

*The*  
**DAWN**

*THE EPISTLES OF CHRIST*

*TAKING HEED LEST WE FALL*

*LOVE—THE FULFILLING OF THE LAW*

**SEPTEMBER**

**1937**

## SPEAKERS' APPOINTMENTS

<p><b>BROTHER J. A. BELL</b> Brooklyn, N. Y. . . . . Sept. 5</p> <p><b>BROTHER C. P. BRIDGES</b> Brooklyn, N. Y. . . . . Sept. 4</p> <p><b>BROTHER DAVID DINWOODIE</b> Brooklyn, N. Y. . . . . Sept. 4 Camden, N. J. . . . . 26</p> <p><b>BROTHER EDWARD FAY</b> Brooklyn, N. Y. . . . . Sept. 4 Camden, N. J. . . . . 12 Denton, Md. . . . . 19</p> <p><b>BROTHER A. C. FREY</b> Brooklyn, N. Y. . . . . Sept. 5 Hartford, Conn. . . . . 26</p> <p><b>BROTHER C. F. GEORGE</b> Duquesne, Pa. . . . . Sept. 19</p> <p><b>BROTHER J. T. JOHNSON</b> E. Liverpool, Ohio . . . . . Sept. 12</p> <p><b>BROTHER E. W. KEIB</b> Duquesne, Pa. . . . . Sept. 5</p> <p><b>BROTHER P. KOLLIMAN</b> Brooklyn, N. Y. . . . . Sept. 6 Easton, Pa. . . . . 12 Denton, Md. . . . . 19</p> <p><b>BROTHER J. C. LAIRD</b> Brooklyn, N. Y. . . . . Sept. 19</p> <p><b>BROTHER O. MAGNUSON</b> Brooklyn, N. Y. . . . . Sept. 6</p> <p><b>BROTHER EDWARD MAURER</b> Beaver, Pa. . . . . Sept. 19</p>	<p><b>BROTHER MARTIN MITCHELL</b> Brooklyn, N. Y. . . . . Sept. 12 Passaic, N. J. . . . . 19</p> <p><b>BROTHER ROY E. MITCHELL</b> Baltimore, Md. . . . . Sept. 12</p> <p><b>BROTHER N. M. MOLENAAR</b> San Bernardino, Calif. . . . . Sept. 12</p> <p><b>BROTHER A. L. MUIR</b> St. Louis, Mo. . . . . Oct. 3</p> <p><b>BROTHER ROBERT E. NASH</b> Vancouver, B. C. . . . . Sept. 4-6 San Francisco, Calif. . . . . 9 Stockton, Calif. . . . . 10 Fresno, Calif. . . . . 11</p> <p><b>BROTHER EDWIN PROCTOR</b> Brooklyn, N. Y. . . . . Sept. 6</p> <p><b>BROTHER R. C. REYNOLDS</b> Minneapolis, Minn. . . . . Sept. 4-6 Chicago, Ill. . . . . 12 Nashville, Tenn. . . . . 25 Memphis, Tenn. . . . . 26 Blackton, Ark. . . . . 27 Cameron, Okla. . . . . 28 Oklahoma City, Okla. . . . . 29</p> <p><b>BROTHER A. I. RITCHIE</b> Hawthorne, Calif. . . . . Sept. 19</p> <p><b>BROTHER A. M. SAPHORE</b> Brooklyn, N. Y. . . . . Sept. 4</p> <p><b>BROTHER WALTER SARGEANT</b> Brooklyn, N. Y. . . . . Sept. 5 Passaic, N. J. . . . . 12 Brooklyn, N. Y. . . . . 26</p> <p><b>BROTHER J. HENRY SONNTAG</b> Brooklyn, N. Y. . . . . Sept. 5</p>	<p><b>BROTHER J. H. L. TRAUTFELTER</b> Brooklyn, N. Y. . . . . Sept. 5</p> <p><b>BROTHER J. I. VAN HORNE</b> Duquesne, Pa. . . . . Sept. 12</p> <p><b>BROTHER E. A. S. WHITFORD</b> Brooklyn, N. Y. . . . . Sept. 5</p> <p><b>BROTHER G. M. WILSON</b> Brooklyn, N. Y. . . . . Sept. 5, 6 E. Liverpool, Ohio . . . . . 26</p> <p><b>BROTHER W. N. WOODWORTH</b> Rugby, England . . . . . Sept. 1 Malvern . . . . . 2 Abertillery . . . . . 3 Pontypool . . . . . 4 Cardiff . . . . . 5 Bournemouth . . . . . 6 Guilford . . . . . 7, 8 Welling . . . . . 10 Leicester . . . . . 12</p> <p><b>BROTHER C. W. ZAHNOW</b> Chicago, Ill. . . . . Sept. 4 Saginaw, Mich. . . . . 5, 6 Flint, Mich. . . . . 10 Jackson, Mich. . . . . 11 Grand Rapids Mich. . . . . 12 Detroit, Mich. . . . . 13 Lorain, O. . . . . 14, 15 Cleveland, Ohio . . . . . 16, 17 Akron, Ohio . . . . . 18, 19 Magadore, O. . . . . 20 Ravenna, O. . . . . 21 Warren, O. . . . . 22 Youngstown, O. . . . . 23 E. Liverpool, O. . . . . 24, 25 Pittsburgh, Pa. . . . . 26 Washington, Pa. . . . . 27</p>
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## COMING CONVENTIONS

### 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.

**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.

**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 Aud-

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# The DAWN

*A Herald of Christ's Presence*

Vol. 5, No. 12

SEPTEMBER 1937

One Dollar a Year

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## NEXT MONTH

### THE ARK OF THE COVENANT

The Ark of the Covenant with its mercy seat and cherubims; and the tables of the law, Aaron's rod that budded, and the golden bowl of manna that were kept in the Ark constitute a comprehensive picture of how God will deal with and bless the people through the Christ. This article examines some of the points of interest contained in the symbolism of the Ark, and suggests practical applications of the same to the Christian life.

### TREASURES FROM GOD

An article which stresses the importance of doing the things which would ensure to Christians the Heavenly Father's blessing. It points out the truthfulness of the statement that "the things which are seen are transitory, but the things which are unseen are eternal," and encourages a striving for such enduring things.

### THE SECRET PLACE

How may we be assured of the divine watch care over us? This is a question that often presents itself to the followers of the Master. The Psalmist declares that He who "dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1.) What is this "secret place"? and how may we be assured of dwelling therein? The article dealing with these questions should prove to be very encouraging.

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.

# NEWS and VIEWS

## AN AIR RAID ON LONDON



URING the night of August 9-10 four hundred air planes "battled" each other 5,000 feet above the city of London, England—222 defending fighters pitted against 176 raiding bombers. It was, of course, a sham battle, but staged nevertheless for practice purposes, and with the view of gaining valuable information that can be utilized in defending the city against real enemies later, when the expected Armageddon of Europe finally breaks loose in all its dreadful fury. This demonstration of British power in the air followed a more or less widespread discussion of peace proposals suggested by the United States. England herself acquiesced in America's proposals, but the London air raid, staged for practice purposes, demonstrated her lack of confidence in anything that might now be done to avert the coming conflict.

Nineteen years have now passed since the close of the "war to end war," and all that time the peace advocates of the world have struggled valiantly but vainly to promote good-will among the nations, so that today the clouds of war are hovering more ominously over the earth than at any other time since the signing of the armistice. All the leading nations of the earth, and many of the smaller ones, are preparing for war on an unprecedented scale. This present armament program of the nations seems a fitting fulfilment of the words of the Prophet Joel, when he says:

"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 pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, 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."—Joel 3:9-12.

It is now a well recognized fact that the year 1914 marked the beginning of a revolutionizing period in the world's history. The national and international changes that were set in motion at that time were so far-reaching that all thinking persons recognize that since that time we have been living in a different world—a world of uncertainty and change, in which the cross currents of human ambition and selfishness are battling with each other for ascendancy. These forces are struggling, some in the name of Democracy, others in the name of Communism, still others in the name of Fascism, etc., with vary-

ing degrees of sincerity. And while all the discontented classes of the earth would no doubt prefer peace rather than war, yet they are so determined to accomplish their ends, so set upon ushering in their own forms of "peace on earth" that they are willing to engage in war in order to do it.

Actually there has been no real peace since 1914. True, an armistice was signed by the warring nations in 1918, and later a peace treaty negotiated, but the world did not return to "normalcy." In the struggle for power and for various forms of Utopias that has followed the signing of the armistice, the direct and direct loss of life has been colossal. The Amritsar riots in 1918 resulted in 400 deaths. Then came the Third Afghan War with its heavy loss of life, followed by the Waziristan campaign in 1920 in which the real loss of life was concealed by the indefinite report of "heavy British casualties."

In Malabar the Moplah uprising in 1921 cost at least 14,000 lives. The upheavals in Russia caused losses of life on a scale never known before. Famines followed, and Moscow admits that in 1921 there were 13,772,613 victims in the Volga Valley alone. Today Turkey takes her place among the nations, but what a blood bath preceded the foundation of the new Turkey! There was a war with Greece. The Turks won. Then they almost involved themselves in another war with England. By the time they had defeated the Greeks, Smyrna, one of the great ports of the world, was in ashes. More than 400,000 died in the space of six months. Mustapha Kemal is a ruthless soul. In the Autumn of 1920 some Armenian tribes revolted. They were exterminated. Shortly afterwards, there was discontent in certain sections of the army and 23,000 malcontents were shot. Forty-six great chieftains were hanged in the square at Diarbekir on a single afternoon.

The great Fascist revolution began in Italy in 1922. From the point of view of bloodshed at the time, it was insignificant. Instead of thousands of the unhappy masses being shot out of hand, that fate was reserved for a few hundreds of the most intellectual and progressive minds in the community. There have been bloody revolutions in other countries as well—in Greece, Portugal, Yugo-Slavia, Rumania, and in Austria, where the Chancellor Dolfus was shot and allowed to bleed to death. Each of these incidents has helped to impress the grim fact that the "war to end wars" did not end war, and that the peoples of the earth have been vainly crying "peace, peace, when there is no peace."

Then there has been the sporadic warfare between Japan and China. And what terrible loss of life resulted from the Japanese invasion of Manchuria!

Nor have these post-war conflicts been limited to the "old world." For years there was a war in South America, between Bolivia and Paraguay. Few people seemed to know what it was all about, least of all the soldiers who nearly all fought to the death. Peace came only when there were no more men to fight.

And then there has been the more recent Italian invasion of Ethiopia, with its tremendous loss of life—some claim as many as a million. And now we have the Fascist-Communist war that is being staged in Spain, with all the great powers of the earth looking on, watchfully waiting, and hoping against hope that it may end without the necessity of their taking a hand in it. Such, in brief, is the grim story of the past nineteen years of "peace." And still the nations continue the mad rush to increase their armaments. Fantastic amounts of money are being spent daily in the manufacture of machinery for dealing out death.

Surely it is evident that the year 1914 was a turning point in world affairs; and the Bible alone offers the only reasonable answer as to why this was so. It was the legal end of the "times of the Gentiles," hence the time when the "old order" would definitely begin to crumble and fall.

### GOD'S HAND OVER ISRAEL

THE International Zionists' Congress which met in Zurich, Switzerland, in August accepted the British proposal for a three-way division of the land of Palestine as a basis for negotiation, looking toward the settling of the controversy between the Jews and the Arabs; and while the proposal was obviously far from popular it has appointed a commission to negotiate for a better arrangement with Great Britain. Many protests are being voiced against the present very limited quota of Jews now being permitted to enter the Holy Land. In view of the present wide-spread persecution of Jews in other countries, Palestine has become to them a life and death necessity; hence the present attitude of the British Government, in its failure to carry out the terms of the Balfour Declaration, produces a very serious situation for them.

But undoubtedly God's hand is in all of this! When Christ and the Church shall reign and God's Kingdom is finally established and operating from Jerusalem through the ancient Worthies and the restored Jewish nation, the fact will be recognized that God has set up that Kingdom, rather than that men and nations have been responsible for it. (Dan. 2:44.) For this reason He permits situations to develop which are calculated to teach the Jews that they cannot put their trust in the promises of men, that they must look to God to deliver them. For this reason, too, those who now have faith in the plan of God for the Jews, and who realize that the time has come for them to be regathered to their homeland preparatory to the establishment of the Messianic Kingdom, need not be unduly concerned at the present sorry plight of the Jews.

If God wants the doors of Palestine opened up for

a further influx of the natural seed of Abraham, neither Great Britain nor any other earthly government can keep those doors closed. When God first began to carry out His purpose in connection with the natural seed of Abraham He chose a barren woman, and then waited until both she and her husband were old in order that it might be realized that only by divine power was the birth of Isaac made possible. So today, God is permitting these various hopeless situations to develop in order that divine power may again be manifested in the rebirth of the Jewish nation. Yes, when the time comes, God will fight for Israel as He did in the days of old.

The Christian today, has a wonderful privilege, as opportunity affords, to "speak comfortably to Jerusalem," pointing out to her that the promises of God are certain to be carried out, and that the time has come for the natural seed of Abraham to possess the land; that the surety of this is based, not on the Balfour Declaration, but on God's declaration; not on the mandate of the League of Nations, but on the mandate of the King of heaven.

And who knows but that the hand of the Lord is more definitely in Israel's difficulties than what now be apparent? Certainly God has not been taken seriously into consideration by the great majority of the Jews who have been most instrumental in the present rehabilitation work in Palestine. The money-god has been permitted to wield much more influence among the Jews in Palestine during the last twenty years than has Jehovah. This, of course, has not been true in every case. There have been many noble, God-fearing Jews working for the reestablishment of the Homeland because they believed it was God's will for His people, but these have been in the minority, yes, very decidedly in the minority.

Surely, the Jews must be brought face to face with some very serious difficulties in which they will be able to see the hand of God definitely working for their deliverance, before they will be ready and willing, as a whole, to put their trust in Him. So those who are keeping their eyes on God's dealings with Israel as one of the present signs of the approaching Kingdom, need not be surprised to see apparently insurmountable difficulties placed in the way of the Jewish homecoming; but, we can rest assured, God will remove these barriers in His own time and way. Mr. A. L. Easterman, writing in the *London Daily Herald*, referring to conditions in Palestine under the British mandate, calls it a "land of broken promises." But man-made promises are the only ones that have been broken. God's promises to Israel predates and supersedes these man-made promises, and are sure to be carried out. In the carrying out of His promises, God will use human agencies insofar as they suit His purposes, but He does not depend upon human help. Let us, then, continue to watch His providences on behalf of natural Israel, in full faith that He doeth all things well and will surely fulfil all the promises He has made to His ancient people, Israel.

**THE EVERLASTING GOSPEL**

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

19 And he shall send Jesus Christ, which before was preached unto you.  
20 For ye are all the children of God by faith in Christ Jesus.  
21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.  
Lu. 2:10  
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  
20 For ye are all the children of God by faith in Christ Jesus.  
Gal. 3:26, 29

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.  
4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.  
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.  
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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.  
Heb. 11:10, 16

6 And all flesh shall see the salvation of God.  
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.  
10 For he looked for a city, which hath foundations, whose builder and maker is 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.  
10 For he looked for a city, which hath foundations, whose builder and maker is God.  
Heb. 11:10, 16

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.  
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## Messiah in Prophecy

(Part 3)

### Jewish Double

Now let us consider another remarkable fact. Jewish history naturally divides itself into two exactly equal parts; the first of which was a time of favor intermingled with disciplines, but favor nevertheless; and the second part, one of disfavor and exclusion from divine fellowship. All know that for many centuries, Israel has been without prophet, priest and ephod and without communion with Jehovah, just as foretold by the Prophets; whereas, at one time, they were Jehovah's favored and chosen people.

Speaking to Israel through the prophet Jeremiah, Jehovah says, "And first I will recompense their iniquity and their sin double; because they have defiled My land." (Jer. 16:18.) The prophet Zechariah also mentions this double, saying, "Turn ye to the strong hold, ye prisoners of hope: even TO-DAY do I declare that I will render double unto thee." (Zech. 9:12.) The word "double" here is the same word used by the prophet Jeremiah, "mishneh," meaning a repetition or another equal portion. And the prophet Isaiah, referring to the end of this double says, "Speak ye comfortably to Jerusalem, and cry unto her, that her APPOINTED TIME IS ACCOMPLISHED, that her iniquity is pardoned; for she hath received of Jehovah's hand DOUBLE for all her sins." (Isa. 40) Note that the Hebrew word here translated "double" is "kephel" which signifies "double" in the sense of a thing having been folded in the middle.

The period of Jewish disfavor is the second part of the double. It seems quite evident from this array of testimony from the Word of Je-

hovah that Israel's double is now fulfilled, that Israel's blessing has already begun and is even now in progress. Zionism has arisen and engendered the hope of the Jew in every land and turned their eyes toward the Land of Promise. What has awakened the Jew to Zionism at this time is all a part of God's arrangement; but it appears that the Jews' interest in Zionism is more political than religious. However, it has served a wonderful purpose—it is getting the Jew ready for the power that is going to move them.

The power that will move the Jews is the power of Jehovah. In more than eighteen centuries the Jew has not been so comfortably, nor so favorably fixed, as he is today. But his blessing is only beginning. Soon, we believe, divine favor will accomplish for His chosen people all the precious promises of the Law and of the Prophets. Already many Jews are awakening to a realization of this truth. However, too much in this direction cannot be expected now—not until after Jacob's trouble.—Ezek. 38,39; Zech. 14:1-9; Jer. 30:1-11.

A voice is sounding from the wilderness and the Jews everywhere are hearkening to it. It does not call them to become Christians—but to remain Jews, and to realize as Jews, the ideals set before them by Jehovah in the Law and in the Prophets. To all those exercised thereby, a great blessing is near which will more than compensate for all the sorrows of the past, and which will help them to face the future with fortitude and courage.

Neither by swords, nor guns, nor warships, neither by airships nor torpedos will Israel's great victory

be gained; neither by money power and worshipping the golden calf of finance, nor by trust in the arm of flesh or any powerful nation, but BY LOOKING TO JEHOVAH—FROM WHOM WILL COME THEIR HELP.

There are still many Jews who do not know about this "double" for they have not been studying their Holy Scriptures, but looking more to the teachings of the ancients as presented by the Talmud. Notice Jeremiah's prophecy in Jeremiah 16:18. After speaking of Israel's sins and the punishment which should ensue as a result, the prophet speaks of the regathering of Israel out of "the land of the north, and from all the lands whither He, [Jehovah], had driven them" and their restoration to their Homeland; then the prophet says, speaking as Jehovah's mouthpiece, "And first I will recompense their iniquity and their sin double." Let us bear in mind that Jeremiah's prophecy looks down to the "double" from his day, which was more than six hundred years before the second part of their double began.

Now turn to Zechariah's prophecy, and note that prophetically this prophet takes his stand at the very time when the second part of the double began. Note carefully his words, "Even today do I declare that I will render double unto thee." (Zech. 9:12.) And carefully note the sign that was given to mark the commencement of the second part of the double, in the ninth verse.

### Blessings Now Due to the Jews

Coming now to the prophet Isaiah, we find that he takes his stand right down in our day and views the matter from the standpoint that the double of experience has been ful-

filled. Listen to his message of comfort, cheer and encouragement to every Jewish heart. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her APPOINTED TIME IS ACCOMPLISHED, that her iniquity is pardoned: for she hath received of Jehovah's hand double for all her sins." Yes, she has received the two equal parts.—Isa. 40:1, 2.

It is our understanding from the light of Holy Scriptures that this double reached fulfillment in the year 1878 A. D., and we are, to the very best of our ability, assuring Jehovah's chosen people that their period of disfavor has ended, and that ere long they shall realize Jehovah's favor and blessing returning to them once more.

Some may ask how we may know when the turning point of Israel's double took place, how may we be sure that the double was completed in the year 1878 A. D.; and our reply to this question may be startling to our Jewish friends. We reply that the answer to the question necessitates an acknowledgment of Jesus of Nazareth as the Messiah. Israel's rejection of Jesus as their King marks the turning point of Jehovah's favor as the prophecy of Zechariah distinctly shows.—Zech. 9:9, 12.

It seems very strange that neither Jews nor Gentiles have appreciated the full import of the incident recorded—that five days before His crucifixion, Jesus rode into the city of Jerusalem upon an ass, after the manner of Jewish kings, a multitude surrounding Him and going before Him, shouting, "Hosanna to the Son of David; Blessed is He that cometh in the name of Jehovah." This incident recorded in the Gospels, is a remarkable fulfillment of prophecy; for the Prophet Zechariah called attention to this very incident centuries before it occurred, saying, "Be greatly glad, O daughter of Zion; shout, O daughter of Jerusalem! Behold, thy King will come unto thee, righteous and victorious is He, lowly and riding upon an ass, and upon a colt the foal of a she-ass" (Zech. 9:9; Leeser). And this same prophet, makes the declaration, "Even TO-DAY do I declare that I will render double unto thee."—Zech. 9:12.

#### Jews a Nation

Israel's history as a nation began with the death of Jacob just prior to which he gave his blessing to his

twelve sons. The period from that time to the death of Jesus, according to the Scriptures, was a period of 1845 years; and a like period of disfavor, measuring from the days of Jesus' rejection, marks the year 1878 A. D. as the end of Jewish disfavor and the time when the message of comfort should go forth to the Jews.

However, let us remember that divine favor was only gradually taken from Israel, and history shows that a period of 37 years intervened between the death of Jesus and the utter destruction of Jerusalem. Similarly we would expect that the return of favor would be gradual, and would be a period of 37 years. Such being the case, 1878 plus 37 brings us to the year 1915 A. D.—beginning in the fall of 1914—as the time when Jehovah's favor toward His people would be publicly and openly manifested.

Today, this is an accomplished fact; for the only people to receive any blessing out of the terrible devastation of the World War, were the Jewish people. Prior to the war, if you had asked a Jew whether they, as a people, were a nation, the reply would have been, "How can we be a nation? we have no country; we have no king; we are scattered; we are driven from pillar to post; we are only a wandering people hounded amongst the nations of the world."

But what a noticeable change since the World War! The Jews not only look upon their race as a nation, but other nations of the world have recognized them as such. And more than this, they are making rapid strides in the establishment of a national home in Palestine, their Homeland, promised to them by Jehovah.

The main point, however, we wish to bring forward for careful consideration is this—that without Jesus it would be utterly impossible to know the turning point in Israel's double, nay further, without Jesus there would be no turning point in the double and there would be no further blessings for the Jewish people or for any other member of the human race.

#### Only One Messiah

The prophecies make it very clear that there is only ONE Messiah, and they portray this One from three different standpoints:

(1) In His high position as Je-

hovah's First-Born Son, in the Heavenly realm, as we read in Proverbs 8:22-30 (Leeser), "Jehovah created Me in the beginning of His way, the first of His works from the commencement. From eternity was I appointed chief ... when He prepared the heavens, I was there ... then was I near Him, as a nursling; and I was day by day (His) delights." And as verified by the Prophet Micah speaking as the mouthpiece of Jehovah regarding the Messiah, and saying, "whose origin is from olden times, from most ancient days."—Micah 5:1, Leeser.

(2) Then we read about Messiah in His body of humiliation, when He left the Heavenly Courts of Jehovah and took upon Himself the form of a man, as recorded in Heb. 10:5, "A body hast Thou prepared Me," and so graphically portrayed for us by the prophet Isaiah, "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 we esteemed Him not."—Isa. 53:2, 3, Leeser.

(3) Then we are given many beautiful prophecies of this same Messiah in His highly exalted position—after Jehovah raised Him from the dead, as foretold in Psalm 16:10, "Thou [Jehovah] wilt not leave My soul in SHEOL; neither wilt Thou suffer Thine Holy One to see corruption," and appointed Him a position next to Himself in dignity, honor and power. We are also told of His second coming to earth, not in the form of a man, not in humiliation, not to suffer, but as a Mighty Spirit Being to reign in power and great glory and bless first, the Jewish nation, and then, through the Jews, all the families of the earth.

Emphasizing still more explicitly the fact that there is only one Messiah and stressing the three main features of His marvelous career, we read in Micah 5:2, C. V. and Leeser, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel; whose goings forth have been from of olden times, from most ancient days." And then Jehovah, speaking through the Prophet Isaiah, says, "Behold, My servant [the Messiah] shall be prosperous, He shall be exalted and extolled, and be placed very high.

Just as many were astonished at Thee, so greatly was His countenance marred more than any (other) man's, and His form more than (that of) the sons of men,—thus will He cause many nations to jump up in (astonishment): at Him will kings shut their mouth; for what had not been told unto them shall they see, and what they had never heard shall they understand."—Isa. 52:13-18, **Leeser.**

#### Abraham, Isaac, and Jacob— Princes in All the Earth

We must admit that it was the most natural thing imaginable for the Jewish nation to suppose that the giving of the Law to them at Mount Sinai, through the Mediatorship of Moses, was the fulfilment of the promise to Abraham; nevertheless, we can now see that they were mistaken. Israel's Mediator, the sacrificing priests, and the sacrifices they offered, their tabernacle with its Holy and Most Holy, the Temple and all its features, were types or foreshadowings of the better sacrifices, the Higher Priesthood, the better Mediator, and the glorious blessings of eternal forgiveness and reconciliation yet to be accomplished.

God's arrangements for Israel of old served not only to furnish types and shadows and to prophetically foreshadow important events to take place in the future, but at the same time, a very special class of Agents were being selected for a grand future work; for known unto Jehovah are all His works from the beginning. Abraham, Isaac, Jacob, Moses and all the faithful prophets and worthy ones of the Israelitish Dispensation, and who were fully consecrated to Jehovah, at that time qualified themselves for the Kingdom conditions by their unswerving faith and loyalty to Jehovah under very trying conditions.

The Scriptures show that all these "fell asleep"—and they are still asleep—in the dust of the earth, awaiting the glorious resurrection morning. It was to this hoped-for and long-expected resurrection that faithful Job referred when he said, "O that Thou wouldst hide me in sheol, that Thou wouldst keep me secret until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou

will have a desire to the work of Thine hands."—Job 14:13-15.

These worthy ones during their life-time were styled "the fathers" because Messiah was foretold to be of the posterity of Abraham and was further spoken of as "David's son." From the Scriptures we are shown that "David's son" and "Abraham's seed" is to be Lord and Father of both David and Abraham; thus we read, "Instead of thy fathers shall be thy children whom Thou mayest make princes in all the earth." Here is the reason that David called the Messiah, "Adon," saying, "Jehovah said unto my Adon [Messiah—'my Lord'], Sit thou at My right hand, until I make Thine enemies Thy footstool."—Psa. 45:16; 110:1.

David's Son, the Messiah, will thus be David's Father or Life-Giver when He will eventually raise David from the dead; and in like manner, Messiah will be the Father or Life-Giver of all the Ancient Worthies when He calls them forth from the grave; and as David's Messiah, it will be His pleasure to appoint to high and honorable positions, Abraham, Isaac, Jacob, Moses and all the faithful ones of that Jewish Dispensation, and give them a share with Himself in His glorious Messianic Kingdom, to bless Israel, and through Israel, all the nations of the earth.

Surely this will be a great honor for all those faithful ones of the Jewish nation when the Messiah shall make them "Princes in all the earth"—princely representatives of His invisible Kingdom, when set up and when the Law shall go forth from Zion and the Word of Jehovah from Jerusalem, which shall then be the seat of Government of that mighty Kingdom which shall rule and bless all mankind. Jesus, the Messiah, will then fulfil all the glorious things that the Jews have been waiting for and which all the world are hoping for.

#### Blessings Imminent

We believe that the time has come for the blessings promised by Jehovah to begin to flow to the Jew, and, ultimately through them, to all the poor suffering human race. Surely, we see the need of a Great Deliverer for the Jew; and we can also see the necessity of a Great Deliverer for the whole world of mankind, because the whole creation groaneth and travaileth in pain to-

gether, waiting for the Messiah, "for the manifestation of the sons of God."—Rom. 8:16-22

The Scriptures tell us that under this Messianic Kingdom when Messiah shall take His great power and reign, Israel shall be the first to be blessed. It shall come to pass, even as Jehovah has said, "Behold, the days come, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah, not according to the Covenant I made with their fathers," but a New Covenant, like the former, only more glorious.—Jer. 31:31, 32.

As the first covenant had a mediator, so this New Covenant will have a Mediator, a better Mediator, Jesus, the Messiah, and His faithful footstep followers. As Moses led the people in the right way, so, also, will the antitype of Moses do for all people. Jesus, the Messiah, will be the One through whom all the precious promises of Jehovah will come to Israel, and through Israel, to all the families of the earth.

To our understanding, the Scriptures clearly show that this New Covenant will be for Israel only and that all the other nations of the world, if they desire to share in the blessings of that Covenant, must become Israelites; as foretold by the Prophet Micah when he states that all people shall flow into that Kingdom, and adds, "And many nations shall come, and say, Come and let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion and the word of Jehovah from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it."—Micah 4:1-4.

What marvellous Justice! How perfect and equal are the ways of Jehovah! Just to think that all those nations which have despised, persecuted and slaughtered the Jews will finally have to accept any blessings they receive from Messiah, through the hands of the Jewish people.

Then will be fulfilled the prophecy

of Zechariah which reads, "And it shall come to pass, that in the same degree as ye have been a curse among the nations, O House of Judah, and House of Israel, so will I save you

and ye shall be a blessing: fear not; let your hands be strong. Thus hath said Jehovah of hosts, In those days (it shall happen), that ten men out of all the languages of the nations

shall take hold—yea, they shall take hold of the skirt of him that is a Jew, saying, Let us go with you; for we have heard that God is with you."—Zechariah 8:13, 23, Leeser.

## The End of the World

BIBLICAL truths pertaining to the "end of the world" have been so distorted by superstition and Satanic deception that, in the minds of many thinking people, they have become almost revolting. How many thousands of sincere people have felt their blood almost stand still in their veins when they thought of this traditionally terrible calamity that had been imaginatively pictured to them by over-enthusiastic evangelists! Not many years ago a noted clergyman sought to encourage humanity by announcing the end of the world would not come for fifty million years. Doubtless many noble religionists felt greatly relieved by this statement, and rejoiced that such a calamitous event would at least not befall the earth in their day.

But what a different viewpoint of this subject we obtain when we examine the Biblical record apart from the influence of dark-age creeds. In the sacred Word we find that the "end of the world" is held out as something to which all should joyfully look forward. Indeed, when all the Bible prophecies relating to the subject are fully understood, it will be found that when Jesus taught His disciples to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven," He really was instructing them to pray for the end of this present evil world, and for a better one to take its place.

### The Earth Abideth Forever

The many hallucinations in the minds of the people concerning the end of the world are not taught in the Bible at all. What the Scriptures do say on this subject has nothing whatever to do with the burning up or destruction of the literal earth.

Concerning this physical planet on which we live the Prophet Isaiah says: "Thus saith the Lord that created the heavens, God Himself that formed the earth: He created it not in vain, He formed it to be inhabited." (Isa. 45:18.) Another of the Bible prophets tells us that "the earth abideth forever." (Ecc. 1:4.) Jesus, in His Sermon on the Mount, said, "Blessed are the meek, for they shall inherit the earth." These

passages all indicate that it is not God's purpose ever to destroy the literal earth itself; but that it is to be used as a home for man.

The word "world" is used in the Bible very similarly to the way we often use it today; meaning not the earth, but the associations of people upon the earth—society in general. If, for example, we should read that the world is being greatly disturbed and shaken over the political situation in Germany, or Italy, or Spain, we would not understand it to mean that literal mountains are being toppled over; or that the crust of the earth is in any way affected.

The Bible uses language in this same manner when foretelling the distressing events to take place at the end of the present age; events by which the existing social order is to be destroyed to make way for the Kingdom of the Messiah.

The term "world" is also used in the Bible to denote an age. Several worlds, or ages, are mentioned in the Bible. We are told, for example, of a world that ended at the time of the flood—yet the earth itself was not then destroyed. The Bible also speaks of another world that began after the flood, and which is to be destroyed at the second presence of Christ. And there is still another world which will begin with the "end" of the present one. This latter world will continue on indefinitely into the future. It is this third world that is to be established through the operation of the Messianic Kingdom.

These "worlds," all of which are thus seen to function on the literal planet, earth, are subdivided by the Apostle Peter into their spiritual and material aspects, under the symbols of "heaven" and "earth." (See 2 Peter 3.) It is plainly evident that the apostle's language as used in this chapter is pictorial rather than literal, for we would be forced to the absurd conclusion that the Creator intends to destroy His entire universe, if we insisted upon a literal meaning, because St. Peter makes it plain that the "heavens" as well as the "earth" will pass away with a "great noise."

In this same prophecy the apostle uses the symbol of "fire" to describe the destructive influences which will bring to an end the present evil order of things, and purge and prepare the way for the full establishment of God's Kingdom—the "new heaven and new earth, wherein dwelleth righteousness."

St. Peter also tells us that the "elements" will melt with fervent heat. That this does not have reference to the elements of the literal earth is evident from the fact that Paul uses this same word when he admonishes the Christian not to "be entangled again with the weak and beggarly elements of this world."

### The Tammany Tiger

An interesting example of the fact that the word "earth" when used in the Bible does not always mean the literal planet upon which we live, is found in Daniel 7:23. Here the prophet tells about a great and terrible "beast" that devours the whole "earth." This would be a "tall story" indeed if it were intended to be understood literally; for where would this gigantic beast stand while devouring this planetary morsel?

As a symbol, however, it conveys a very meaningful lesson—the beast as well as the earth are symbolic.

All are familiar with the fact that many nations of the past and present are symbolized on their coat of arms by beasts of various kinds. The reigning pharaohs of Old Egypt used a "lion" to indicate their authority of rulership, and England today also uses the lion on her standard for the same purpose. Then there is the Chinese "dragon," the Russian "bear," and the American "eagle." We also have the Tammany "tiger" of New York, the "donkey" of the Democrats, and the "elephant" of the G. O. P.

Now the Bible employs a similar symbolic method to designate various great world powers of history. Hence in the passage cited above, the symbolic "earth"—organized society—is pictured as being devoured by a "beast." It is an apt portrayal of a selfish ruling class organization ap-

appropriating the resources of society for its own selfish use. Republicans of New York City might be tempted to picture the Tammany "tiger" devouring the metropolis; and if they should we would have no difficulty in understanding what they meant. Why then should we experience any special difficulty when we find similar symbolisms in the Bible?

The term "mountain" also is often used in a symbolic sense in the Bible; and when so used it denotes a kingdom—either one or more of the kingdoms of this world, or else the Messianic Kingdom of the next age.

The "sea," when used pictorially in the Scriptures, represents the masses of the people; and the "roaring" of the sea, the restless, discontented condition of these masses.—See Isaiah 17:12, 13.

One of the Bible prophecies relative to the progress of events now taking place in the earth, tells of the

"mountains" being carried into the midst of the "sea." This indeed is a fitting illustration of the fact that many of the strongest kingdoms of the earth already have fallen into the hands of the clamouring masses of the people—and that other mighty "mountains" of civilization will likewise be engulfed as the rising tide of discontent surges more and more persistently against their bulwarks.

An example of the Scriptural use of these striking symbolisms, portraying the disintegrating processes by which the present "world" is being destroyed, is that of the 46th Psalm. Here the Lord's prophet says:

"We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea." Manifestly this could not be understood literally, because if the literal earth were actually removed, or destroyed, there would be no mountains left to be carried into

the sea, and no sea into which the mountains could be carried.

Later in the chapter the prophet interprets in part his own symbolic statements when he says: "The heathen raged, the kingdoms were moved." And then, reverting to symbolic phrase again, he continues: "He (the Lord) uttered His voice, the earth melted."

That this "melting" of the earth does not mean the destruction of this literal planet on which we live is further evidenced in the closing verses of the chapter, where the prophet shows that the moving and melting have reference to the destruction of the war thirsty governments prior to the establishment of God's Kingdom.

Note—The above article is from the booklet "God and Reason"—Chapter 5. Succeeding chapters will appear in order.

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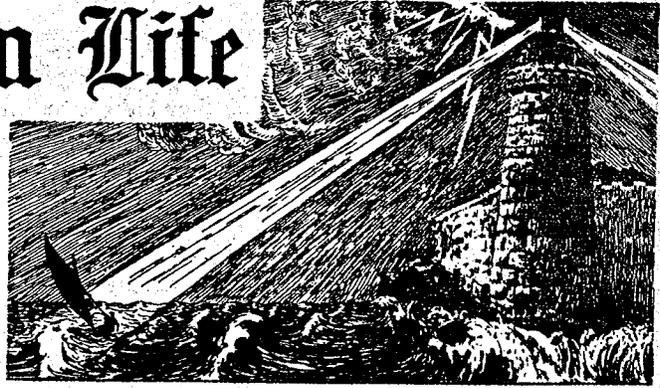
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# The Christian Life

## The Epistle of Christ

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in the fleshly tables of the heart."—2 Corinthians 3:3.



THE WRITINGS of the Apostle Paul are rich with quotations and illustrations from the Old Testament Scriptures, thus furnishing us with most valuable inspired comments and explanations as to the meaning of the types and prophecies which God gave back there for the edification of His people "on whom the ends of the ages have come" (1 Cor. 10:11, *Diaglott*). Our text is a wonderful example of how the inspired apostle presents type and antitype and makes a practical application of the lesson to the mission of the church in this age. Note his reference to the tables of the law, given by God to Moses, and of the suggested antitype, the "epistle of Christ" written in the hearts of the consecrated followers of the Master.

Those tables of the law constituted the basis of the old Law Covenant; hence we get the unmistakable thought that God, through His spirit, is now preparing His church to be associated with Christ, the Mediator of the New Covenant, in the administration of its laws. Thus, also, do we see that the New Covenant has not yet been inaugurated for the reason that the preparatory work therefor, has not yet been completed. How valuable, then, are these words of the apostle, in helping us to see the harmonious arrangements of God's covenants, in His divine plan for human reconciliation.

In Exodus 24:12, we are told that the tables of the law were given to Moses in order that he might teach the people. Such is the mediatorial relationship of the entire Christ to the New Covenant which is to be inaugurated with Israel and through Israel with the whole world at the beginning of the thousand-year period. In 2 Corinthians 3:6, the apostle tells us that we are made "able ministers of the New Testament," or Covenant. Moses was a servant of the old Law Covenant. Indeed, he served that Covenant even while it was being prepared. So we are now serving the New Covenant, in the sense that we are participants in the work of preparing it, getting ready to minister it to the people. The fact that faithful Christians of this gospel age are thus shown to be servants of the Covenant indicates clearly that they are not to be among those to be blessed or served by that Covenant.

In 2 Corinthians 5:18, 19, the apostle indicates that our ministry of the Covenant is one of reconciliation. Indeed, the great work of The Christ during

the next age will be to reconcile the world to God. But those who are to be judged worthy of participating in that future glorious work of reconciliation must themselves first be reconciled to God, and be prepared as the epistles of Christ to administer the laws of that New Covenant. We are admonished to walk honestly as in the day; that is, we are to live now as though the righteous laws of the Kingdom were already in force. Even so, while the New Covenant is as yet merely in the course of preparation, its law, which will then be in force, should even now become a part of our being. It is upon this basis that the "epistle of Christ," the antitypical tables of stone are now being written, not with ink, "but with the spirit of the living God."

The apostle adds a further word of explanation by saying that these "epistles of Christ" are "ministered by us"—by the apostles, and by all the church; as we build each other up in the most holy faith. True, this epistle is being written "by the spirit of the living God," yet that spirit, during this age, operates through the truth, and each consecrated follower of the Master is authorized by the spirit to be a communicator of the truth—a minister of God and of His spirit. Yes, it is as we *speak the truth in love* that we grow up into Him in all things—Eph. 4:15; 5:18, 19.

Thus we have brought home to us in still another way, the fact that the work of the church in this age is not to convert or reconcile the world to God but to make herself ready for participation with Christ in that blessed future work of the Kingdom. But in carrying on this present work of the ministry, we are to be energetic in proclaiming the truth; for in God's plan He has arranged that through such faithfulness in witnessing, all the ministers of the New Covenant will be found and prepared for their future work.

Inasmuch as the apostle makes it clear that the tables of stone on which was written the Law in Moses' day are illustrative of the "epistle of Christ" being written in the hearts of God's people during this gospel age, it is interesting to note some of the circumstances in connection with the preparation of that typical "epistle"—the great Law of Sinai. An account of this is given us in Exodus 34:4-7, as follows:

"And He [Moses] hewed two tables of stone like

unto the first; and Moses rose up early in the morning, and went up into Mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

### Typical and Antitypical Features

The original tables of law were destroyed by Moses on account of the sin of Israel in turning away from God and worshipping the golden calf. This reminds us that the original covenant relationship that existed between God and man was destroyed because of man's sin. Also that the Law Covenant was broken because of sin—"which My covenant they brake," the Lord tells us. (Jer. 31:32.) Thus it would seem that the second two tables of stone on which God wrote His Law would very fittingly represent the Law of the New Covenant; or, to be more exact, the method by which that Law would reach the people; and in our text Paul shows that this will be through the church, as the "epistle of Christ."

Moses hewed those stones and took them up unto Mount Sinai, and there God wrote His law on them. So the "epistle of Christ" is hewn or called out from the world, by Christ. After His resurrection from the dead, He ascended to the Father's presence and there "appeared for us." Thus, He bore His followers before the Father, and throughout the age these have been seated together in "heavenly places in Christ Jesus"—not on literal Mount Sinai, but by faith, on Mount Zion. (Eph. 2:6.) It was while Moses, bearing the tables of stone, was with the Lord in the cloud that God's Law was written on those tables; so, it is while the prospective joint-heirs of Christ are, throughout the age, dwelling with Him in heavenly places and thus by faith in the presence of God, that the Law of God, the Law of the New Covenant, is written in their hearts and they are thus prepared to administer that Law as co-judges with Christ in the Mediatorial Kingdom yet future.

And how wonderful was the experience of Moses in connection with the preparation of those typical Tables of the Law! God talked to Israel's leader and told him of His own glorious attributes. So in the antitype, God talked to Christ, and through Christ—who "hath in these last days spoken unto us"—that same message of God's glory comes to us. And thus it is, that while seated with Christ in heavenly places we hear the voice of God, through the glorious truth of His plan, and thereby learn of His glory in order that His attributes may be written in our hearts.

The object of the Mediatorial reign of The Christ is that the world of mankind may be brought back into harmony with God and restored to His image

and likeness. Thus it is necessary that the Law of that New Covenant as it will be presented to the people by those who now are constituted the "epistle of Christ," reflect the glorious attributes of Jehovah's character in order that the people, through obedience to that Law, may learn to know and serve God acceptably. Indeed, the Lord tells us that this is to be the happy result of the making of that New Covenant—"for they shall all know Me, from the least of them unto the greatest of them, saith the LORD."—Jer. 31:34.

### God's Plan in Review

What a wonderful vision of God's glorious character was given to Moses at the time those typical tables of the Law were prepared—"And the Lord passed by before him, and proclaimed, The Lord, the LORD God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation!"

And, brethren, through Christ, and by means of the spirit of truth, God speaks to us now; and in that glorious message of truth, we see reflected all the various qualities of the Divine Character that were briefly stated to Moses. Indeed, the import of the divine-plan message is that through it we may learn to know God, receive the impress of His character in our hearts, and thereby be prepared to be co-workers with Him, as the "epistle of Christ," in causing the knowledge of His glory to fill the whole earth "as the waters cover the sea."—Isa. 11:9; Hab. 2:14.

Let us note the qualities of God's character as they were stated to Moses on Mount Sinai: "Merciful and gracious." How wonderfully the divine plan reveals to us the mercy and graciousness, or grace, of God! And how absolutely void of these characteristics is the demon god of the dark-age creeds! Here, again, is brought forcibly to our attention the vital importance of the truth in the Christian life; for it is by the truth, not error, that we are set apart to the divine service. Yes, God is merciful and full of grace. We see this manifested in the fact that while His justice condemned our first parents to death because of their disobedience, and through them the whole world lost life, yet He was not content to let it go that way forever; so His mercy and grace and love "contrived a way to save rebellious man."

And "longsuffering." Oh, how longsuffering our Heavenly Father has been! For six thousand years and more He has witnessed the rebellion and sin of His earthly creatures; yet He still loves them, and still plans to bless them. And He is also longsuffering toward His saints, who because of their fleshly imperfections, often fall far short of the goal in their efforts to do His will. How glad we are for the many promises of His longsuffering attitude toward us! We could not truly know and appreciate our Heavenly Father's longsuffering toward us and to-

ward the world in any other way except through an understanding of the divine plan.

"Abundant in goodness." Yes, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." (John 3:16.) What an abundance of goodness we thus see manifested in the One who is so loving, that it is said of Him that "He is love." Not only does the divine plan reveal this abundant love and goodness of our Heavenly Father in the gift of His Son to be man's Redeemer, but it shows, also, a still further manifestation of His love in the wonderful arrangement He has made whereby the merit accruing from His great gift may become available for the actual blessing of the world. Think of the love that is revealed in His plan to select a hundred and forty-four thousand representatives from among the world of mankind to sit with Christ on the board of mediation which is to reconcile the world to God during the Kingdom period. And how could we see this vision of God's love except through the divine plan?

And He is abundant in "truth," also. The thought of the word truth, in this instance, is probably equity or justice. Yes, God is just, even as He is loving; and that is the reason we can depend upon Him. This thought is amplified in the further statement made to Moses; namely, "keeping mercy for thousands, forgiving iniquity and transgression and sin," and yet, "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." A wonderful balance of the divine attributes of Love and Justice is furnished us in these words.

Yes, God is love, and merciful, yet at the same time, just. It was His justice that condemned the race to death because of sin; and it is only through the divine plan that we can understand how it is possible for Him to continue being just in this matter, and yet be the "justifier of him which believeth in Jesus." (Rom. 3:26.) Thank God for this glorious truth which has so clearly revealed the divine character to us! Yes, it is the truth that reveals why God has permitted evil, how His justice has operated, how His Love is manifested, how His Wisdom planned it all, and how His almighty Power guarantees the accomplishment of His loving, just, and wise designs.

### **The Vision is Important**

And how important is this vision of truth to us who are now being prepared as the "epistle of Christ." We must know God in order to be like Him and put our trust in Him. If God were not just, for example, how could we depend upon Him? This seems to be the import of the information given to Moses, that God would by no means clear the guilty. God wanted Moses to understand, and He wants us to understand—indeed, through the divine plan, has already made us to understand—that while He is abundant in goodness and mercy, longsuffering and kind, yet that the wages of sin is death and that those

found wilfully guilty must suffer that penalty, and that through the law of heredity, the penalty has passed on down through the centuries affecting the succeeding generations.

That's the way God's justice was operating in Moses' day, yet His love and His wisdom were all the while planning for a future blessing for the people in that the original penalty of death was to be set aside by another. But even when the Adamic condemnation is set aside, still God's justice will operate; and it will still be true that He will by no means "clear the guilty." Then, however, each one will be dealt with individually. No longer will it be a case of the father eating the sour grape of sin, and his children's teeth being set on edge; but every one shall die for his own iniquity. See Jeremiah 31:29, 30, and note that this is descriptive of God's method of dealing with the people under the New Covenant, as shown in verses 31-34.

Thus we are learning to know God, not only as a God of love, but also as a dependable God, a God who makes promises and keeps them, who has established a penalty for sin, and inflicts it. In fact, every attribute of His glorious character is becoming more and more apparent to us as we continue to look into and study His divine plan for human salvation. And as the brightness of the vision increases, the beauties of God's character and Law should become more and more indelibly stamped upon and imbedded in our hearts.

### **The Sealing Work**

The great message of truth back in the type was spoken directly to Moses while he had the tables of stone with him on Sinai. In the antitype this is also true. We receive the message through Christ, as it is passed on from one to another of His faithful followers. (See Hebrews 1:1, 2; 2:3.) Thus it is that by our faithfulness in disseminating the truth and manifesting its spirit, we are helping to write the "epistle of Christ"—helping to impress the seal of His character as it is displayed in His plan, upon the hearts of the consecrated ones. Paul says that this "epistle of Christ" is being written by the Spirit of God; and, as the Spirit of God is writing this message of life and love on His willing and obedient servants, its grandeur, harmony and beauty is also being transmitted through them to yet others—their lives thus reflecting the truth of the Divine Plan.

Now let us note briefly the final conclusion which the inspired apostle reaches with respect to those said to be the "epistle of Christ" and the purpose for which this epistle is now being written. Throughout the 3rd, 4th and 5th chapters of 2 Corinthians he discusses various details of God's plan for human reconciliation, calling our attention to type and antitype—with an occasional parenthetical suggestion not so directly related to his main theme. He reminds us of the present ministry of suffering in which the church participates, preparatory to the glory that shall follow, as typified by the glory on Moses' countenance as He came down from Sinai. He tells us of the ministry of reconciliation that has been

given to us, as servants of the New Covenant, and that as such servants we are co-workers with Christ and with God.

And then, in the 2nd verse of the 6th chapter he reaches the final point of his lesson and quotes his proof text from the Old Testament. He admonishes us not to receive in vain this great favor of being a co-worker with God, and assures us of divine grace and help to carry on if we will but do our part. "For He saith, I have heard thee in a time accepted," he quotes from Isaiah, and then adds, "now is the accepted time." Turning back to Isaiah 49:8-10 from which Paul quotes, we find a wonderful prophecy of the New Covenant and the restitution blessings it will bring to the people.

We quote "Thus saith the LORD, In an acceptable time [which Paul shows is this Gospel age] have I heard thee [Paul applies this to the church,] and in a day of salvation have I helped thee: and I will preserve thee, and *give thee for a covenant of the people*, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves, They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them."

What a glorious blessing is thus coming to the world, when those who are the "epistle of Christ" are given "for a covenant of the people." In the type, Moses came down from Mount Sinai bringing with him the tables of stone upon which was written the Law which formed the basis of that typical covenant; and here the Lord is telling us—and Paul has explained it for us—that the joint-heirs of Christ, in whose hearts has been written the unchangeable Law of God, the Law of the New Covenant, will be presented as "covenant of the people." Or, to put it in other phrase: Just as the typical tables of the law were given to Moses in order that he might teach the people, so these antitypical tables, the "epistle of Christ," are to be used throughout the age as the instrumentalities through whom Christ, their Head,

will instruct the world in the Law of the New Covenant. Thus they are indeed given "for a covenant of the people."

No wonder Paul declares that the whole creation is waiting "for the manifestation of the sons of God"! No wonder he says that we are being "baptized for the dead." No wonder we are promised a share in the glory of The Christ. No wonder we are said to be "ministers of reconciliation." Paul gives us a further beautiful thought in this connection, in Romans 11:26, 27, saying, "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 with them [Jer.31:31-34] when I shall take away their sins." Moses came out of Sinai and established the typical covenant, and here the apostle is telling us that the greater than Moses shall "come out of Sion," and establish the antitypical covenant. Moses brought with him the tables of the Law, and Christ will bring with Him, as His joint-heirs, all those who are His "epistle," to be given as a "covenant of the people," and through this glorious mediatorial arrangement, ungodliness will be turned away from Jacob and from the world—they will be taught to know the Lord and to be like Him.—Isa. 54:13.

So completely and universally will these who are the "epistle of Christ" proclaim and teach the knowledge of God and of His law throughout the thousand years during which the New Covenant is being made with the people, that when the work is complete there will be no further need of teachers or epistles of any kind; for, says the prophet: "they shall no more teach every man his neighbor, and every man his brother saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:34.

In a subsequent article will be discussed the significance of the Tables of the Law having been placed in the Ark of the Covenant, along with the golden bowl of manna and Aaron's rod that budded.

## Taking Heed Lest We Fall

"Wherefore let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:12.



OUR TEXT is but one of many in the sacred record which remind us of the possibility of falling away from the position of special favor with the Lord. The apostle's words also indicate clearly that there is a very definite part we must play in maintaining this standing—a part which he describes by the expression "take heed." To "take heed" means to give attention, to be warned, to observe silently, to watch, to look at. Taking heed, to the Christian, means to "stop, look, and listen" in his spiritual affairs; that he may know of the dangers ahead; and be prepared to cope with them.

The apostle indicates that the importance of our taking heed is in order that we may not "fall." That there is danger of the Christian falling is prophetically indicated by the spirit through the words of the Psalmist, saying, "A thousand shall *fall* at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." (Psalms 91:7.) A study of the prophet's words, just quoted, indicates that the reason ascribed for some not falling is that they dwell "in the secret place of the Most High," and have made His truth their "shield and buckler."

Obviously, no one could fall away from a standing with the Lord unless he had at one time enjoyed such a standing; so it is important to have clearly in

mind just what it means to "stand," in order that we may intelligently take heed lest we fall. The Scriptures outline our standing from various viewpoints, and as we put together the various testimonies of the Word bearing on the subject we learn that to "stand" in God's sight is a very definite and vital thing, and that to lose this standing would be, indeed, tragic for a new creature in Christ Jesus.

### **Standing in the Lord**

For example, Philippians 4:1 reads: "therefore, my brethren dearly beloved and longed for, my joy and crown, *so stand fast in the Lord, my dearly beloved.*" To stand in the Lord means to be trusting in the merit of the shed blood, and, through full consecration and immersion of our wills into His will, to be counted in as members of the anointed company of which Christ is the Head. What a blessed standing this is! It implies and requires humility in recognizing our need of the saving grace of God, through the blood. It calls for the full and unqualified devotion of our wills to the doing of the divine will. And to "take heed" in maintaining this standing means a daily searching of our hearts to make sure that we have no cross-grained will of our own that is in opposition to the will of God as it is expressed through our Head, Christ Jesus.

But to stand in the Lord implies a standing along other lines, also. Again Paul says: "Watch ye, *stand fast in the faith, quit you like men, be strong.*" (1 Cor. 16:13.) The faith in which we are to "stand" is, of course, the "faith once delivered unto the saints." This faith has been almost entirely lost sight of by nominal churchianity. This is the faith that was first of all delivered to Abraham, and then to Isaac and Jacob, and to all the prophets. The great central theme of this faith is the Messianic hope of a future Kingdom to bless all nations, and God's high calling to the Christian to be joint-heirs with Christ in that Kingdom. Are we standing fast in that faith? Or has it become a mere tale, that is old and uninteresting?

St. Paul indicates that it will require strength to stand in the faith. "Quit you like men, be strong," he says. It has always required courage to stand in the pure faith of the gospel. This is manifest by the rapid "falling away" that occurred after the apostles fell asleep. It wasn't long before the pure doctrines of the faith were corrupted, and those who were seeking spiritual comfort were fed on Oriental mysticism and emotionalism. And even now, there is a tendency on the part of some to feel that these dark-age substitutes for the "faith once delivered unto the saints" are the more desirable; the claim being that they bring us nearer to the Lord. But we should always remember, that if we want to dwell close to the Lord in our spirit of fellowship, we must be interested in what He is doing, and spend our energy where He is working; and that is only possible as we stand fast in the faith of the divine plan.

If we are truly standing in the Lord, we will be standing in the liberty of Christ. We quote: "*Stand fast* therefore in the liberty wherewith Christ hath

made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1) To stand in the liberty of Christ means to have liberty to do everything that Christ would have us do. Liberty in Christ implies bondage to Christ, in that we are bondslaves to Him. Such slavery to Christ means that we cannot be subject to the will of man, nor to man-made institutions. If we find ourselves in restraint to the will of man, and thereby being held back from saying and doing the things which we know to be pleasing to God and to Christ, then we are not wholly standing fast in the liberty of Christ. So let us "take heed" along this line in order that we may not fall.

The apostle mentions still another important phase of our standing in the Lord; namely, that of standing fast "in one spirit." He says: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye *stand fast in one spirit, with one mind striving together for the faith of the gospel.*" (Phil. 1:27.) There is a remarkable blending of important Christian principles set forth in these words. The apostle urges that we "stand fast in one spirit," not by compromising the faith, but by "striving together" for that faith. How different is this from the modern receipt for unity of the spirit, so prevalent in nominal church circles, which advocates unity, not by striving together for the faith, but by ceasing to strive or to "contend earnestly for the faith once delivered unto the saints"!

It is the "spirit of the truth" in which we are to stand together; and how can we stand in the spirit of the truth, unless we strive together for the truth? Obviously, standing together in the spirit is very closely associated with standing for the faith; and to continue in such a stand will require courage, strength, fortitude, and the help of God to enable us to strive together, to contend, to fight the good fight of faith. This means that we must be "strong in the Lord, and in the power of His might."—Eph. 6:10.

### **Pride Goeth Before Destruction**

There are various danger signals by which we may be forewarned of an impending fall, signals which are readily discernible if we are alertly taking heed. One of these is the spirit of pride. "Pride goeth before destruction, and an haughty spirit before a fall," the spirit testifies. (Proverbs 16:18.) And how easy it is for the spirit of pride to enter into our hearts, causing us to be "haughty" and self-important. The spirit of humility engenders meekness, gentleness, teachableness, patience and forbearance. How important then that none "think of *himself* more highly than he ought to think."—Rom. 12:3.

Another danger signal is that of indifference towards the truth. The truth is God's voice speaking to us; and if we are to maintain our standing in Him, how alert we should be to listen to His voice. And how attentive and how obedient we should be to the message! Yes, our standing in the Lord depends upon our obedience to His truth, for it is by the

truth that we are sanctified. (John 17:17.) Satan would like to have us believe that to stand in the Lord is one thing, and that to stand in the truth is something else. He would like to have us believe that it doesn't make any difference where we stand with respect to the truth as long as we love the Lord. But this is false theology. It is one of those "wiles of the devil" by which he is endeavoring to draw us away from the Lord by causing us to lose our appreciation of His glorious message of truth—that message through which He speaks to us and guides us in the narrow way. Let us, then, continue to cherish the truth, to feed upon it, that thereby, we may grow strong and remain strong, so strong that we will not fall, because we have made the truth our shield and buckler.

Failure to meet with the brethren, or indifference to the privilege of fellowship, is another danger signal. God has so arranged the church's affairs as to make fellowship with others of like precious faith one of the important means of grace. If we fail to appreciate this provision of the Lord for our strengthening in the faith and in the spirit, whenever, possible, we are thereby neglecting one of the important means by which we are kept from falling.

The spirit of bitterness and hatred is another danger signal which should be readily discerned by those who are properly taking heed. These unholy manifestations of evil are the very opposite in nature to the spirit of love, which is the spirit of God. To permit their entrance into our hearts, and still worse, to harbor them, will sooner or later result in the complete fall of the new creature, the complete loss of his standing in Christ Jesus. Let us, brethren, diligently take heed in this respect, by quickly and effectively, through prayer, rooting out every thought of bitterness from our hearts, and, instead, seek to be filled with and controlled by the spirit of love.

Nor should we permit the spirit of the world to take control of our hearts and lives. The spirit of the world is the spirit of self-seeking, of ambition to shine before others, of vain-glory. In short, it is the spirit of selfishness which is the spirit of the devil. We should take heed that this spirit does not possess us. If we find the spirit of the world beginning to encroach upon our minds and hearts we should recognize it as a danger signal of pitfalls and snares ahead by which the adversary is endeavoring to bring about our fall from steadfastness. Let us seek to be filled with the spirit of the Lord—so filled with that spirit, and so occupied with the things of the spirit, that there will be no time or place for the spirit of the world to gain even the slightest entrance into our lives.

### **How We Fall**

There are many ways by which, through failure to take heed, we may fall away from the position of full faithfulness before the Lord, and from our blessed standing in His grace. We may, for example, fall asleep spiritually by permitting a spirit of lethargy to creep over us, dulling our spiritual senses. This results, gradually in a lack of appreciation of the

truth, a carelessness in seeking to do God's will, a lack of zeal for His service, and a coldness and indifference toward our brethren in Christ and the privilege of laying down our lives for them.

We may fall from *grace* by doing despite unto the spirit of grace. We may fall into *condemnation* by unfaithfulness along almost any line, and particularly by not seeking the services of our beloved Advocate when we transgress the divine law. We may fall into *reproach* by stubbornly endeavoring to carry out our own plans irrespective of what the clearly expressed will of God may be. We may fall into *temptation* by not faithfully taking heed to the danger signals along the way, and thus become enmeshed in one or more of Satan's snares.

We may fall away from the faith, the truth, or from its service. We may fall away from our love for the brethren and our love for God. We may fall into the hands of the living God by wilfully ignoring the divine provisions for us through Christ and wantonly going contrary to the leadings of the holy spirit. We may fall from our steadfastness by failing along any line of Christian endeavor to remain "steadfast, unmoveable," and failing to "always abound in the work of the Lord" in all its glorious aspects.—1 Cor. 15:58.

### **"Ye Shall Never Fall"**

The Apostle Peter gives us a splendid formula by which we may keep from falling. He reminds us of the precious promises upon which our hope for the divine nature is based, and indicates that these promises are also the groundwork of our faith. Then he bids us add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and love. "For if these things be in you and abound," the apostle says, "they make *you that ye shall* neither be barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." But, "if ye do these things, ye shall *never fall*: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:4-11.

But we should remember that when the Bible speaks of "falling" it means more than mere "stumbling." In a sense, we stumble every time we make mistakes. Because of fleshly imperfection, we stumble and blunder more or less as we walk the narrow way; but if our hearts are pure before God, He will watch over us, and His everlasting arms will be under us to bear us up and start us out afresh every time we need His grace. Let us then take courage and press along in the blessed task of doing His will, knowing that eventually, if we continue taking heed, we will come off more than conquerors through Him who loved us and died for us.

We must *hear* the message of truth with an understanding heart, and with a spirit of appreciation, else it will fail to have the desired effect in our lives.

Jesus said: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." (Margin, "thinketh that he hath.") (Luke 8:18.) Hath *used*, and hath not *used*, is apparently the thought of the Master's words; and thus He shows that if we take heed how we hear the truth it will mean that we recognize the responsibility our hearing of it imposes upon us. In other words, that we shall be "doers of the word, and not hearers only."—Jas. 1:22.

### **Effects of Hearing the Truth**

And for what purpose has the Lord given us the truth? Jesus says that we are to be sanctified by it. (John 17:17.) This sanctifying work of the truth in our hearts is two-fold. Through its precepts, our lives should be more and more conformed to the high standards of righteousness and Godliness exemplified in God's law; and then, these transformed lives are to be devoted to the service of God, as directed by the truth. We are in the school of Christ to learn and apply the truth, in order that we may be equipped to serve as the ambassadors of Christ now, and through faithfulness to the divine will, may be worthy to serve in the future work of the Kingdom, as joint-heirs with Christ.

And if we hear the truth with appreciation, our love for it will be demonstrated by the amount of energy we exert to defend it. Has our hearing of the truth so inspired us that we are willing to die "for the witness of Jesus, and for the Word of God"? If we thus take heed to how we hear the truth, then each day will find us busily engaged in using it to the divine glory, in proportion to our talents and opportunities. Failing in this full appreciation of the privilege that is ours of hearing the voice of God speak to us through the truth, we become more or less subject to the deceptive influences of the adversary by which he is endeavoring to bring about our fall from divine grace and favor.

A proper taking heed to the manner in which we first hear the truth, and continue to hear it, is illustrated in the parable of the Sower. Some of the seed fell by the wayside. In this case there were no hearing ears at all. Some fell among the rocks. Here the message was heard, but soon forgotten—the hearers did not take heed how they heard or what the hearing really meant, hence the sun of opposition and persecution soon stopped their growth. Some of the seeds of truth "fell among thorns." Here was a class that heard with some appreciation, but the cares of this life, the spirit of the world, and various other adverse influences, stultified the growth that should have taken place in their hearts.

The seed that fell on the "good ground" represents the true hearing of appreciation and heart understanding. The good-ground hearers are those who take heed what they hear and how they hear, with the result that a fruitage is produced—a fruitage to the glory of God. These become sanctified by the truth and serve faithfully as its ambassadors, letting

their light shine, rather than keeping it under a bushel.

### **"Take Heed That No Man Deceive You"**

Deception is the method frequently used by Satan to lead God's people into his various snares and pitfalls; and he usually practices his deceptions through human agencies. Hence we are warned by Jesus to "Take heed that no man deceive you." (Matt. 24:4.) This particular warning has to do with the truths pertaining to our Lord's second presence and the end of the age; and how the professed followers of the Master have been deceived along these lines. And if it were possible, Jesus reminds us, the very elect would be deceived; but evidently this is not possible; and largely, no doubt, because they are the faithful ones who "take heed."

The Apostle Paul also reminds us of the necessity of taking heed lest we be deceived. We quote: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6.) "Vain words" would be words not in harmony with the plan and will of God; especially those words which appeal to human vanity. Flattery is one of the adversary's chief methods of deceit; and if we are properly taking heed we will "stop, look and listen" very carefully when we hear the voice of flattery appealing to us to turn to the right hand or to the left.

And vain words of flattery are not always easily recognized. Satan is usually careful not to make his flattery too apparent. No, rather, he appeals to human pride by means of vain philosophy. Frequently he appears as an "angel of light" in order to do this. As for example, in the nominal church holiness theory. It is flattering for one to believe that "he has not sinned for twenty years." "And doesn't God want us to be holy?" reasons the flatterer. Ah, how subtle are these vain words with which Satan attempts to deceive. Our protection against them is to take heed, and, in the spirit of full consecration to the divine will, allow God to talk to us through His Word and thereby to be continually guided by Him in the narrow way.

The warning, "Let no man deceive you," reminds us of another apostolic warning to the effect that "of your own selves men shall arise, speaking perverse things, to draw away disciples after them." (Acts 20:30.) The deception of human leadership is perhaps one of the most subtle with which the saint of God has to contend. There is the constant temptation upon elders and teachers to become leaders; and there is also the willingness on the part of so many of the Lord's people, because of human weakness, to be led. It seems so much easier to follow the Lamb, we often imagine if we can see Him represented in some human head or leader; and it is so flattering to an individual, or group of individuals, to believe that God is leading His people through him, or them. Oh, how much we all need to take heed along this line!

In this respect, the elders need to specially take

heed, for their responsibility is great. To the elders at Ephesus and to the elders in all the classes today, Paul says: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:28.) Note that proper taking heed on the part of the elders means that they will "feed the flock of God." This is their privilege, their duty; but they are not to lord it over God's heritage, nor assume leadership or headship in the church.

But all in the church should take heed how and what they are fed. We should not shift our individual responsibilities upon the elders of the class. How much sorrow could be avoided oftentimes, simply by all the brethren taking heed not to permit ambitious brethren in the church becoming leaders. And the leader-complex is not necessarily manifested in a desire for a large following. No, the desire to lead is often satisfied by having a mere handful of followers—perhaps just a small class of two or three. But often these small groups are led to separate themselves from an ecclesia of the saints for no legitimate reason, simply because they have allowed themselves to be influenced by the vain words of a brother who seems incapable of being just one of the brethren along with the others. Friends, let us take heed along this line, remembering that "one is your Master, *even* Christ; and all ye are brethren." (Matt. 23:8.) There are no super-brethren in the church of God!

### **Take Heed How We Build**

"For we are labourers together with God;" St. Paul says, "ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man *take heed* how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Cor. 3:9-13.

The manner in which a Christian builds for the future, as a coworker with God, is thus clearly outlined. First, there must be the foundation of the ransom; and this means that everything built thereon must square with the ransom. Upon this must be built the superstructure of faith and character. And if we take heed how we build, and build as coworkers with God rather than along lines of our own choosing our building will be capable of withstanding all the storms which are permitted to test us, and the fiery trials too, which "shall try every man's work, of what sort it is."

The foundation of this building of God is the great doctrinal fact of the ransom, and our own acceptance and conformity thereto. This means that the things which are built upon the foundation must be the other doctrines of the divine plan, togeth-

er with the outgrowth of Christian character resulting therefrom. This means that a proper taking heed how we build implies a carefulness in our study of divine truth and its proper application in our lives. In other words, we cannot ignore the doctrines of the truth and expect to build acceptably to God. As the ransom is the foundation, so the other doctrines are the framework around which, by God's grace, we must carefully build with personal works of faith and love. If we thus take heed how we build we will have a structure that will stand up against all the winds of false doctrine and withstand the "fire" in this day of special trial.

### **Departing from the Living God**

In Hebrews 3:12, the apostle mentions another manner in which we should take heed. He says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The context here refers to the unbelief of Israel in the wilderness. That unbelief was manifested in their tendency to so soon forget the miracles God had wrought on their behalf, and their disposition to turn away from Him to the worship of other Gods. Thus, through lack of appreciation, they departed from the living God.

How is it with us? Have God's blessings that came to us through the truth, become commonplace? Do we still appreciate the miracle of His grace as it abounded, and still abounds, toward us through Christ Jesus? Or, have we permitted the trials of the way to mar the sweetness of God's loving watch-care over us? Do we still hear the voice of God speaking to us through His truth, or are we listening for other voices—voices that may bid us walk in a way less narrow and in paths more pleasing to our flesh? How is it with us, brethren? Are we taking heed that we do not depart from the living God through failure to appreciate constantly the miracle of His truth revealed to us, counting as commonplace the fact that He has taken us into His confidence and revealed to us the secrets of His divine plan?

### **Take Heed to the Ministry**

In Colossians 4:17 we read: "Take heed to the *ministry* which thou hast received in the Lord, *that thou fulfil it.*" In this particular apostolic injunction, the taking heed is enjoined in order that we might fulfil the ministry. St. Paul seems to have realized that there would be a danger of our neglecting to be ministers, or servants of the truth. And how easy it is to fall away from our steadfastness along this line! Satan is always active in his endeavor to draw us away from the ministry; but if we are properly taking heed, we will recognize his cunning devices, his misleading philosophy, and not be affected thereby.

Jesus, our example, came into the world to serve, to be a minister in the great work of reconciling a lost world to God. Our calling is to cooperate with Jesus in this ministry, or service; thus, no matter how faithful we may be in meeting all the other re-

quirements of the truth, if we neglect the ministry, we fall short of the very purpose back of our calling. Let us, then, indeed take heed unto the ministry, that we "fulfil it."

But not alone in fulfilling the ministry should we take heed thereunto. We have an important responsibility in connection with the manner in which the ministry is conducted, especially our own part therein. Note the apostle's words in 2 Corinthians 6:3: "Giving no offence in anything, that the ministry be not blamed." The entire 6th chapter of 2nd Corinthians is a wonderful admonition, going into details concerning the things to which we should take heed in order that the ministry be not blamed.

Purity of faith and practice, longsuffering, patience, love, self-sacrifice, and the whole armour of righteousness, are among the things to which we should take heed according to the apostle, if we are not to bring reproach upon the ministry. Separateness from temples of idols is another prerequisite which he mentions. There are hideous creed idols today, enshrined in the various temples of nominal Christianity. The pageantry of outward show in these modern temples is alluring to the devotional instincts of some of the Lord's people. But let us remember that these temples are defiled by their blasphemous creeds. That their demon god is not our God—that our God has bid us to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and be ye clean that bear the vessels of the Lord."—2 Cor. 6:17; Isa. 52:11.

Ah yes, that is our ministry to "bear the vessels of the Lord," the vessels that contain the pure water of His truth; and how vital it is that we keep those vessels clean, that those who drink therefrom may be truly refreshed with the living waters of divine truth—refreshed with the glorious intelligence that "God is love." Only as we minister the truth of the divine plan can we hope for God's blessing upon our ministry. Only as we keep that truth pure in our own minds and hearts and minister it in its purity to others, are we truly taking heed to the ministry.

It is along this same line that Paul admonished Timothy, saying: "Take heed unto *thyself*, and unto the *doctrine*; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4:16.) Here we have, in reality, a summary of all that is involved in our taking heed lest we fall. It means to take heed to ourselves, in every way, and to take heed to the doctrines of the truth. Or, as indicated by the apostle, we take heed unto ourselves by continuing in the doctrines. But note, to "continue in the doctrines" means much more than to merely give mental assent to them. To continue "in the doctrines" or teachings of the gospel means to believe them, yes, and to defend them, most assuredly, but also, to be guided by them in our own Christian conduct and ministry.

Failing in the latter, would mean failing in the development of divine love in our hearts and lives; and this would mean that even though our ministry may be couched in the oratory of "men and of angels," it would be, in God's sight, but as "sounding brass, or a tinkling cymbal." (1 Cor. 13:1.) Obviously then, a proper taking heed unto the doctrines is possible only as we make sure that the doctrines are taking full control of our own lives, and producing in us the peaceable fruits of righteousness. Only in this way can we fully appreciate the doctrines ourselves, and read in them the shining letters of God's love, and be inspired with the determination to be like Him.

By thus taking heed unto *ourselves* and unto the *doctrines* we will become equipped with the armour of God, the armour of truth, and will be enabled to go forth as valiant soldiers of the cross. Then we will be able to defend the faith once delivered unto the saints, in love, and our words will minister grace unto the hearers—to all those who really have a hearing ear for the simple truth of the gospel. Thus, as we take heed in the divinely prescribed way, we will buttress our standing in the Lord, and in His truth: and our ministry of the truth will be continually blessed with the refreshing smile of His approval.

## The New Covenant

We are publishing the following notes on the New Covenant with the thought that they may be stimulating to the minds of some and lead them to a further study of the subject. To those who would prefer the subject treated in an article form we would highly recommend the re-reading of the article in the October, 1936, Dawn, entitled, "The Church and the New Covenant."

IN the Scriptures a covenant usually is a promise of blessing to be fulfilled on the performance of a condition; however, God sometimes makes an unconditional promise, as was the case with Abraham when He made the promise, "In thy seed shall all the nations of the earth be blessed."—Gen. 22:18; 12:3.

The New Covenant is to be a ratified, unalterable agreement between God and those of the human family, who come under its benevolent influences and respond in kind, during the Millennial Age.

By the New Covenant, we mean the contract between God and Israel of which the prophets spoke, and which was to supersede the old law covenant, being introduced by better sacrifices than that of "bulls and goats." The Law Covenant, which was added to the original Abrahamic Covenant because of sin, was given to serve three particular purposes; first, it proved Israel's inability to keep God's perfect law; secondly, it shadowed forth God's method of eradicating sin and its effects; thirdly, it prepared the way for the acceptance of Jesus as the "Lamb

of God" and Messiah.—Rom. 3:20; 7:7; Heb. 10:1, 11, 12; Gal. 3:24, 25.

### **New Covenant is not for the Church**

With whom is the New Covenant to be made? St. Paul quoting from Jeremiah 31:29-34, in answer to our question, said: "This *shall be* the covenant that I will make with the house of Israel; After those days, [of blindness] saith the LORD, I will put My law in their inward parts, and write it in their hearts. . . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them."

The import of the foregoing seems to be that the New Covenant is to be made with the same people—fleshly Israel—with whom the old Law Covenant was made although having a better Mediator and is to be mediated similarly during the Messianic reign, at the end of which time the great Mediator—the Christ, Head and body—will step aside leaving man in at-one-ment with God.

It is nowhere stated that the New Covenant was to be made for or with the church. If the Christian church is not being developed under the New Covenant, then what relationship, may we ask, does the church bear to that Covenant? St. Paul tells us that God, "hath made us able ministers of the New Testament [Covenant]." (2 Cor. 3:6.) If ministers or servants of the New Covenant, obviously, they cannot be those to be served by that Covenant. Where the word servant is used, it always implies two persons or classes, those being served and the servants.

If the members of the church are servants, or ministers of the New Covenant, what service do they render? St. Peter tells us that the prophets testified beforehand of the sufferings of the Anointed and the glory that should follow. (1 Peter 1:10, 11.) These two stages in the Christian's life were pictured by the clothing worn by Aaron; first, the linen garments and then those of glory and beauty. There is no more outstanding truth in the Scriptures than that which pertains to the preparatory period of the church's suffering upon the basis of which and the satisfactory completion of which their exaltation with Christ is predicated. Consider the words of St. Paul as recorded in Romans 8:16, 17: "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together." In this same chapter from the nineteenth verse on, it is obvious that the church is to have a part in the blessing of the world, for there we read (*Diaglott*) that the "earnest expectation of the creation longs for the revelation of the sons of God."

But why must the world wait? There are two reasons. First, the blood of Jesus, pictured by the blood of the bullock, is now the basis for the justification of the household of faith only, as was indicated by the words of St. Paul when he said: "For Christ

is not entered into the holy place made with hands, . . . but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) Second, the world must await the development of the blessing agency—the ministers, the priests, the second Adam and His bride.—Acts 15:14-17.

While it is clear that our Lord is the Saviour of the world, it is equally a Scriptural thought that the church enjoys the great honor and distinction of "filling up that which is behind of the afflictions of Christ." (1 Pet. 4:13; Col. 1:24; Acts 9:1-5; 2 Cor. 4:8-10) Many Scriptures indicate that the glory and honor of the completed church is to be the reward for their suffering for righteousness sake, whereas no mention is made concerning those who shall be under the New Covenant as being required to suffer for right doing.

### **Some Convincing Types**

Some of the Scriptural evidence that the sin-offering was to be in two parts, and therefore consistently referred to in the plural sense, is as follows: Moses offered sacrifices of both bulls and goats and our Lord offers the "better *sacrifices*" of Himself and those who follow in His footsteps. (Ex. 24:3-8; Heb. 9:11-15.) Jesus gave His flesh for the life of the world and the church are "baptized into His death." St. Paul also tells us that they are "baptized for the dead." (Rom. 6:3; 1 Cor. 15:29.) This harmonizes with the statement that "*Saviours* shall come upon mount Zion to judge the mount of Esau; and the Kingdom shall be the LORD's.—Obadiah 21.

In the type, the Lord's goat was treated exactly like the bullock. When our High Priest appeared in heaven for "us," the church, the holy spirit came upon the waiting disciples as a token of their acceptance; and when He shall again come forth, having sprinkled the blood of the antitypical Lord's goat class, as Aaron sprinkled the blood of the goat for *all the people*, then shall come the second outpouring of the spirit "upon *all flesh*."—Joel 2:28, 29.

Adam, the responsible head of the human family, sinned his life away. His dying life was transmitted to his children through mother Eve, which resulted in a dying human race. The second responsible head of the human family, Christ Jesus, having purchased mankind by giving His own life for them, will transmit eternal life to as many of Adam's children as will receive it, through His Bride, the Church.—Romans 5:12, 18-21.

In the type, the basic authority of the covenant was the tables of the law, written by the finger of God. In the antitype, the judicial authority throughout the Millennial age will be vested in The Christ—Jesus, the Head, and the church, His Body. In Acts 17:31, we read that God "hath appointed a day, in the which He will judge the world in righteousness by *that man* whom He hath ordained." In 1 Corinthians 6:13, St. Paul criticized the brethren for going to law with one another saying, "Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to

judge the smallest matters? Know ye not that we shall judge angels?" This certainly shows that both Jesus and the church, having proved their worthiness, are to be judges in their future ministry.

### **Preparing for the New Covenant**

It is obvious that before a covenant or a contract can be entered into by two parties, who, because of misconduct on the part of one of them, are at enmity, that there must be a mediator and rules provided for their re-approachment and reconciliation. The law of God by Moses as mediator, served that purpose in the type. The writing of the law, therefore, was but a step toward the great objective—that of covenant relationship between God and Israel, through a third party, the mediator, who stood as sponsor for and representative of that Law of God. From Exodus 24:12, we learn that the tables of the law were given to Moses in order that he might teach the people, thus picturing the work of enlightening the human family during the Millennial age, (1 Tim. 2:4.) It seems clear that the New Covenant cannot become operative until the antitypical tables have been prepared and the offerings consumed. Another evidence that the New Covenant is not now in operation is that man is still dying for Adam's transgression. That it is to be made for the purpose of effacing Adam's transgression and eradicating the "sins of the world" is evidenced by the fact that babes of but a few minutes or hours die not for their own sins, but as a result of the penalty still resting upon the race on account of the original sin. (Jer. 31:29-34.) One of the basic changes to come into the lives of the fleshly house of Israel under the New Covenant, is that the children's teeth no longer will be set on edge, because the fathers have eaten the sour grapes of sin; but everyone who then dies, shall die for his own iniquity. Furthermore, the Scriptures declare of the time when the New Covenant is in effect, that "I will put My Law in their inward parts, and write it in their hearts." (Jer. 31:33.) From this statement, it is quite evident that the work of rewriting the Law in the hearts and lives of His people Israel, is still future; for Israel is still blind in part and must remain so "until the fulness of the Gentiles be come in" at which time "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."—Rom. 11:25-27.

In 2 Corinthians 3:3, we find a statement of the work of this Gospel age. There the church is "declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone [as in Moses' case], but in fleshly tables of the heart." The contrast is made between the preparatory stage which introduced the old Law Covenant and that which introduces the New Law Covenant. The apostle is here showing that before that NEW Covenant can become effective toward natural Israel these who will constitute the Greater (than Moses) and Better Mediator will first have to be prepared for that stupendous work

of the future by having the Master's likeness in such fulness that the apostle could say they were "the epistle of Christ ministered by us [the apostles]. In other words, the basis for the old Law Covenant, namely, the *written Law of God*, had to come first before any covenant could be made with the people and just so will it be with the New Covenant. God further favored the race in that from them He arranged that 144,000 redeemed from mankind, should be accounted worthy thus to be associated with His Son on this board of mediation, which is to administer the covenant through which reconciliation is to be effected. Both Scripture and the signs of the times strongly indicate that the preliminaries to the great future work of reconciling the world to God are almost complete.

### **Moses and Law Covenant Typical**

Evidently Moses, like our Lord, was chosen to do the work of mediating the Law Covenant long before the work actually began. Jesus, as the pre-human Logos, was designated "the Messenger [Deputy, Ambassador, Angel], of the Covenant." (Malachi 3:1.) Moses was leader of Israel at the Exodus, and before; and certainly he was doing a work preparatory to the coming Law Covenant all that time. However, in the fullest sense, he did not take up his work of mediation until three days before the covenant was made. In confirmation of this thought, we read in Exodus 19:10, 11 "And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai." And in the 16th and 17th verses of the same chapter, we are told: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet God." The thunderings, lightnings and thick cloud at the beginning of the third (Millennial) day, may well depict its dawning and the closing scenes of this Gospel age. This was followed by "the trumpet exceeding loud"—the trump of Jubilee proclaiming liberty to Earth's captives, the trump of God's truth which shall be "exceeding loud" throughout the Messianic day, following the storm of the early morning, or dawn.

Even as Moses was preparing for his Mediatorial administration during these three days—Exodus 19: 10, 11—right on up to the moment the Law Covenant was made and sealed by the sprinkling of blood, so, also, Jesus and the Church have been preparing for their joint-office of Mediatorship of the "better covenant" throughout these antitypical "three days." As Moses slew animals and provided blood in basins, all of which was connected with the work of preparation for the making of the covenant, so also Jesus must provide "the blood of the new covenant" which

later He will use to sprinkle first the altar [thus picturing the requirements of Justice satisfied], and then the people on the "third day" and thereby make them fit parties to join in a solemn covenant with Jehovah God.

It is quite evident from all the figures and types of the Old Testament Scriptures together with the plain statements of the New Testament that the New Covenant is to be made with the natural seed of

Abraham, the houses of Judah and Israel, and through them with all others—the Gentiles. This being the case, it can be readily seen that the Church of this Gospel age is not developed and perfected under that New (Law) Covenant—they being the ones to act as part of the Greater Mediator—Christ, *the Head*, and the Church, *His Body*.—Jer. 31:31-34; 1 Cor. 12:12; 10:16, 17; Rom. 12:4, 5; John 17:21; Eph. 1:22, 23; 4:15, 16.

## Love—the Fulfilling of the Law

*Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying,*

*Master, which is the great commandment in the law?*

*Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

*This is the first and great commandment.*

*And the second is like unto it, Thou shalt love thy neighbor as thyself.*

*On these two commandments hang all the law and the prophets.—Matt. 22:35-40.*



FROM time immemorial, some of the religious among philosophers and thinkers, seem to have questioned, speculated, and debated as to which of God's laws was the most important. This seems to have been especially true after the giving of God's law to Israel by Moses. In any case, "Which is the great commandment in the law?" was still a question of sufficient interest to evoke controversy in the time of Jesus. Evidently, at that time, there were lawyers, scribes, and doctors of the law, who were very adept at magnifying some part of the law out of its true proportion, and minimizing some other portion, with the result that their interpretations were often at variance with the very intent of the law.

Instead of clarifying the law and showing the great eternal principles on which it was based, the scribes and Pharisees so distorted it that Jesus declared, "Ye blind guides, which strain at a gnat, and swallow a camel . . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23, 24.) Jesus, when asked, "which is the great commandment in the law?" did not equivocate, but unhesitatingly declared, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and . . . thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In Isaiah 42:21 we read, "The LORD . . . will magnify the law, and make it honorable." Jesus' own words are, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matt. 5:17.) Surely our Lord Jesus

did just this, magnifying, making honourable and emphasizing the underlying principles of the law as being love toward God and man. This He showed to be the essential spirit of God's law and the means by which its just requirements would be fulfilled. Thus He passed over what doubtless seemed to many of His time, the great commandments of the law—the keeping of the Sabbath, the offering of gifts and sacrifices, the paying of tithes, etc.

Why is to love, of such paramount importance? Because to love, to have love as the dominant characteristic of our heart is to attain the greatest degree of godlikeness. To love—to have love for God and man—will mean, also, that we will find ourselves doing, almost, if not quite, involuntarily, many things that ordinarily we would not do. And this would be love's action even were there no specific command. It is only natural for divine love to fulfil the law of God. Does not Jesus verify this thought? Note His words, "If ye love Me, keep My commandments." And if we really love Jesus, we will keep His commandments. Any failure to keep them, then, (according to our ability) shows the smallness of our love; for "love is the fulfilling of the law."—John 14:15; Rom. 13:10.

### Mosaic Law—Comprehended In Love

We know that the perfect keeping of God's law is impossible for any imperfect being. However, if the Jewish people had possessed greater love for God and for one another, it most certainly would have led them to an acceptance of Jesus, who did fulfil all the requirements of the Divine Law. Also, they would have been the recipients of greater blessings under their law covenant. Is not this what the Apostle Paul is saying in Romans 13:8-10? "For he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

As we consider the aforementioned, "thou shalt nots," how obvious it is that love would be the answer to their keeping. "Thou shalt not commit adultery!" How could one seduce a neighbor's wife if one loved one's neighbor? "Thou shalt not kill!" Does

love commit murder? Surely not! "Thou shalt not steal!" Steal from a loved one? No, not love. And as love loves *all*, love would not steal from anybody. "Thou shalt not bear false witness!" One would not testify falsely against one whom he loved. "Thou shalt not covet!" "Love . . . seeks not that which is not her own." (1 Cor. 13:5, *Diaglott.*) Love finds expression in *giving*— the very opposite characteristic to covetousness. Truly, as the Master said, on these two great commandments, "hang all the law and the prophets." And as the Apostle declares, "If there be any commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself."—Rom. 13:9.

### God's Love

God's actions and dealings, we are not surprised to find, are in harmony with His own law. Yes, "God is love" and "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) Indeed, was it not the love and mercy of God and Christ which constrained us and led us to both repentance and consecration? "For the love of Christ constraineth us." (2 Cor. 5:14.) And again we read, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

Do we as Christians need any other law aside from God's law of love? We believe not. Could we hate our brother if we loved him? Would we injure him if we loved him? Would we set him aside or neglect him if we loved him? Would we slander or speak evil of one we loved? Could we forget to serve, or fail to minister to our brother if we really loved him? How apparent it is that in both our human and spiritual relationship, love's possession would dictate our proper conduct.

### Love—Fulfils God's Will—Assembles

Let us examine some of the commandments and exhortations of the Scriptures and see how love fulfils all requirements. St. Paul writes, "not forsaking the assembling of ourselves together." (Heb. 10:25.) Cannot we see how naturally love would follow this exhortation? With a great love for God and His children, would we not be glad, would we not want, to meet together, to talk together and fellowship one with another? After Jesus' resurrection, the apostles, without any instructions, and of their own accord, came together on the first day of the week, and thus started a custom which has come down to us, and which we still follow when we come together for worship on Sundays.

However, in many nominal Christian churches, where love for God and His Word is lacking, we find that their worship has degenerated into a mere "form of godliness"—a formalism. Without love as the motivating power to bring them together, often they have sought out base substitutes; until today, in many churches, they have to be entertained with socials, dancing, card parties, bingo and bunco parties, etc. This condition is, no doubt, largely the re-

sult of the teachings of the creeds of the dark ages, when the clergy thought to drive people into the churches through fear. Now that increased knowledge and reason have largely dispelled those fears, though not replaced them with the love of God, we see the general indifference toward religion. How strikingly Isaiah's words have been fulfilled in connection with nominal churchianity: "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, . . . the wisdom of their wise men shall perish." (Isa. 29:13, 14.) God only desires such to worship Him as worship Him in spirit and truth, and in the beauty of holiness.

### Love—Studies

Another Bible admonition is, to "*Study* to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) Most of us may agree with the wise man that, "much study is a weariness of the flesh." (Eccl. 12:12.) Therefore, if we but consider our flesh, we will do very little studying. However, if the internal pressure of our love for God and for His Word is sufficient, it will stimulate our desire to acquire more knowledge of God and His Plan of Redemption, causing us to study and thus to triumph over the weakness of the flesh. "If ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13.) If we combine the thought of "assembling" ourselves together with that of "Study to show thyself approved unto God" does it not give us the thought of a group Bible study? This, too, is commended in the Word of God. Referring to the Bereans we read, "These were more noble than those in Thessalonica in that they . . . searched the Scriptures daily, whether those things were so." — Acts 17:11.

### Love—Preaches

"Go ye therefore, and teach all nations." (Matt. 28:19.) Our Lord Jesus Christ, while here on earth, spent a great deal of His time in preaching and teaching. In the text just cited He authorized His disciples to preach and teach in His name. The preaching of the Gospel of Jesus Christ is their life work. It is both the privilege and duty of every *real* Christian to carry out this commission. Note Paul's words in 1 Corinthians 9:16: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Paul continues, however, that if he preached it willingly, he had a reward. And how willingly he did preach the Gospel from a heart which was full of faith and love! It surely seems that those followers of the Master whose faith and love is greatest are, also, those who are most active in proclaiming the truth.

It is the spirit of God in our hearts that should actuate our preaching for, said St. Paul, "though I speak with the tongues of men and of angels, and have not love I am become as sounding brass, or tink-

ling cymbal." (1 Cor. 13:1.) Jesus, after His resurrection, in speaking to St. Peter (who had previously denied Him thrice) asked him three times, "Lovest thou Me?" Then, upon St. Peter's thrice affirmed declaration of love, the Master each time answered either "feed My lambs" or "feed My sheep." (John 21:15-17.) How beautifully the thought of love for the Master is here connected with that of God's wish for us to concern ourselves with the spiritual interests of His followers in the *feeding* of His sheep.

Prayer is primarily a privilege, but is so essential to our well being as Christians that it is enjoined upon us as a constant necessity. As we read some of the prayers of Jesus Himself, we find it hardly conceivable that He viewed prayer other than as a privilege. Prayer to Him was a means of communing with His Heavenly Father, of fellowshiping with Him, and of receiving spiritual strength. His prayers expressed praise, thanksgiving and trust. He prayed very particularly for His disciples, and all who should believe on His name. He also made requests in prayer. His prayers express both love for God and for His followers. The privilege of prayer in its fullest sense, is only accorded those who are consecrated followers of the Master. To them He says, "Hitherto have ye asked nothing in My name: ask and ye shall receive, that your joy may be full." (John 16:24.) Increased love for God, for His Word, and love for our brethren will certainly manifest itself in greater constancy in prayer.

### **Love in the Next Age**

We find nothing in the Bible to indicate that God's law for the next age, when all shall know the Lord, from the least to the greatest, will be anything different from this same universal and eternal law of love. (Heb. 8:11.) We read in Ezekiel 36:26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart

of flesh." This prophetic scripture tells us that the hearts of mankind will be changed from selfish ones to hearts of love. That is the day when the Lord shall pour out His "spirit upon all flesh."—Joel 2:28.

### **Love Defined**

Is love, some fragile sentiment of good?  
Is love, some introverted and delicate hot house plant of feeble growth?  
Is love, some pious emotionalism; benign but self sequestered?

No! Love is none of these.

Love is an active goodness of the heart, grown strong to serve.

Love is a fragrant flower of extroverted hardy growth.

Love is an operative good, which spends itself in constant service for God and fellow man.

Love is that which finds its greatest joy in giving.

Reviewing our subject, then, we have seen that love is the law of God Himself. Also, that it was the law of His Son, our Lord Jesus Christ, that He lived according to, and expounded that law while here. Secondly, we see it to have been the very basis of the law given to Israel. Thirdly, we recognize this law of God and Christ to have been given as the law for the followers of Christ—the New Creation. Furthermore, we have seen that its sacred and benign influence will lead to the doing of God's will as expressed in the various commands of His Word. Fourthly, we have seen it to be the law under which the New Covenant will operate during the reign of the Millennial Kingdom. In fact it will be God's eternal law for all His intelligent creatures. The moral attributes of God's character of Justice and Love, do not change, and neither does His law change. God, like Jesus, is the same yesterday, and today and forever. God is love, and love will always be the governing principle in all His universe.

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

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# International Sunday School Lessons



## CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE

September 19—Deut. 11:8-12; 26-32.

Deut. 11:8: Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs;

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

\* \* \*

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the cham-

paigned over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the Lord, your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

**GOLDEN TEXT:** "Choose you this day whom ye will serve"—  
Joshua 24:15.



**W**HETHER it be in the life of a nation or in that of an individual, choices are very important. God leaves to us the choice of doing right or wrong. Had he wound up man like a clock, giving him the capacity to do only right, then man would have been only a machine, and not a free-willed individual with a mind of his own. The principles of right and wrong have always been in existence; but for a long time, only right was operative, for the holy angels did not think wrong or do wrong.

God wants people to do right from choice not from compulsion. Even an earthly parent takes pleasure in those children who yield him obedience of their own will and accord; and the best training that children can receive is that which helps them to decide to walk in the ways of righteousness, and not that which merely compels an outward semblance of right-doing when their hearts are far removed therefrom.

The first principle of divine law is that of allegiance to God. Verily, God has a right to require this from His intelligent creatures. It means that He is the great Head of the universe, and that no one else nor anything else can take His place. As the Head, God preserves order, and without that order there would be chaos. Every wrong-doer is a rebel against divine authority. God wants people to do right for their own good and for the promotion of their own happiness. Nations are

but collections of individuals, and the same general laws that apply to an individual apply to the nation of which he is a part.

On one occasion when Moses came down from the mount and found the Israelites worshipping a calf, he became very angry, and rightly so. He had the golden calf ground to powder and put this in the water and made them drink it. Then he called upon all those who were loyal to Jehovah to show themselves, and all the sons of Levi came forward. These sons of Levi were then employed as the instruments for punishing the rest. God thus showed that He would not be trifled with, and that the special nation which He was leading and taking care of must be loyal to Him and obey His laws.

Because the Israelites flagrantly transgressed the divine laws, God eventually gave them over to the power of their enemies, saying to the last Jewish King, Zedekiah, that He would wrest the crown from him, and then turn the kingdom over three times "until He comes whose right it is, and I will give it to him." (Ezek. 21:27.) And God carried out this program exactly as He said He would do, for the Jewish kingdom was taken away from Zedekiah, and then was successively turned over to Medo-Persia, Greece, and Rome. Moreover, it has been no more an independent kingdom, nor will it be so until He, "whose right it is," even Christ, becomes its Ruler and Lord.

When Jesus came to the world, the great thing that He held up was the law of God. He was an exemplar of the righteousness of that law in the most absolute sense possible. He did not violate any precept of the divine commands; for, as a Jew, it devolved upon Him to keep the Law inviolate, and this He did. In all things He honored His Heavenly Father, saying: "The Son can do nothing of Himself, but what He seeth the Father do;" and again, "Not as I will but

as Thou wilt." And this great law of the divine will is written in the heart of every consecrated follower of the Master, even as it will be written in the hearts of the willing and obedient of mankind in due time.—John 5:19; Matt. 26:39.

In the Millennial age the peoples of the world will be taught the value of righteousness, and will gradually learn to choose it and to thus walk in the great Highway of Holiness then opened up to all. (Isa. 35.) They will come to realize that pride, selfishness, greed, dishonesty, cruelty, oppression and other forms of iniquity and wickedness militate against their highest interests in the strongest possible way. Thus they will see that God is right, and His law is right, and will come to love Him and to worship Him, not of compulsion, but gladly and willingly. And when the peoples of earth thus find themselves in harmony with God, all will be well with them.

#### QUESTIONS:

What is the value of choice? Why did not God endow man with only the capacity to do right?

What is the best training that children can receive?

What is the first principle of divine law? Why is this so important?

On what occasion did God punish the Israelites? And why?

In what ways was Jesus a great exemplar of the righteousness of God's law?

How will people learn righteousness in the Millennial age?

### GOD IN THE MAKING OF A NATION

September 26—Deut. 8:11-20.

Deut. 8:11. Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant, which He sware unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

**GOLDEN TEXT:** Beware that thou forget not the Lord thy God, in not keeping His commandments and His judgments, and His statutes, which I command thee this day.—

Deut. 8:11.



OD'S leading of the Israelites is one of the most interesting things in Biblical history. They were a nation chosen and selected from all other peoples of the world to be special recipients of divine favor. To them the Lord said, "You only have I known of all the families of the earth." They were the lineal descendants of Abraham, who was the friend of God, and God never forgot the great promise He had made to that patriarch.—Amos 3:2.

Moses, the leader of the people, whom God had chosen for this work, was very faithful to the task

assigned to him. He had given up everything that the world prizes for the sake of serving the Lord's people. When the Israelites fell into idolatry and set up a golden calf to worship, Moses prayed to God to spare the people from destruction; and if some one must pay the final penalty of death, that he should be the one to be blotted out of the book of life. What an unselfish prayer this was! Truly the people had a great leader, a man appointed by God. They should have loved him and followed his instructions in all things.

Moses tells the people that they should remember past benefits received at the Lord's hands. Although they were allowed to wander through a vast wilderness—and this was purely because of lack of faith on their part—they had their needs supplied, and were not permitted to perish for lack of food. God took care of them even when He employed miracles for the purpose. And always before their mental vision they had the goal of all their hopes and desires, even the promised land—"a land flowing with milk and honey."—Exod. 3:8.

What Moses said to the Hebrews of his time, the great antitypical Moses, Christ Jesus, says to the antitypical Israelites, the church of God, whose names are written in heaven, and who are called to become the heirs of all the great divine promises. The followers of the Master were called out of Egyptian bondage, which is that of the world and of false religious systems, to wander in the wilderness of earth for a time.

Many of their experiences closely resemble those of natural Israel. The Apostle Paul reminds the Church at Corinth of this. He says: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea . . . Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neith-

er murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [ages] are come"—1 Cor. 10:1-11.

God's people of today, then, should look back on the history of the Jews and profit by their experiences. They should remember the Lord's leadings of the past—the pillar of fire by night and of cloud by day. They should call to mind the fact that when they were hungry for the bread of life which they could not obtain in the nominal church systems, the Lord sent them the truth. And He supplied to them the pure water which is as a well or fountain "springing up into everlasting life."—John 4:14.

Then they have the prospect of the Promised Land. And what a homecoming that will mean for them. One of our sacred songs expresses the following thought,

"An unchangeable home is for you  
and for me,  
Where Jesus of Nazareth stands.  
The King of all Kingdoms forever  
He'll be,  
And His saints will be crowned at  
His hands."

The experience of the Israelites also shows the danger that lies in the increase of earthly possessions. The tendency of such is to draw the heart away from God and to cause us to take the credit for our success to ourselves. Moses well knew the danger of this and therefore gave the people the necessary warning.

#### QUESTIONS:

Why is God's leadings of the Natural Israelites especially interesting to us today?

Point out what qualities Moses possessed as a great leader of the people.

What were the past benefits that the people were told to remember?

Draw a comparison between the experiences of the Hebrews in the wilderness and the Lord's followers of today.

What danger lies in the increase of earthly possessions? Quote Scripture texts to prove your point.

## CHRISTIAN SONSHIP

October 3—John 3:1-6, 18-24.

John 3:1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

\* \* \*

18 He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.

23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

**GOLDEN TEXT:** But as many as received Him, to them gave He the

power to become the sons of God, even to them that believe on His name.—John 1:12.



PEOPLE had various ideas about Jesus. Some thought that He was the Messiah, and others believed that He was a prophet. Nicodemus had heard of the miracles wrought by Jesus, and possibly had seen some of these performed. He believed that a personal interview with the great teacher would probably be the means of clearing up some matters in his mind, and cause him to more definitely understand exactly the position that Jesus occupied, and His mission in the world. So, he came to Jesus by night, possibly because he thought that under cover of the darkness he would not be observed.

The way that our Lord blocked this Pharisee at the very beginning of the conversation is remarkable. The Master evidently knew that his visitor would not understand the nature of the divine Kingdom even if it were explained to him, and so He made the astonishing statement, "Except a man be born again, he cannot see the Kingdom of God."

The Greek word translated "see" here is "eido," which signifies "to know" or be acquainted with. Even the disciples of Jesus did not know the character of the divine Kingdom at this time, nor was the matter clearly revealed to them until the coming of the holy spirit at Pentecost. But the disciples did follow the light that they had, and this was necessary before more light should be sent to them. They knew that Jesus was good and true, and that He was operating in the spirit of God; and so we read concerning certain ones that "they forsook all, and followed Him."—Luke 5:11.

As to the word "born" which Jesus used, there has been much controversy concerning it. A modern commentator has said: "The Greek word 'gennao' and its derivatives, sometimes translated 'begotten' and sometimes, 'born,' really contains both ideas, therefore it should be translated by either one of these two English words, according to the sense of

the passage in which it occurs. When the active agent with which 'gennao' is associated is a male it should be translated 'begotten;' when a female, 'born.' Used in connection with 'ek', signifying 'from' or 'out of,' it should be translated 'born.' So in John 3:5, 6, 'gennao' should be translated 'born,' as indicated by the word 'ek', or 'ex.'

The Master stated a great truth when He said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Then He went on to say, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

That which stamps the nature of any being is its body. He who has a human body is a human being; and he who has the body of an angel is an angelic being. Those who are born into the spirit world possess different bodies from those of earthly creatures; and those born into the spirit realm can come and go like the wind, and no one can tell whence they come or whither they go. Nicodemus was a Pharisee, and his interpretation of the Scriptures taught him to believe in angels, and spirits, so there may have been imparted to his mind some meaning of the Master's words in this particular connection; yet he asked the question, "How can these things be?" for, doubtless, he wanted some further elucidation of the entire matter. And the reply of Jesus was, "Art thou a master of Israel, and knowest not these things?"

Alas, how many masters there are in nominal spiritual Israel, or Christendom, today who do not know these things! What confusion of teaching there is! Most people know nothing at all about the earthly phase of the divine Kingdom, and the reason for taking the church to heaven is entirely misunderstood. Some blend together the earthly and the spirit natures, claiming that man contains a spark of immortality and never actually dies. They seem quite ignorant of the fact that God created every being on its own plane of life, and that the blending of

different natures is contrary to His law.

The whole human family is condemned in Adam, and that is what the Master meant by saying, "He that believeth not is condemned already."

#### QUESTIONS:

Why did Nicodemus come to Jesus?

Why did Jesus reply to him as He did? Had the time come for the truth concerning the Kingdom to be fully revealed?

Explain the meaning of the Greek word that has been translated "see" in the sentence, "He cannot see the Kingdom of God."

Tell what you know about the word translated "born."

What stamps the nature of any created being?

Point out the various irregularities and inconsistencies of some of the teachings of Christendom at the present time.

### THE CHRISTIAN IN GOD'S KEEPING

October 10—Jude 1-4; 17-25.

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

\* \* \*

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they, who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

**GOLDEN TEXT:** Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

From *Zion's Watch Tower* reprints of June 15, 1907, page 4008, we take the following:

"We must hold to the faith once delivered to the saints, that our Lord left the glory which He had with the Father before the world was, that He humbled Himself and was made flesh . . . tasted death for every man. . . This means additionally that we must contend that His death was a real death, the just for the unjust. . . We must also hold to and contend earnestly for the great fact that God's work during this Gospel Age is the selection of the bride of Christ—the church, of the first-born—and that this election, completed at our Lord's second coming, will have its consummation in the resurrection of the little flock to glory, honor and immortality in the Kingdom, as the royal priesthood under Christ their royal Head and High Priest, that

(Continued on page 32)

# CHILDREN'S HOUR



## Abraham Offers Up His Son



“I WANT someone to read the first verse of the 22nd chapter of Genesis,” said Uncle Eb, when we were all ready for our Bible story.

Peter quickly found the verse and read: “And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.”

“All right, Peter,” said Uncle Eb. “Now who can tell me what it means to tempt?”

“I think it means to try to get another person to do wrong,” said John.

“Yes, that is generally the meaning of the word,” replied Uncle Eb. “But tell me this: does God tempt people to do wrong?”

“No, I don’t think He does,” answered Ruth.

“That is quite correct,” answered Uncle Eb. The Bible says: ‘God cannot be tempted with evil, neither tempteth He any man.’ And yet Peter has just read that God tempted Abraham. The solution of the matter is this. The Old Testament was written in Hebrew, not in English, and it had to be translated into our language. In the Hebrew, the word used means ‘to test,’ not ‘to tempt.’ God tests people, but He does not tempt them to do wrong. Now here is another question for you: What is a sacrifice?”

“It is something that a person offers up to God,” said Paul.

“Yes, that is a very good answer,” replied Uncle Eb. “You will remember that Cain and Abel both offered up sacrifices to God, and that God was pleased with Abel’s offering, but not with Cain’s. Abel’s gift was an animal, and it was rendered in faith. Cain’s gift consisted of ‘the fruit of the ground,’ and it was not given in faith. When Noah came out of the ark with his family, he offered a sacrifice to God. It was customary in those days to offer up sacrifices quite frequently.

“Now you know about Isaac, for he is one of the great characters of the Old Testament. He was the son of Abraham’s old age, for the patriarch was a hundred years old when Isaac was born. Isaac was a very noble boy and he grew up to be a fine young man. Abraham was then living in the land of Canaan. You will remember that God had called him to come forth from the land of Chaldea because of the great idolatry that prevailed in that country. The

Lord said that He would make of Abraham a great nation, and bless all the world through him and his seed. Now Isaac was the seed of Abraham, the only seed that God recognized, and that makes it seem all the more strange that God should have asked Abraham to do the thing that He did.

“Yes, God asked Abraham to do a very remarkable thing, indeed. What do you suppose it was? Probably you remember it from former stories. God asked the patriarch to sacrifice his son. And that meant to actually kill him. We’ll now have John read the 2nd verse of Genesis 22.”

“Here it is,” said John, who read, “And He said Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

“All right, John. We can suppose that Abraham was tremendously surprised at receiving such a command as that from the Lord. There is no other command like it in the Bible. Of course, Abraham could have refused, had he so desired. God would not have compelled him, for He wanted willing obedience, not the kind that’s forced, and, moreover, the Lord wished to find out if Abraham had enough faith in the Lord to do such a thing.

“When people don’t want to do something, they generally try to reason themselves out of it. That is the way of the world. I knew a boy one time who did this. His father had asked him to do some weeding in the garden, and the boy reasoned that it would not be good for the garden to weed it while the sun was shining brightly, so he would leave it till the evening; but when the evening came, he found something else to do, so the garden didn’t get weeded at all.

“But that was not the way with Abraham. He did not indulge in any false reasoning in the matter. He thought that if God wanted him to sacrifice Isaac, he would certainly do it. He arose very early in the morning, before the sun had come up. He had a three days’ journey before him. He took Isaac and some young men and some animals. On the third day, he found himself near Mount Moriah, and he told the young men to stay behind and he and his son would go up into the mountain to worship and

that later on they would rejoin them. I wonder if he thought that Isaac would actually return with him. Perhaps he did, for the Scriptures tell us that he believed that if he killed his son, God could raise him up from the dead. All this goes to show that he had great faith in God.

"Abraham took wood with him for the sacrifice. In fact, Isaac carried the wood, for his father was an old man. There was also a great sharp knife which had been taken for the purpose of killing something. But what was that something? Isaac did not know, for he said to his father, 'Behold the fire and the wood: but where is the lamb for a burnt offering?' And Abraham said unto him, 'My son, God will provide himself a lamb for a burnt offering.'

"Now can't you imagine that you see these two tramping up the mountain side? Isaac did not know what was to take place, but the heart of his father must have been very sad. His son had been the pride and joy of his life. It surely was a terribly hard thing that God had asked him to do. But his resolution never seemed to waver: his mind was bent on doing exactly what God had required of him. At length, the two reached the place where God had told them to go.

"Abraham built an altar, and then he bound Isaac and laid him on the wood. No doubt Isaac could have resisted him, for he was a big, strong young man; but he seemed to be quite willing to be killed if that was the right thing. Then Abraham raised high the glittering knife and was about to plunge it into the heart of his son, but suddenly the angel of God called to him and said, 'Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou hast reverence for thy God; seeing thou hast not withheld thy son, thine only son, from me.'

"Then Abraham beheld a ram caught in the thicket by his horns; so Abraham went and caught the ram and offered him up as a burnt offering in place of his son. And now we'll ask Esther to read Genesis, chapter 22, beginning at the 15th verse."

So Esther read as follows: "And the angel of the LORD called unto Abraham out of heaven the second time, 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; 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; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

"All right, Esther; thank you," said Uncle Eb. "And now I have a question to ask you. Any one may answer it. Is there any other case mentioned in the Bible where we are told that a father offered up his son? Well, Peter, you seem to be ready with an answer, so what do you say?"

"The only other case I know," replied Peter, "was

when God, the Heavenly Father, offered up his Son, Jesus."

"Yes, exactly," said Uncle Eb. "Of course, there was no command laid upon God to do this; for none could command God. Neither did the Heavenly Father compel Jesus to die. It was love that prompted the great sacrifice. Jesus gave Himself as an offering for the whole world or mankind. First of all, He left the heavenly glory and consented to be born into this sinful world. And you all know how He was born in a manger. Then, in due time, He became a man and preached to the people and worked miracles. And then, finally, He was crucified on Calvary. He died for all of us, so that we may gain life in the future. That was a wonderful sacrifice, indeed. Then, on the third day, God raised Jesus from the dead, and forty days later, He ascended up to heaven; and He has been there throughout the Gospel age down to this present time.

"Uncle Eb," said Paul, "couldn't the Heavenly Father have saved the world in some other way than by sacrificing his son?"

"That is quite a question, Paul," replied Uncle Eb. "The fact is, however, that the Heavenly Father always does what's right and what's best. You see, Jesus took the death sentence upon Himself, and for this reason God will lift that sentence off the world, in due time. People are dying today at the rate of more than a hundred-thousand in every twenty-four hours. The Apostle Paul tells us that because of His sacrifice, Christ Jesus will reign till He has put all enemies under His feet, and the last enemy to be destroyed is death. Then the book of Revelation says, 'There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' So, then, you can see the glorious conditions that shall arise on the earth because Jesus died. Just as God conferred a blessing upon Abraham, even so He conferred one upon Jesus; for the Scriptures say that 'God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth [in the grave]; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

"Isaac is said to be a type or kind of picture of Jesus. You see, Isaac was a willing sacrifice, and so was Jesus. Then, Abraham becomes a picture of the Heavenly Father, for He was willing, too. And as Isaac was Abraham's heir, so also, Jesus became the heir of great favor and blessing, and, in due time, He will bless the world with health, peace, happiness and life. And the church, Christ's glorious bride, will be associated with Him in this work. In the Scriptures the days when such things will take place are called 'times of restitution'—meaning that mankind will be given a very good chance of getting back all that was lost through Adam's disobedience, and, as you know, that includes life and the dominion of earth. Such blessings have been made possible through the death of God's dear Son."

# Outline For Berean Study

## THE DIVINE FAMILY

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

**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 II.—Our relationship to the Lord Jesus Christ.

(1) What is meant by "and we by Him"?

Watch Towers—1887, page 7 (Reprints—965)

(2) "We"—His body, His brethren, His joint-heirs.

1 Cor. 12:27; Eph. 5:23; Heb. 2:11, 12; Rom. 8:17, 29.

Scripture Studies—Vol. 5, page 109, 144-147.

Watch Towers—1901, page 183 last par. (Reprints—2824, par. 1)—1895, page 132, col. 2 to 133 par. 1 (Reprints—1820, par. 4-7).

(3) "We"—servants, bond-slaves of Christ.

1 Cor. 6:20; 7:23; 1 Peter 1:18, 19.

Scripture Studies—Vol. 5, page 432, par. 1, 2; page 452, par 3, 4. Watch Towers—1897, page 34, last

par. (Reprints—top 2099)—1915, page 213 (Reprints—5726, par. 5-7)

(4) "We"—underpriests.

Heb. 3:1, 2; 4:14; 13:10-16. 1 Peter 2:9.

Tabernacle Shadows—page 22-23; chapter III.

Watch Tower—1903, page 405, last 2 par. (Reprints—3265, par. 3, 4) 1914, page 359, col. 2. (Reprints—5585, col. 2, par. 6 to end)

(5) Other illustrations of our relationship to Christ.

a—Bride. Revelation 19:7; 21:9; 22:17.

Watch Towers—1911, page 86, par. 5-10. (Reprints—4783, col. 2, par. 3 to 4784, par. 3)

b—Soldiers. 2 Tim. 2:3; Eph. 6:11, 13.

Watch Towers—1903, page 84 (Reprints—3162, col. 2) 1914, page 54. (Reprints—5404, par. 2 to end).

c—Sheep. John 10:1-16.

Watch Towers—1900, bot. page 229 to end (Reprints—2672) 1899, page 64, par. 5-8 (Reprints—2442, top half)

d—Temple Stones. 1 Cor. 3:16, 17; 1 Peter 2:4, 5.

Watch Towers—1905, page 317, par. 5-7 (Reprints—3651, par. 3-6) 1914, page 220, par. 5 to top of page 221 (Reprints—5504, top half)

e—Disciples. Luke 14:26, 27, 33; Matt. 10:24.

Watch Towers—1915, page 154, (Reprints—5691, par. 1-4) 1914, bot. page 90 to 91 par. 8. (Reprints—5425, bot. 5426, col. 1.

## LABOR DAY CONVENTIONS

(Continued from inside front cover)

itorium 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.

## OTHER COMING CONVENTIONS

**SPRINGFIELD, MASS.—ITALIAN CONVENTION,** September 12. The Italian friends will hold this convention in the King Philip Stockade, Forest Park. There will be an immersion service early in the afternoon.

**BROOKLYN, N. Y.,** September 19—The Harvest Truth Ecclesia, meeting at the Y. M. C. A., Carlton Avenue, will hold a Convention on the above date, beginning at 9:45 A. M. A cordial welcome awaits all who may be able to attend.

**DENTON, MD.** September 19. All meetings will be held in Firemen's Hall. For further particulars address: Mr. C. Ellwood Bright, Hobbs, Md.

**ST. LOUIS, MO.,** October 2, 3. The friends in St. Louis are anticipating a spiritual feast at their two-

day convention. For further information write: Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

**CHICAGO, ILL.,** October 3. This semi-annual convention will be held in the regular meeting place of the Chicago Bible Students, 910 N. La Salle Street. Further information obtainable from the secretary: Mr. I. C. Foss, 5944 N. Knox Avenue, Chicago, Ill.

**COLUMBUS, OHIO,** October 10. The Bible Students classes at Zanesville, Newark and Columbus are co-operating to make this gathering a success. At 3 P. M. there will be a public meeting in the High School auditorium. Additional information obtainable from: Miss Mary Christian, 65 Chestnut Street, Newark, Ohio.

**JACKSON, MICH.,** October 17. This will be the 4th Annual Reunion gathering of the Jackson friends since they organized as an independent Bible Students class. Further information obtainable from: Mr. A. A. Lutz, 743 W. Morrell St., Jackson, Mich.

**PITTSBURGH, 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.

# Talking Things Over



## THE LONDON CONVENTION



THE following report of the London, England, Convention, held July 31-August 2, will be, we believe, of interest to all. It is encouraging to realize that there are dear brethren in Christ in other parts of the world who are rejoicing in the same precious truth that so rejoices our own hearts, and while customs may vary, yet the truth is the same in every land. Our Loving Heavenly Father, whom we have learned to know through the truth, is caring for and guiding His people wherever they may be. The report follows:

"Within ten minutes ride of Buckingham Palace, the home of the king and queen of the world's largest remaining empire, there gathered on July thirty-first and August first and second, a little company of earnest Bible Students, for the purpose of considering together the vital issues concerning their hope of some day becoming kings together with the King of kings, in that future and glorious Universal Empire which is to rule 'from sea to sea, and from the rivers unto the ends of the earth.' Judging from the outward appearance, however, one would never suppose that these saints of God, unknown and unrecognized by the world, were so rich in hope.

"They were just the ordinary kind of folk, even as true Christians for the most part have always been. 'Not many rich, not many noble,' but chiefly the poor of this world, rich in faith were among them; and yet, by the authority of God's Word, and in all humility, they told you that they had been made partakers of the 'high calling of God in Christ Jesus,' and that if they should 'suffer with Him,' they were certain that they would also 'reign with Him.' In view of the firm foundation upon which their faith rested, one couldn't help believing that their hopes were fully justified. Indeed, to meet with them and to converse with them, caused one to exclaim

'Ah, these are of a royal line,  
All children of a King.  
Heirs of immortal crowns divine,  
And lo, for joy they sing!

'Why do they, then, appear so mean?  
And why so much despised?  
Because of their rich robes unseen  
The world is not apprised.'

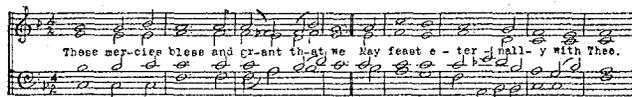
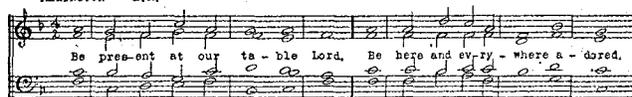
"To a visitor from America there were a number of things about the London Convention that stood out in pleasing contrast to similar gatherings in the

United States. One of these was the manifestly sincere reverence displayed at all the sessions. This was impressed upon our minds at the very first meeting. Just before the meeting started the friends were, as usual, greeting each other and engaging in general conversation among themselves; but when the chairman arose to open the meeting, he asked for a moment of silent meditation and prayer before singing the opening hymn; and his request was instantly heeded and granted by all present. One couldn't help realizing how much better this was, than to have the opening hymn of a meeting sung by a few friends in the front seats while the remainder continue to talk among themselves in the rear of the hall, as is so often the case. After all, our hymns are really prayers to God, and praises for His love, for His truth, for all that He means to us and has done for us, and why should we not sing them attentively and reverently?

"And then at the close of each session, the friends remained in their seats for a moment or two, as if loathe to leave the presence of God, or to withdraw themselves too hastily from His sanctuary of blessing. This, too, seemed like a beautiful custom to one who has been familiar with the rush of American life.

"The fellowship at the London Convention was sweet and blessed. 'Tea' was served between sessions. On these occasions, when the friends were all seated around the tables, ready to eat, instead of calling upon one brother to return thanks, all joined in 'singing the blessing,' joining together in the following words and music:

REXINGTON L.M.



"The 'Messages and Greetings' that reached the convention from those unable to attend were not only cordial and inspiring, but were unusual in that they came from such a widely-spread territory—from as far as Vancouver, B. C., in the West, to Germany in the East; and of course, from a large number of places in Great Britain. Outstanding among these messages was one from a sister in Germany. This message was sent in the form of a letter—the letter

having been opened and read by the German authorities before it was permitted to leave the country. Naturally the sister was not able to say much as to the condition of the friends in Germany, else her letter would not have passed the authorities; but she did explain that she had been hoping to attend the convention, but was not permitted to do so. Also that she was passing through Calvary experiences, that the friends there had not sung a hymn for a long time, etc. Surely the brethren in Germany and certain other parts of Europe do need the prayers of the saints everywhere.

"The convention, in turn, voted to send a message of love and greeting to the brethren generally, and particularly in response to the greetings received: Ephesians 3:14-21, and 2 Timothy 3:14 were chosen as representing the sentiments of the convention toward the brethren throughout the world. These passages read:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

"The address of welcome was given by Brother F. S. Penfold of London. Others who served on the program, were: Brothers H. Osborne of Warrington; C. T. Ward of Kettering; E. W. Wenborn of Lightwater; C. Luttichau of Denmark; W. N. Woodworth of Brooklyn; G. Absalom of Beeston; and C. F. Barratt of Leicester. God's power to keep His people; the necessity for an individual faith in God and in His promises; loyalty to the truth which we have received; the vital importance of brotherly love; our privileges as ambassadors of Christ in letting our light shine out for the blessing of others; and Christian growth in grace and knowledge, were among the principal themes discussed by these various brethren.

"Brother Wenborn pointed out with emphasis that we cannot hope to hold the truth ourselves, and continue to rejoice in it, except as we use every available opportunity to share it with others. In discussing this point he mentioned the reluctance of some of the brethren to be active in the service of the truth due to the supposed lack of opportunities and facilities for service. He said that it always was easy to find excuses to justify ourselves in being idle Christians; and that these excuses sometimes remind-

ed him of the Scriptural proverb, which reads, 'The slothful man saith, There is a lion without, I shall be slain in the street.'—Proverbs 22:13.

"Brother Wenborn then explained that in large measure the British 'lion' had been slain, in that it could no longer be said that there is no way of serving the Lord. He related the experiences of some of the brethren in distributing 'Kingdom Cards,' and the fact that there had been an average of one response from each two hundred cards distributed, which is about five times greater than the average response from tract distribution even during the time when the harvest work was going in 'full swing.' And the interesting part of it, Brother Wenborn explained, is that the means have been unexpectedly provided specifically for the purpose of furnishing these Kingdom Cards free to all the friends in Great Britain who wish to use them. In view of this, he said there was no reason why any of the brethren in the British Isles should now hold back from bearing witness to the truth.\*

"Brother Luttichau, in one of his talks, told of some interesting experiences he had enjoyed in serving the Lord, the truth and the brethren in Denmark and other European countries, as well as in Great Britain. One incident he related emphasized the fact that in Denmark, as well as in other parts of the world, there are still those who have a hearing ear for the truth, and that the brethren who are alert will find opportunities to serve. He said that a number of years ago he had been called to serve at a funeral, and that recently, a lady who attended that funeral service—a person with whom he was not at all acquainted—called him on the telephone to ask a number of questions pertaining to the Bible. After replying as best he could over the 'phone, he suggested that he would be glad to come to her home and talk these matters over further. She was pleased with the suggestion, and a few days later telephoned again, explaining that her husband was also much interested, and that they would like to have him come on a certain evening and discuss the truth with them. When he arrived at their home he found that they had invited their friends also, so that there was quite a company to whom he had the privilege of witnessing the truth. He said that the interest has continued so that now these folks are deeply interested in the truths of the divine plan.

"Four brethren were immersed at the convention, and at the other end of London on the same day. eight others symbolized their consecration to be dead with Christ—to 'follow the Lamb whithersoever He goeth.' (Rev. 14:4.) By this means also, we had impressed upon us that the Lord is working the same way in Great Britain as He is in other parts of the world, that His truth is still being proclaimed here, and that by means of the truth some are still responding to the call and entering the race 'for the

\*Experiments with these Kingdom Cards are being made in the United States, and if they are as effective here as in Great Britain, The Dawn will be glad to furnish them free to all who desire to use them.

prize of the high calling of God in Christ Jesus.'

"It was a blessed convention, long to be remembered by all who attended."

### AN OPPORTUNITY

We believe the following report of an opportunity to preach the truth at a funeral service held in Indiana, will be of considerable interest:

"Many years ago Brother Aaron and Sister Sarah Klepinger, members of a Dunkard community, near Peru, Indiana, received the truth. Their daughter Nina, though raised in the truth, never saw the privilege of consecration, but believed in the 'Plan of God' and looked forward to restitution. Seven years ago she married and with her husband located in Peru, where she has been very active in business and professional women's clubs, and where she added to a host of childhood friends. Her parents continued to live on the old homestead in the country.

"The young woman passed away on July 18th, and by reason of long and old associations, the Pipe Creek Township Community Church of the United Brethren was made available for the funeral service on July 20th, where were gathered between three and four hundred friends of the deceased and her family, representing a cross-cut of the whole social life of the community, including business, professional and working people from the city, with a preponderance of the country folk, including a generous representation from the congregations of the United Brethren and the Dunkards—the ladies wearing their sombre garb and quaint little bonnets, and the men with their long beards and broad-rimmed black hats.

"The minister of the church and his wife and three of their congregation provided the musical numbers

for the service which was conducted by Brother Ernest Wylam of Chicago. The discourse consisted of a resume of God's plan from the creation to restitution, with emphasis being laid upon the true doctrines of mortality and immortality, the trinity, resurrection and restitution. Thus a rather wide witness was given to a very considerable number of people who would not ordinarily have been willing to listen long enough to a discussion of the truth to acquire a rational knowledge of what it is all about, and it is hoped that much good may result immediately from this effort to further spread the knowledge of the kingdom. Whether this be so or not, we are sure that the listeners will ultimately be benefited by thus hearing about God's plan.

"Sympathy is expressed for the relatives and friends of the deceased."

### RESULTS FROM PUBLIC WITNESS

The following letter from the Los Angeles class becomes another evidence that the Lord is still blessing efforts to proclaim His truth.

"Dear Brethren: You will be glad to know that the public witness given at our recent convention, here in Los Angeles, has produced some very encouraging results.

"Our follow up work, calling on people who requested the booklet 'God and Reason,' shows conclusively that there is still an opportunity to reach hungry hearts. Many who had read the booklet were anxious for more light. The workers were able to place 16 copies of 'The Divine Plan,' (new edition), and almost every one took the booklet, 'Day of Jehovah.'

"We offered them a trial subscription to the Dawn for three months, and from the enclosed list you will see the result—54 names. Your brethren in the Service."

### Christian in God's Keeping

(Continued from page 26)

as the spiritual seed of Abraham they may fulfil the Abrahamic Covenant, 'In thy Seed shall all the families of the earth be blessed.'

"For all these fundamentals of our religion, including the declaration that sin entered into the world by Adam's transgression and that we are all partakers of his sin and its penalty, and all need redemption—all these first principles of the faith we must stand for, contend for. . . . But aside from such fundamentals, the Lord's people should seek to exercise great moderation amongst themselves upon any point of doctrine not clearly enunciated.

"Building up yourselves on your most holy faith.' This expression implies that God expects growth, development, on the part of His people. We are to keep ourselves in

the love of God. If we find ourselves lacking in the love of the Lord or love for His people, we should earnestly seek to get more of this divine attribute into our hearts.

"And of some have compassion, making a difference.' This signifies that we should see the difference between those who are walking after the flesh and those who are walking after the spirit, and should act accordingly. Some, whose hearts are right, are merely trapped by the adversary on some point of behavior or of doctrine. Others, again, are drawn into sins of a more serious character, and their actions have, to some extent, the consent of their wills. To such we may have to use great plainness of speech, clearly pointing out to them the error of their ways; for in saving them from sin, we are saving them from the second death, as it were, 'pulling them out of the fire.'

"Now unto Him that is able to

keep you from falling'—Yes, indeed, the Lord can keep our feet on the pathway if we trust in Him and keep close to Him in faith in communion, and in love. "If ye do these things, ye shall never fall," said the Apostle Peter. These words and the things referred to are set forth in 2 Peter 1:5-10. By doing such things, the mind takes on a crystallized character of righteousness, which means the ability to resist temptation and to stand against the world, the flesh and the great adversary, who is ever on the alert to entrap the unwary and those living beneath their privileges."

### QUESTIONS:

What is the "common salvation" alluded to by the apostle?

Explain how certain ones turn the grace of God into lasciviousness and deny the Lord.

How is the development of Christian character accomplished?

## "GOOD HOPES" REPORT

(For Months of April, May and June, 1937)

### FREE TRACT FUND

A1-407-431 .....	\$ 18.95
1-410 .....	10.00
1-411 .....	5.00
1-414 .....	25.00
1-415 .....	8.00
1-416 .....	5.00
1-425 .....	6.00
1-430 .....	5.00
Balance April 1 .....	53.06
From General Fund .....	600.00
<b>Total .....</b>	<b>\$736.01</b>

Total number of tract pages of free literature of various kinds sent out and charged against this fund, 761,160.

Total cost of printing and shipping .....	\$627.71
Balance in Free Tract Fund .....	\$108.30

### ADVERTISING FUND

H18-64-66 .....	\$ 2.00
8-63 .....	10.00
8-65 .....	20.00
Balance April 1 .....	192.00
<b>Total .....</b>	<b>\$224.00</b>
Charged against this fund .....	16.24
Balance in Advertising Fund .....	\$207.76

### FREE SUBSCRIPTION FUND

E5481-90 .....	\$ 9.90
5-82 .....	5.00
5-89 .....	25.00
Balance April 1 .....	73.83
Transferred from General Fund .....	300.00

**Total .....** \$413.73

Number of 3-months subscriptions charged to this fund, 1101, at 25¢ each: \$275.25. Number of annual subscriptions charged against this fund, 116 at \$1 each: \$116.

**Total charge .....** \$391.25

Balance in Free Subscription Fund .....

### FREE BOOK FUND

7-58 .....	\$5.00
Balance in Free Book Fund .....	6.85

**Total .....** \$11.85

Charged against this fund, 61 books at 13¢ each .....

Balance in Free Book Fund .....

### TRAVELING SPEAKERS FUND

C3-411-516 .....	78.65	3-491 .....	\$10.00
3-415 .....	10.00	3-493 .....	5.00
3-457 .....	5.00	3-495 .....	5.00
3-459 .....	10.00	3-498 .....	5.00
3-460 .....	10.00	3-499 .....	5.00
3-461 .....	5.00	3-500 .....	5.00
3-462 a .....	7.00	3-502 .....	5.00
3-462 .....	6.00	3-504 .....	10.00
3-464 .....	7.00	3-507 .....	5.00
3-465 .....	5.00	3-508 .....	10.00
3-468 .....	10.00	3-509 .....	5.00
3-469 .....	5.00	3-510 .....	5.00
3-475 .....	15.00	3-511 .....	8.00
3-477 .....	9.00	3-512 .....	10.00
3-486 .....	5.00	3-513 .....	8.00
3-487 .....	5.00	3-514 .....	5.30
3-488 .....	5.00	Bal. April 1 .....	68.94
3-490 .....	15.00	Transferred .....	50.00

**Total .....** \$437.89

Traveling Expenses of speakers .....

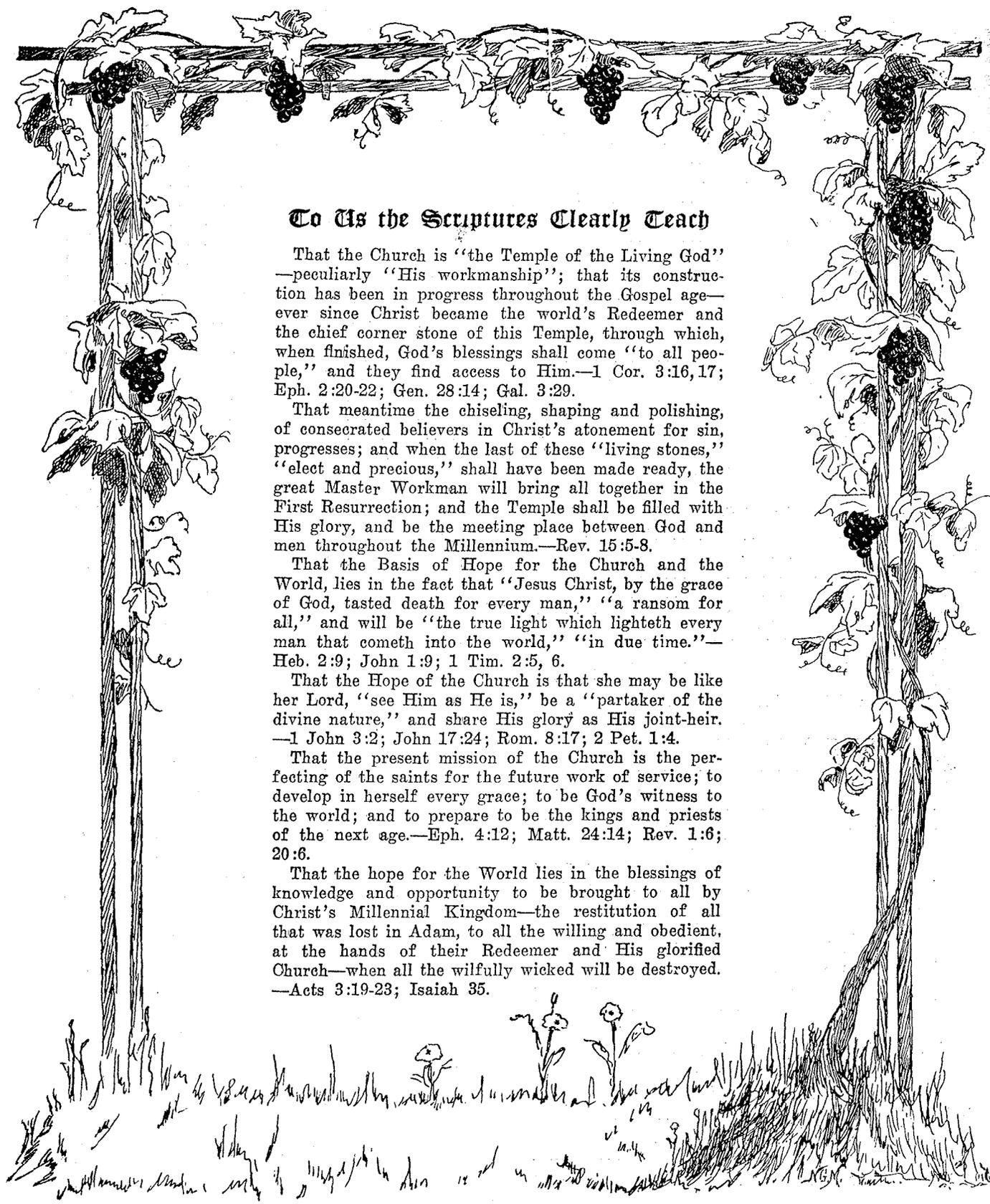
Balance in Traveling Speakers Fund .....

Number of class meetings served, 206, total attendance, 5,127

Number of public meetings served, 22; total attendance, 2,493.

### GENERAL FUND

F6-1048-1140 ...	\$82.65	6-1095 .....	\$ 10.00
6-1046 .....	20.00	6-1097 .....	5.00
6-1047 .....	25.00	6-1098 .....	5.00
6-1049 .....	10.00	6-1099 .....	49.00
6-1050 .....	22.00	6-1100 .....	15.00
6-1051 .....	8.00	6-1102 .....	25.00
6-1054 .....	25.00	6-1106 .....	5.00
6-1055 .....	10.00	6-1109 .....	20.00
6-1056 .....	7.35	6-1110 .....	5.00
6-1059 .....	5.00	6-1111 .....	5.00
6-1060 .....	25.00	6-1112 .....	30.00
6-1065 .....	5.30	6-1114 .....	5.00
6-1066 .....	24.00	6-1117 .....	25.00
6-1068 .....	5.50	6-1118 .....	10.00
6-1069 .....	10.00	6-1119 .....	25.00
6-1071 .....	5.00	6-1121 .....	10.00
6-1075 .....	5.00	6-1124 .....	5.00
6-1076 .....	20.00	6-1125 .....	5.00
6-1077 .....	10.00	6-1128 .....	5.00
6-1078 .....	5.00	6-1131 .....	5.00
6-1079 .....	20.00	6-1132 .....	5.00
6-1080 .....	5.00	6-1136 .....	20.00
6-1081 .....	30.00	6-1141 .....	5.00
6-1082 .....	10.00	6-1142 .....	10.00
6-1084 .....	5.00	Bal. April 1 .....	323.37
6-1085 .....	25.00	<b>Total .....</b>	<b>\$1142.17</b>
6-1088 .....	5.00	Transferred .....	950.00
6-1091 .....	10.00	Balance .....	\$192.17
6-1093 .....	50.00		
6-1094 .....	20.00		



## 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.