;" by which term he alludes to the church of the first-born ones whose names are written in heaven. That religion is a great thing in the lives of the members of this New Creation we are assured by the Scriptures. Religion

with them indeed is a great practical element. It means love for God, for His truth, for His people, and appreciation of the grace that He has given us in Christ Jesus, that we should be called the sons of God; and it means, too, that we can enjoy all the divine promises that assure us of future glory if we are faithful unto death.

The Apostle Paul explains that the Jewish tabernacle with its furnishings was a type or picture of a greater tabernacle to come; for the first one "was a figure for the time then present, in which were offered both gifts and sacrifices . . . which stood only in meats and drinks, and divers washings, and carnal ordinances . . . But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, . . . not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:9-12.

This statement is very clear indeed. It shows us that the church is in the antitypical tabernacle condition. It reveals the fact that the whiteness of the curtain around the tabernacle in the wilderness pictured the whiteness which is the imputed righteousness or purity of Christ enjoyed by believers of this Gospel age. The colors displayed in the Jewish tabernacle—blue, purple, scarlet and gold—represented faithfulness, royalty, sacrificial death, and the divine nature, respectively. The court of the tabernacle pictured the condition of justification by faith in Christ. The Holy typified the relationship to God enjoyed by those who have fully consecrated their lives to the doing of the divine will. The Most Holy pictured the glorified condition, which will be the portion of those who prove faithful unto death by walking in the strait and narrow way of sacrifice. The bullock of the day of atonement typed Jesus as a sacrificial offering, and the Lord's goat typed His Body, the church.

As the offerings for the typical tabernacle had to be willing offerings, so likewise must it be in the

case of the church. God does not want that which is presented to Him unwillingly. Consecration means full, complete, and joyful surrender. The Christian offers up all that he is and has to the Lord. He makes over to God his house, his farm, his business, his children, or whatever he may happen to possess. God then becomes the great leader and guide of his life, and whatever God entrusts him with is to be used in the divine service. Such a course as this leads to final triumph, and nothing else than this will ensure success in the task of making one's calling and election sure.

The High Priest of Israel pictured Christ Jesus, the great High Priest of the church, who yielded himself to sacrificial death on behalf of a sinful world. The Apostle says: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. . . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh; . . . let us draw near . . . in full assurance of faith." —Heb. 10:11-22.

The Christian therefore has to do with the antitypical tabernacle, and he studies the typical merely as illustrations and pictures of the greater realities relating to Christ Jesus and the church. These realities will eventuate in the glorification of the church and in the blessing of all the families of the earth.

QUESTIONS:

What did God's typical tabernacle represent in antitype?

What was pictured by the white curtain, and by the various colors shown on the gate, the door and the veil?

What facts of truth are illustrated in the different compartments of the tabernacle?

Point out the antitypes of the High Priest, and of the sons of Aaron. Why did the offerings for the

tabernacle have to be given willingly?

Will the antitypical tabernacle condition end with this age? If so, why does the book of Revelation say, "The tabernacle of God is with men"?

GOD CONDEMNS INTEMPERANCE

Aug. 29—Lev. 10:1, 2, 8-11; Prov. 31:4, 5; Isa. 28:1-8; Rom. 14:21.

Leviticus 10:1. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

8 And the Lord spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

* * *

Proverbs 31:4. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

* * *

Isaiah 28:1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing,

shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

* * *

Romans 14:21. It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

GOLDEN TEXT: Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

—Proverbs 20:1.



WE are not told what was the exact nature of the "strange fire" offered by Nadab and Abihu. It may have been that they failed to take fire from off the altar, or had offered a wrong kind of incense. Possibly they had been drinking wine, which caused them to transgress the express commands of God. At any rate, we find that after the narration of this event, the Lord forbade Aaron and his sons to drink intoxicating beverages when they went into the tabernacle.

While setting forth the dangers of strong drink, Doctor Arnot once said: "Here is a river we have to cross. It is broad, and deep, and rapid; whoever falls into it is sure

to be drowned. Here is a narrow foot-bridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve, may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock, and its passages are wide. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones—there is no danger there. 'Now,' you say, 'I am not obliged to go yonder. Let them go there who cannot walk this timber.' True, you are not obliged; but we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish, and we feel better to go by the bridge. Walking a narrow foot-bridge over a raging torrent is risky business, but it is safety itself compared to tampering with strong drink."

The "crown of pride" mentioned in Isaiah 28 relates to the prosperity of the nominal church. Her glory is pictured as a fading flower. Her "beauty" crowns the "fat valleys" of counterfeit Christianity where millions are intoxicated with the world's spirit. Verse 7 says that "the priest and the prophet have erred through strong drink, they are swallowed up of wine... they err in vision, they stumble in judgment."

The prophet then goes on to say that "all tables are full of vomit and filthiness." Who indeed would want to sit at such tables as these? The wine of false, God-dishonoring doctrine is freely served at such tables. It is little wonder that people who think for themselves refuse to attend church services where they hear anything and everything but the truth of the divine Word. Such "wine" causes spiritual inebriation as surely as literal strong drink inflames and intoxicates the body. Not having the truth, people stumble about from one thing to another. They grab hold of some post of worldly policy here and there to keep them from falling. Various entities assume undue magnitude. Everything is thrown out of its proper proportion. Many persons lose real faith in God. And as for the great divine plan of the ages, it is a closed book to all the inebriates of so-called Christendom.

God's true people have the privilege of drinking of the crystal waters at the pure fountain of the Word of truth. This gives them spiritual strength and clearness of understanding. They abstain from all wine of Babylon even though it be served in golden goblets.

QUESTIONS:

Describe the injurious effects that alcoholic beverages have upon the bodies and the minds of men.

What is spiritual drunkenness? And how is it brought about?

Explain "Ephraim," the "crown of pride," "fat valleys," "tempest of hail," "flood of mighty waters."

What is the state of the tables of Christendom? Is there any remedy for this condition? What are God's people called upon to do when they see such abominations?

Explain how the Lord will "be for a crown of glory, and for a diadem of beauty unto the residue of His people."

GOD REQUIRES SOCIAL JUSTICE

September 5—Lev. 19:9-18, 32-37.

Leviticus 19:9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

11. Ye shall not steal, neither deal falsely, neither lie one to another.

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

13. Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord.

15. Ye shall do no unrighteousness in judgment: thou shalt not respect

the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

33. And if a stranger sojourn with thee in your land, ye shall not vex him.

34. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord.

GOLDEN TEXT: As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

OW altogether righteous was the law that God gave to Israel! What consideration did such a law enjoin upon the people for the poor, the infirm, and the old! Also, the rights of the stranger were to be strictly respected. Truly, such a law was conducive to social prosperity and happiness. Nothing could have been better. Nothing could have tended more to promote the common good.

It is because the world recognizes no such law today that we behold around us injustice and discontent, tyranny and oppression. How plainly the Bible condemns the prevailing selfishness and greed. Long ago, the prophet Amos (8:4-8) wrote of the present time, saying: "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein?"

That the end of the Gospel age was to be marked by a great decline in kindness and unselfishness we are told by the Apostle Paul, who said, (2 Tim. 3:1, 2.) "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents unthankful, unholy." This shows that there would be little knowledge of the divine law then. Verily, the world is still under the great general law of sin and death. Satan is not yet bound, and the law of God is not yet established in the earth. But the law that God gave to Israel was a foreshadowing of the mighty law that He will set before all nations in the Millennial age. That will be the law of Love. The Lord will then teach the people to be kind, merciful, considerate and unselfish; and those who conform to this way will finally win happiness and everlasting life.

Speaking of Christ's regime David wrote, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. They shall fear (reverence) Thee as long as

the sun and the moon endure; throughout all generations. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:2-5, 7, 8.

The foregoing scripture shows the effect of the establishment of the divine law of righteousness in the earth. As it was in the days of natural Israel, so also shall it be in the time of Christ. As the laws given to the people, through Moses, forbade them to do that which was dishonest or that tended to injure others in any way, even so shall the laws of Christ place a restriction upon all unrighteousness when the covenant with the world comes into operation, only on a larger scale than in the days of old. Speaking of that future time the prophet says: "Many people shall go and say, Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. 2:3.

QUESTIONS:

What law were the people to observe when reaping the fields and when gathering in the grapes?

State the law with regard to fair and honorable dealing in business.

What other laws were laid down for the general good of society?

What laws will go forth in the Millennial age? What means will God employ to enforce obedience to these laws?

What law is the Christian under today? Does this go further than the Jewish law? Does the Lord enforce it in any way?

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A NATION NEEDS RELIGIOUS HOMES

Sept. 12—Deut. 6:4, 5; 11:18-25.

Deut. 6:4. Hear, O Israel: the Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Deut. 11:18. Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him;

23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

GOLDEN TEXT: Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6.



HE first great statement of the divine Law was that God is one Lord, and that the people must worship Him as such. But Israel soon forgot this commandment and set up many idols in the land, in consequence of which they were severely punished. Consequently, among so-called Christian people today, there is a tendency to forget this important truth. Roman Catholics have the Father, the Son, the holy Spirit, Saint Mary, the apostles and a multitude of saints, according to these various degrees of reverence. Then as for Protestants, they have three Gods in one, or one God in three persons, which is the "mystery" of the Trinity. It certainly is a mystery, for it is incomprehensible, and utterly unscriptural, as well.

God told the people that they should lay up His commandments in their hearts. It would be a great thing for the people of Christendom today, if they would do likewise. If people learned to put God first and to regard His law of love as the highest and best of all laws, this would mean a complete renovation of society. The ignoring of God's moral requirements has led to sin and strife throughout the world. But few persons are in heart harmony with the divine law, and these are the members of Christ's church, concerning whom the Apostle says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:4.

There are many who have a semblance of godliness but whose hearts are not right before the

Lord. Through the prophet Isaiah God says: "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? And who knoweth us?"—Isa. 29:13-15.

Our Lord Jesus referred to the custom of the Jews in binding the phylacteries upon their foreheads and their right hands, while at the same time making void the law of God through their traditions. The phylactery is a small leather box attached to a leather strap. In the box are placed parchments containing four passages of Scripture in four columns. The box was fastened to the forehead between the eyes, or on the back of the right hand. Thus the Jews grasped an outward form, but quite missed the spirit of the divine law.

The lesson for the spiritual Israelites is that while we might bow the knee before God, and use many words in a form of prayer, it would be but a mere sham of worship unless we have the spirit of love in our hearts. Verily, "man looketh on the outward appearance, but the Lord looketh on the heart." "A broken and contrite heart, O God, thou wilt not despise." The Lord

looks to find in us the qualities of meekness, mercy, kindness, trustworthiness, self-abnegation, and devotion to His cause of truth and to His people. When He finds such elements in the heart, He is pleased, and acknowledges the person possessing them to be a member of the royal family of Truth.—1 Sam. 16:7; Psa. 51:17.

The promises that God made to natural Israel, contingent on their keeping His law, are interesting to spiritual Israel because of the fact that similar promises are made to them only, however, in a spiritual sense. The victories that God will give them will be victories over the world, the flesh and the devil, and the divine blessing will mean their increase in the riches of faith, hope and love. "I ... will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17, 18.

QUESTIONS:

What was the first great commandment given to Israel? Does this law apply to men today?

What Gods are recognized in Christendom? What was the origin of the doctrine of the trinity?

Who are in harmony with the divine law at the present time? How do they observe this law?

Quote Scripture texts showing that it is possible to have an outward form of worship without the heart condition that is pleasing to God.

In what manner does God fulfill His promises to the spiritual Israelites?

BEHEADED FOR THE WITNESS OF JESUS

(Continued from page 20)

to agree with us, nor to work with us. On the other hand, let us not compromise the Word of truth in order to extend our cooperation to those who give outward evidence of not conforming to its doctrines and precepts.

Ah yes, "blessed and holy"! How holy, indeed, must those be who are to reign with Christ! How heart-searching are the conditions upon which such holiness may be attained! May God grant us

strength to comply with these conditions so that our "beheading," will be complete, and not only complete, but acceptable to Him, because it is the purpose which He designed that each and everyone should be a "witness for Jesus and for the Word of God." May our witnessing be not merely a lip service, but from the heart, reflected through our lives. And may our freedom from human bondage, and our allegiance to Christ result finally in the full sacrifice of our lives, which we are assured will be "holy, acceptable unto God ... your reasonable service."—Rom. 12:1.

CHILDREN'S HOUR



Abraham, Lot and Sodom



AFTER the great flood," said Uncle Eb on our story night, "the three sons of Noah became the fathers of the three great branches of the human family; that is to say, the Hamitic, the Semitic and the Aryan races, as you may have learned at school. I am just wondering if any of you can name those three sons of Noah. I see John's hand is up. How about it, John?"

"They were Ham, Shem, and Japheth," said John.

"Very good, John," commented Uncle Eb. "Now which one of these did we spring from? Well perhaps that question is a bit hard for you, so I'll tell you. We sprang from Japheth, who was the father of the European races, Ham was the ancestor of the colored peoples of the world, and Shem was he from whom came the Jews and other Semitic nations.

"Well, for four hundred years after the flood, the world drifted downward and people departed from the worship of the true God and set up idols in his place. They came to worship the sun, the moon, and other things. No one preached the Gospel because there was no gospel to preach. And, of course, there was no preaching about a hell of torture because no one had heard of such a thing.

"Living in the country of Chaldea, which is near where man was created, there lived a man by the name of Abram, which means 'high or lofty father.' Abram dwelt with his father Terah and with his brother Nahor. One day, God called Abram and told him that He wanted him to leave that country and his father's house and go forth to another land, and the Lord would bless him and make of him a great nation. So, Abram responded to the call of God and took with him his wife and his nephew Lot and all their substance and they went forth to a place called Sichern in the plain of Moreh. It was here that the Lord appeared to Abram and promised to give him that land. But Abram didn't stay there very long, but continued his journey southward toward Egypt.

"Now there happened to be a drought in the land of Canaan. This meant that the grass would not grow, and there was a scarcity of food. Now Abram had many cattle, and these, not being able to get grass, became thinner every day. What was Abram to do in such a crisis? He decided to move down to the country bordering Egypt as he felt sure that it would have better pasturage.

"In the new land, Abram was introduced to the king of Egypt. Now Sarah, the wife of Abram, was a very beautiful woman, and Abram was afraid that the king might kill him in order to take her away from him, so he told the king that she was his sister. This, of course, was not true, for although she was his half-sister, she was, also, his wife, and that was the important thing. Then it came to pass that the Lord plagued Pharaoh because of Sarah, and then Pharaoh gave her back to Abram with a rather severe rebuke. And this goes to show that Abram was not perfect. However, in the main he was good, for he loved God and had faith in Him, and so the Lord overruled all his mistakes for the best, and in such a way that Abram gained valuable experiences from them.

"Well, Abram's flocks and herds increased, and after a time a difficulty arose between the herdsmen of Abram's cattle and those of Lot's cattle. Now there was nothing mean about Abram, and he did not want to have strife between himself and his nephew, so he told Lot to take his choice of the land that lay before them. And Lot chose the rich, fertile valley of the Jordan, where there was the very best of pasturage, and pitched his tent near the city of Sodom.

"It was not long before Lot was living in the city of Sodom. It was a wonder that he did so, for Sodom was a very wicked place, and Lot did not like the people at all. And yet for some reason or other he stayed with them, which certainly was not a wise thing for him to do. The time came when he had to get out and leave them in order to save his life.

"When Abram came to be ninety-nine years of age and the course Abram had pursued pleased God and He changed Abram's name to Abraham, which means, 'father of a multitude,' one time he was camping at a place called Mamre with his family, his servants and his herdsmen, altogether over a thousand persons. As he rested in the doorway of his tent, three men approached him. At once he arose to greet them and to offer them such entertainment as he could provide. Soon, however, he learned that these visitors were heavenly beings, who had taken on human form, and one of them was a special representative of God Himself. This last one may have been our Lord Jesus in his pre-human existence.

"Abraham was very glad that he had been kind and hospitable to the strangers when he learned who they were. On this occasion, Abraham was told that he was to have a son. When Sarah was told this, she laughed. But Abraham and Sarah did have a son before another year had passed.

"God's representative at this time told Abraham that the Lord intended to destroy Sodom because of its great wickedness. Abraham felt sorry to hear about this. He thought that there might be some good people in Sodom, and he did not like to think that they would be destroyed. So he reasoned it out with the Lord and begged Him not to burn up Sodom if it contained fifty good people. And the Lord was quite ready to accede to this request. Then Abraham mentioned forty-five persons, then forty, and the Lord said he would not destroy it for the sake of forty. Then Abraham suggested thirty, twenty, and finally, ten. And the Lord said that if ten good people could be found in Sodom, He would spare the whole city for the sake of the ten. You see, the Lord did not intend to destroy even one good person. But Abraham was very anxious about what the Lord would do. Having the matter on his mind, however, he did the wisest thing possible with it—he took it to the Lord, and the Lord lifted the burden of worry from him completely, and gave him the comforting assurance that he desired.

"One evening, two angels came to the city of Sodom. Lot was sitting in the gateway of the city, and when he saw them, he arose to welcome them, saying in substance, 'Pray, step aside, sire, into the house of your servant, to refresh yourselves and to pass the night here. You can rise early and go on your way.' But, at first, they declined; yet afterward, yielded to his hospitable invitation. Then he set bread before them, and ere long they retired to rest. But soon a great crowd of people of the city came and surrounded the house, crying out 'Where are the men which came in to thee this night? Bring them out unto us.' Lot knew that the wicked people wanted to injure or perhaps kill the two men, so he tried to reason with them; but they rushed upon him and would have treated him very badly only that the two strangers inside pulled him into the house. Then Lot's two visitors smote the mob with blindness so that they could not find the door.

"Then the men said to Lot, If you have relatives in this town, get them away, for the Lord will certainly destroy the place. So Lot went and told his sons-in-law, but they thought that he was merely joking, and they took no notice whatever of the warning. When dawn appeared, the angels—for such they were—commanded Lot to take his wife and his two daughters and fly from the city before they were consumed. He hesitated, but they took him by the hand and his wife and his two daughters as well, and led him forth from the place, saying to him, 'Now fly for your life; do not look behind you; tarry not in all the plain, but seek a refuge in the hills.' Now at some distance from Sodom there was a small town called Zoar, and Lot asked per-

mission to go to this place instead of to the hills, and his request was granted. But as the party journeyed on to Zoar, Lot's wife looked behind her, thus disobeying the Lord: and at once, she became a pillar of salt. The sun was just rising upon the earth when Lot arrived in Zoar.

"Geologists tell us that there were extensive gas and oil and asphalt deposits in the region of the Dead Sea where Sodom was located, and that there was a great crevice that led to fires deep down in the earth. An earthquake or a lightning flash could have set off these inflammable materials and caused a conflagration such as the Scriptures describe. An explosion of gas would have thrown burning oil and asphalt high into the air, thus completely wiping out the city and its wicked inhabitants. However, the Lord would certainly have destroyed it by some means even if He had not employed the means which has been suggested as the most likely one.

"We have seen that the Lord will not send a great flood of waters to the world again as He did in the days of Noah; but what about fire? There are persons who maintain that He will burn up this whole world some day, and that we are not far from that time. Now I am sure that no one would wish to see such an awful thing as that happen; but the question is, will God cause or permit it to take place? What do you say in answer to this question?

"Uncle Eb," said John, "You told us before in one of your stories that God will never destroy the earth either by fire or by water. My geography book says that the crust of the earth is growing thicker so that there is much less danger of the fires down in the heart of the earth bursting through than there used to be. You said that the fire was to be symbolic, or something like that, and not the same as the fire in a stove or furnace."

"The word I used was symbolic," replied Uncle Eb. "But you have the right idea, John. And then, too, the world that is to be destroyed is not the earth on which we live, but is actually what is called civilization—if you know what that big word means. The fire that God will use will just be trouble of different kinds. There may first come a great war, much greater and more terrible than the last world war. However, we'll just have to wait and see what form the trouble will take. The prophet Daniel wrote that there would be a time of trouble such as never was since there was a nation; so it is sure to take place; and there is every sign that we are drawing near to it. But you and I need have no fear, for God can take care of His people today just as He took care of Lot and his family in the days of old. In fact, He *does* take care of them in a special way, because of His great interest in them. And, too, there are angels who are ever near to God's people, caring for and helping them in times of trouble, just as the angels, in human form, helped Lot and his family back there. However, as you know, God's holy messengers no longer appear as men; but they have the same powers as ever. By and by everybody will know about God and His holy angels."

Outline For Berean Study

THE DIVINE FAMILY

TEXT: To us there is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and *we* *for Him.—1 Corinthians 8:6.

Summary of First Part: God the Father—His name; His character; His four principal attributes, and the ways in which they operate or are manifested during the various ages of the divine plan. (See The Dawn, July, August, October and December 1936.)

Summary of Second Part: The Lord Jesus Christ—His pre-human existence; His earthly life and death; His present relationship to the Church; His exaltation. (See The Dawn, April 1937.)

Third Part—We, the Church, to be treated in four sections:

Section I. "We"—in our relationship to God.

Section II. "We"—in our relationship to Christ.

Section III. "We"—in our relationship to each other.

Section IV. "We"—our individual responsibility

SECTION I. —Our relationship to God, the Father.

(1) **Called of God to Sonship**

John 1:12, 13; Romans 8:14; 1 Cor. 1:26, 29; 2 Cor. 5:17, 18; Phil. 3:14; James 1:18; 2:5; 1 Peter 1:3; 1 John 5:18.

*In quoting our text this time we use the marginal translation "for" which is upheld by Professors Wilson and Rotherham, and others. The same Greek word, *eis*, is translated "for" in Luke 9:13 and 1 Cor. 16:1.

Scripture Studies—Vol. 1, page 196; Vol. 5, page 143, par. 2, 3; Vol. 6, page 76; page 90, par. 2 to page 91, par. 1.

Watch Towers—1882, page 6 (Reprints, 374, par. 3, 4); 1903, page 438, par. 4-10 (Reprints, 3280, col. 2, par. 9 to 3281, par. 4); 1914, page 355, par. 3-5 (Reprints, 5582, last 3 par.); 1916, page 55, par. 2-4 (Reprints, 5854, last 2 par. to 5855, par. 3)

(2) **We are God's Workmanship**

1 Cor. 12:4, 6, 11, 18, 24, 28; Eph. 2:10; 3:7, 20; Phil. 2:12, 13; Col. 1:27, 29; Hebrews 13:20, 21.

Scripture Studies—Vol. 6, page 61, par. 1 to page 64; page 75, par. 2.

Watch Towers—1913, page 263, par. 4 to page 264, par. 4. (Reprints—5303, par. 4 to bot. col. 2); 1915, page 57, par. 1-6 (Reprints—5634 next to last par. to 5635)

(3) **Created for His Pleasure.**

Luke 12:32; John 16:27; Ephesians 1:3, 5; 5:1.

Scripture Studies—Vol. 5, bot. p. 176 to 178.

Watch Towers—1890, page 6 (Reprint, bot. 1272, col. 1—1273); 1898, p. 363 (Reprints, 2404 par. 1, 2 of Jewels); 1915, page 212, par. 1-5, (Reprints, 5725, col. 2, par. 4, 8).

(4) **Created for His Service, Present and Future**

Romans 1:9; 6:16, 22; Hebrews 9:14; 12:28; 1 Peter 2:16; Rev. 7:3, 4, 15; 22:3.

Watch Towers—1903, page 52-53 (Reprints, 3148); 1908, page 61 par. 4. (Reprints, 4141, col. 2, par. 1); 1910 page 7, par. 1 to end (Reprints, 4542, col. 2); 1910 page 124 last par.—125 (Reprints, 4596 col. 2, par. 2—4597); 1914, page 8, col. 2, par. 1-3 (Reprints, 5376 last par. to end); 1915, page 381 par. 7, 8 (Reprints, 5819, col. 2, par. 1, 2) 1917, page 261, par. 5 (Reprints, 6135, par. 1).

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

THE DAWN

136 Fulton Street.

Brooklyn, N. Y.

Talking Things Over



THE LOS ANGELES CONVENTION

THE gathering of the brethren at Los Angeles, California, July 3-5, was an unusually happy and blessed one. It was the first general convention to be held in California for many years, and it brought together many friends, not only from the far western states, but also from many places throughout the country. It was estimated that the total attendance of Bible Students at the convention was four hundred. From the very beginning of the convention, when Brother Fowler, of the Los Angeles Ecclesia, gave the address of welcome, to the closing talk given by Brother Pollock, it was one continuous season of rejoicing. And afterwards, there was an additional blessing for those who remained and heard Brother Magnuson, of Brooklyn.

It was truly an old-time truth convention. Through the carefulness of the program committee in selecting those who served on the program, the truth was honored and upheld in all the discourses. There was not a discordant note from beginning to end. This unity of the spirit and of the faith, as presented from the platform, had a most blessed effect upon the convention as a whole. It was evident that God had blessed the efforts of the program committee, and, as pointed out by Brother Pollock in his closing talk, had "commanded the blessing."

Many were heard to remark, "This convention is more like the conventions held in Brother Russell's day than any we have attended since his death." To others, the Los Angeles Convention reminded them of a still earlier gathering of the brethren, one that was held in Jerusalem shortly after Pentecost, when the apostles and others back there came together to discuss an important issue then confronting the church, and to take some action regarding it. The issue then in the church pertained to the Gentile converts to Christianity; but in these last days, other issues have arisen. True, we do not have the apostles with us today, to settle authoritatively the various issues now causing serious thought among many of the brethren; but when several hundred consecrated brethren, including elders from many ecclesias all over the country, can agree on certain fundamental points, it should help to stabilize the faith of many, who, through force of circumstances, have begun to wonder about the questions involved.

And so it was that the Los Angeles Convention had a definite purpose; and that purpose was, not

only to build up in the most holy faith those few hundred brethren who were privileged to be personally present, but to reach a conclusion as to what constitutes sound Christian doctrine and practice, and to let those conclusions be known among the brethren as far and as widely as possible. Briefly, the convention went on record as confirming the fact of Christ's second presence; that all the weight of evidence indicates that the door to the high calling is not yet closed; that the public ministry of the truth at the present time is very essential to healthy Christian growth as new creatures in Christ Jesus; and that the use of Studies in the Scriptures in class and individual study is still very important as a helpful defense against the many "winds of doctrine" now blowing, etc.

These findings of the Los Angeles Convention, were incorporated in a message of greeting which the brethren assembled authorized to be included in a printed report of the convention, and sent out as widely as possible. This printed report is in the form of a special edition of Bible Students News, now being mailed. If within the next few weeks you do not receive a copy of the News, kindly advise either us, or A. W. Abrahamsen, 2114 So. Curson Avenue, Los Angeles, Calif., and a copy will be sent to you, free. If you would like additional copies for your Bible student friends, these also will be gladly supplied, free. Inasmuch as this special report of the Los Angeles Convention is being distributed so widely, we will not attempt here to give a further report. We do hope that at least a small portion of the blessings of the convention enjoyed by the brethren attending, will be carried to thousands of others by means of this printed report.

THE SAN FRANCISCO CONVENTION

THE SAN FRANCISCO Convention, held over the week-end of July 10, 11, was also a season of rich spiritual blessing, and of this gathering too, it could be truly stated, that it was a "truth convention." Brother W. L. Dimock served as chairman. One of the unexpected blessings of the convention was the presence of Brother and Sister W. N. Poe and Brother Huss, of the Cincinnati Ecclesia. Brother Poe addressed the convention twice, taking Brother A. L. Muir's place—Brother Muir finding it impossible to attend.

The testimony meetings at the San Francisco Convention were unusually helpful and inspiring. The testimonies gave evidence of a deep and appreciative

understanding of the truth, and of a personal application of its principles in the hearts and lives of those testifying. Encouraging also, in these testimonies, was the almost unanimous expression of a desire and determination to be more zealous in the dissemination of the truth for the blessing of others. We trust that the Lord may honor the desires of these dear friends, and grant them increasing opportunities of making known the glad tidings of the Kingdom.

Other subjects made prominent at this convention were, the importance of growth in knowledge and grace; the great privilege of the church in filling up that which is behind of the afflictions of Christ; God's covenants; and the second presence of Christ. Brother Dimock conducted a question meeting, and the questions presented revealed a very earnest desire on the part of the questioners to know the way of the Lord more perfectly. The San Francisco Convention will be long remembered for good by those who attended.

A SATANIC DELUSION

Jesus said of Peter that Satan had desired him, that he might sift him as wheat; and we know that Peter was severely tried in one way and another, both before and after he received the holy spirit. And what was true of Peter, has been true, in varying degrees, of all the faithful followers of the Master. In all probability, none of us can testify that he has not been deceived or influenced, more or less, by the "wiles of the devil" at one time or another. God permits us to have these experiences in order that we may learn to lean the harder on Him and to rely on His wisdom, and not so much on our own human understanding. The secret of success in the Christian Way, and of final victory over the world, the flesh and the devil is our faith in God's will and promises, and a humility of heart which will enable us to acknowledge mistakes when we recognize them.

Satan's deceptions are many and varied. They include errors of both doctrine and practice. He is the prince of darkness, and the purpose back of his deceptive efforts is always to prevent the true knowledge of God from shining forth into the world. If Satan can induce us to accept doctrines which misrepresent the great and loving character of our God, he will do so; and once we accept such doctrines, he does not care how active we may be in disseminating them. In fact, he encourages intense activity on the part of those who do not hold to the truth, knowing that by being kept everlastingly busy, they are not so likely to detect the erroneousness of the views they have accepted.

And if Satan can deceive us along the line of Christian conduct he will do that also; because he knows if the truth is proclaimed by those who have let down the bars of Christian conduct, their message will have little or no lasting effect on the hearers. But if he fails to deceive us with respect to the fundamental doctrines of the divine plan; and

sees that we are striving earnestly to live up to the high standards of Christian conduct outlined in the Word, his next move often is, by cunning suggestions, to have us believe that the time is past for letting our light shine out for the blessing of others and as a witness to the world and in this manner also he seeks to prevent God's people from being ambassadors of Christ and the truth as they are Scripturally enjoined to be.

This latter form of deception is quite manifest among us today, but the Lord's true-hearted people are recognizing it as such, and are becoming more determined than ever to be set for the defense of the Gospel of Christ, and for proclaiming that gospel as they have and can make opportunities. The presenting of these thoughts has been suggested by a letter recently received from our dear Brother P. A. Gates of Memphis, Tenn. Brother Gates has had the opinion for some time, that it was no longer necessary to bear public witness to the truth, that having been a thing of the past. Now, however, he sees the matter very differently and wishes the friends who may have been acquainted with his former position, to know of his changed viewpoint, and why. Believing that the experience of Brother Gates may be helpful to others who may be having difficulty in seeing this issue clearly, we are glad to quote a part of his letter bearing on the matter. In his letter, the brother reminds us of his former adverse opinions of the various publications of *The Dawn* as appropriate literature for distribution at the present time, and of how he has changed his mind on this point, and then continues, as follows:

"Now in confirmation of the foregoing statement that neither the Scriptures nor Brother Russell's writings support me in the suggestions submitted to you, this may be clearly seen, I believe, by reference to the following: Volume 1, pages 333, 340, 341; Volume 4, pages, 67, 68, 540; Tower Reprints, pages 1607, 2021, 2564 and 4997. All of these references will show the unsoundness of my arguments respecting the booklets, "God and Reason," as the Scriptures therein involved and Brother Russell's treatment of them will show the propriety of circulating such literature as the booklet in question. Indeed, I have no doubt that Brother Russell himself, if he were here, would endorse such literature. I am now convinced that the objections I raised with reference to such literature covering a sowing work, etc., are without warrant and are also in direct opposition to thoughts frequently expressed by Brother Russell, especially on pages 340, 341 of Volume 1, above mentioned.

"In addition to the foregoing, still another thought has occurred to me, causing me to feel that the suggestions made to you are not sound. It is this: In spite of the fact that for several years prior to his death, Brother Russell thought the setting up of the Kingdom was imminent, he did not change the character of his work in the slightest degree, but continued his efforts to herald the message far and wide to such as had ears to receive it. In confirmation of this, note the November 1st, 1916, issue of the Tower, which I understand he prepared before his death, and observe the

'World-Wide Pastoral Work' he proposed to the friends.

"As you no doubt know, some of the friends are now claiming, and indeed have thus claimed for some time, that any efforts toward a public proclamation of the message is entirely improper. I have been inclined to view the matter through such spectacles for the past few years, but I am now convinced that the idea is a **Satanic delusion and snare of the very first order**. Indeed, I have come to see that such ideas are entirely out of harmony with the suggestions made by Brother Russell in Volume 3 respecting the 'closing of the door of opportunity,' and I am in agreement with the thoughts expressed by him relative to the way in which we may know this door is closed, etc.—Vol. 3, pages 207-223.

"Regarding my criticism of the booklet, 'Zionism in Prophecy,' investigation convinces me that Brother Russell's own course was in direct opposition to my deductions on this subject. Not only is it true that he tried to carry a message to the Jews during the years 1910 and 1911, but it is equally true that he kept

the identity of the Messiah in the background. As a specific illustration of this, see Tower Reprints, page 4764."

There are many other interesting points in Brother Gates' letter. We quote these few, hoping they may be helpful to some others, who, like Brother Gates, may have been led to sincerely believe that our Heavenly Father would not be specially pleased for us to now sow the seeds of truth beside all waters. All of us make mistakes of one kind or another. None of us can hope to make the Kingdom upon the basis of our own ability to always think and say and do the right things. What God is particularly interested in and looking for in the hearts of His people, is that spirit of sincerity and humility which prompts one to acknowledge his wrong when the Lord reveals it to him. May we all strive for a large measure of this true humility before God, and look to Him for strength and courage to take the steps of obedience to His Word, as He reveals them to us.

LABOR DAY CONVENTIONS

(Continued from inside front cover)

CHICAGO, ILL., JUNIOR BIBLE STUDENTS CONVENTION. The young people will gather for this convention at 2:00 P. M. Saturday. All sessions will be held at the Central Masonic Temple, 910 N. LaSalle Street. Further information may be obtained by addressing Miss Sophia Durka, 1916 South Christiana Avenue, Chicago, Ill.

SAGINAW, MICHIGAN. The friends are planning a week-end convention beginning Saturday afternoon and continuing through Monday, Labor Day. All sessions will be held at the Woman's Club, 311 N. Jefferson Street. Friends everywhere are cordially invited.

MINNEAPOLIS, MINN. This gathering will be held at the usual meeting place of the class, 2922 Cedar Avenue, commencing at 10 o'clock Sunday morning and continuing throughout Labor Day. All believers in the Ransom are most cordially invited to attend. Arrangements will be made by the local Ecclesia to take care of all visiting brethren. Class secretary, Mr. J. F. Cedarberg, 4715 Bloomington Avenue, Minneapolis, Minn.

RICHMOND, IND. The friends are planning a two day convention for Sunday and Monday. The meetings will be held in the High School Auditorium, corner of 9th and North B Streets, ground floor. The Auditorium is cool, comfortable and easily accessible. Friends everywhere are cordially invited. For additional information address the class secretary: Mrs. B. H. Graffis, 199 S. Easthaven Avenue, Richmond, Indiana.

VANCOUVER, B. C. All sessions will be held in Victory Hall, 535 Homer Street. An interesting program is being arranged and the Vancouver friends

feel sure that all those who attend will be richly blessed. Light meals will be served between sessions. Programs or further information relative to accommodations or other details may be had by addressing the class secretary, Mrs. Henry Burdett, 2591 East 20th Avenue, Vancouver, B. C.

ST. LOUIS, MO. Request has been received that we insert an advance notice that St. Louis will hold a convention early in October. Class Secretary: Mr. J. B. Bernoudy, 7033 Lindel Blvd. St. Louis, Mo.

PITTSBURGE, PA., October 22-24. The Ninth Annual Reunion Convention will be held a week earlier than usual this year in the old Bible House on Arch Street. For particulars, write the class secretary, Mr. J. C. Jordan, 247 Greenwood Avenue, Pittsburgh, 2, Pa.

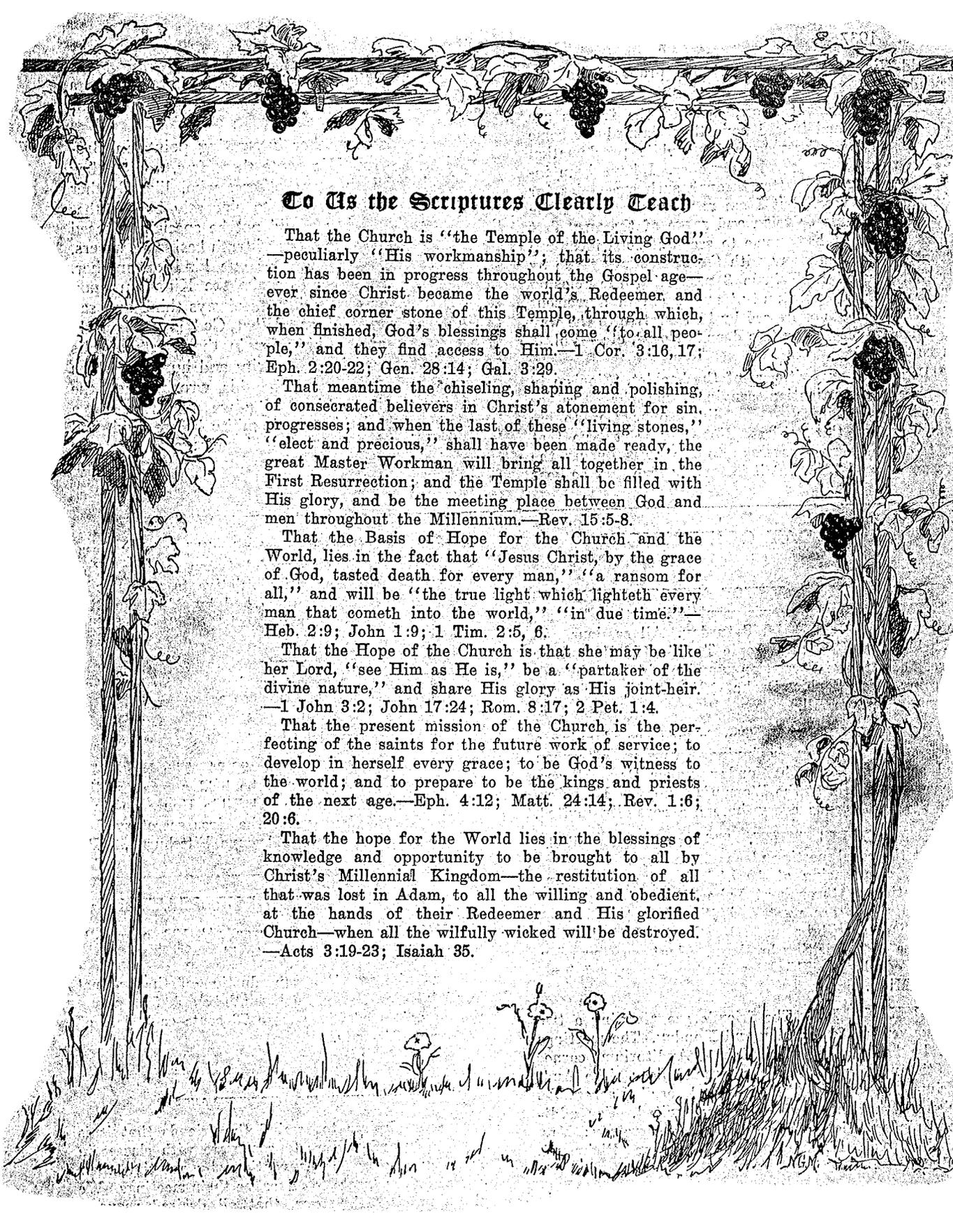
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"**Hymns of Dawn,**" a reproduction of the original Millennial Dawn Hymn Book, cloth-bound, 85 cents a single copy, lots of 15 or more 73 cents each, lots of 100 or more, 64 cents.

WILLING TO COOPERATE

The Dawn desires to remind the friends that it is always ready and willing to cooperate with classes in their arrangements for conventions by printing their programs or the tracts to advertise their meetings. We would appreciate, however, that all desired requests be made in ample time so as to obtain the best possible results.



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.