



*"IF YE DO THESE THINGS"*  
*DWELLING IN GOD'S HOUSE*  
*THE POWER OF THE TONGUE*

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# The DAWN

*A Herald of Christ's Presence*

Dedicated to the Promotion of Christian Knowledge in the Spirit of Tolerance and Good Will

Vol. 11, No. 10

OCTOBER 1942

One Dollar a Year

## THIS MONTH

### OUR BIBLICAL DIALOG

**God's Lightnings**—A study of the manner in which God intervenes in the affairs of men for the purpose of establishing His long-promised Kingdom of righteousness and peace.

### BROADCAST SCHEDULE

### THE FACT FINDER

Answers to questions sent in by radio listeners.

### THE CHRISTIAN LIFE

**"If Ye Do These Things"**—A contributed article dealing with the admonition of the apostle as recorded in 2 Peter 1:10, 11.

**Sowing to the Spirit**—A short article reviewing the apostle's lesson of Galatians 6:7-10.

**Dwelling in God's House**—Another timely article from the "Reprints."

**The Power of the Tongue**—Designed to be a help in scrutinizing our thoughts and words, that they might be a blessing to others, and not a hindrance.

**The Angel of Gethsemane**—A poem.

### DIVINE PLAN BEREAN LESSONS

**The Brain Age Theory**

**Brilliant Minds in Past Ages**

**Natural Causes for Invention Planned by God**

**God's Wise Reasons for Modern Inventions**

### INTERNATIONAL SUNDAY SCHOOL LESSONS

**Loyalty To Christ**

**Growth in Christ**

**Christian Self-control and Sacrifice**

**The Christian View of Marriage**

### TALKING THINGS OVER

**Four "Best Yet" Conventions**

**Ten Years of Blessings**

**More About the Reprint Exchange**

**Pittsburgh Annual Convention**

## NEXT MONTH

### CHILDREN OF THE DAY

St. Paul says of watchful Christians that they are "not of the night, nor of darkness," therefore that they should not "sleep as do others." (1 Thess. 5:5, 6.) Many important thoughts are associated with this viewpoint of the Christian life, some of which will be considered in this article.

### BLESSINGS FOR THE WORTHY —WOES FOR THE UNWORTHY

In the eight beatitudes of Matthew 5:3-16, Jesus mentions some of the blessings assured to those who are in the right condition of heart and mind to be used as ambassadors of light in a dark world. In Matthew 23:13-33, He pronounces woe upon the hypocritical Pharisees whom He cast off from being the representatives of God in the earth. This forthcoming article is a study of the contrasts of character thus brought to our attention by the Master.

### THE WORK OF GRACE

This is an article from the "Reprints," based upon the words of Paul as recorded in 2 Corinthians 5:14, "The love of Christ constraineth us." It should serve ably to stir up our minds by way of remembrance concerning the importance of being filled and controlled by the love of Christ.

Entered as second class matter at the Brooklyn, N. Y., Post Office, October 17, 1932, under Act of March 3, 1879. Published monthly by Dawn Publishers, Inc., 136 Fulton Street, Brooklyn, N. Y. Canadian address: Box 99, Adelaide Street Station, Toronto, Ontario; British address: Bible Students Committee, Magazine Section, 20 Sunnymede Drive, Ilford, Essex, England; Australian address: Berean Bible Institute, 19 Errington Place, Kew E. 4, Victoria, Australia.

# OUR BIBLICAL DIALOG

## God's Lightnings

By Frank and Ernest

**ERNEST:**

You know, Frank, sometimes I think I'm getting along pretty well in learning to understand the Bible; then I come across something that makes me feel as though I hardly know anything about it.

**FRANK:**

What have you found now, Ernest, that is so difficult to understand?

**ERNEST:**

Why, it's a statement in the 24th chapter of Isaiah, verse 20, which says that "the earth shall reel to and fro like a drunkard." Frank, can you imagine anything like that being true? Do you suppose this earth will ever sway back and forth like a drunken man?

**FRANK:**

That shouldn't be such a difficult expression to understand; no more difficult, in fact, than some now employed in every-day language. I heard a very prominent speaker on the radio not long ago say that the world is in a "tailspin." I knew what the man meant and I think everybody who heard him understood.

**ERNEST:**

But, Frank, the "tailspin" illustration was used with reference to a world society, or civilization, whereas this statement in the Bible applies to the earth, that is, the planet upon which we live. That makes quite a difference, it seems to me.

**FRANK:**

Ernest, have you read the entire chapter in which your problem text is found?

**ERNEST:**

No, I can't say that I have. Is it interesting?

**FRANK:**

The Bible is always interesting, but besides that, it's very enlightening at times to read what precedes and follows a text. In the text you read it says that the earth shall "reel to and fro like a drunkard." You think that's hard to understand, but do you realize all the other things which this same chapter declares are to happen to the earth?

**ERNEST:**

For example?

**FRANK:**

Well, as I remember the prophecy, it declares that the earth is to be made "empty"; it's to be "laid waste"; it's to be turned "upside down"; it's to "mourn"; it will "fade away"; be "defiled"; be "shaken"; be "broken down"; "dissolved"; "moved exceedingly," and be "moved like a cottage."

**ERNEST:**

With all those things happening to the earth, there won't be much left of it, it seems to me. But, how could all those things happen to

the same earth?

**FRANK:**

The earth here mentioned is not the literal earth. It means the same as our word world, namely, an order of things. You will notice, in fact, that in the fourth verse of the prophecy the words earth and world are used interchangeably. All the various expressions used to describe what is to happen to this world-order are also symbolic; and the use of so many of them conveys the unmistakable thought that Satan's world, or empire, is to be completely destroyed, and that the Lord will establish a new world, foretold by the Apostle Peter as the "world to come wherein dwelleth righteousness." —2 Peter 3:13.

**ERNEST:**

Frank, do you think that what we see going on in the earth today is in fulfilment of this prophecy of destruction upon a world order?

**FRANK:**

There is no doubt about that! Even those who are not acquainted with the prophecies of the Bible recognize this; hence are laying their plans for the establishment of a new world order.

**ERNEST:**

Well I certainly hope that the new world will not be a totalitarian one.

**FRANK:**

You don't need to worry about that, Ernest, for the Bible shows clearly that it won't be. It will be the Kingdom of Christ!

**ERNEST:**

You know, Frank, I can't imagine anything that should engender such hope and courage in the hearts of distressed humanity today than to know that out of all the chaos and trouble with which we are now surrounded there is soon to emerge an era of genuine and lasting peace and happiness.

**FRANK:**

That's true, and we can have confidence that such is to be the case, not because man will finally triumph over his selfishness, but because God will intervene in the affairs of men to establish divine control over the nations. In the prophecy of Haggai 2:7 the Lord says, "I will shake all nations, and the desire of all nations shall come."

**ERNEST:**

Does that mean that the "reeling" and the "shaking" of Satan's order of things is caused by divine intervention?

**FRANK:**

That's what the Bible indicates. This is not a new thought to Christians. It has always been understood that the world comes to an end as a result of Christ's second coming. What has been wrong about this view is the dark-age theory that the end of the world means the burning up of the earth.

**ERNEST:**

Well, of course, back in the dark ages people

thought the earth was flat, so they can't be blamed for having other crude ideas concerning it. But, Frank, just how does God intervene to make an end of Satan's world? Does the Bible say anything about that?

**FRANK:**

Yes, the Bible explains the principles involved in divine intervention. In Psalms 97:4 we have a prophecy which states that God's "lightnings" enlighten the world, and that because of this the earth trembles.

**ERNEST:**

What is meant by God's lightnings?

**FRANK:**

The prophet says that they enlighten the world. It is one of the symbolic ways in which the prophecies foretell the great increase of knowledge that has come to the people in this time of the end. The same thing is spoken of in Daniel 12:3, as an increase of knowledge, and in the first verse of this same chapter we are shown that the result of this knowledge is a "time of trouble such as never was since there was a nation."

**ERNEST:**

Is that why the social order is said to "tremble" because of God's lightnings?

**FRANK:**

Yes. Many of our great statesmen now recognize the relationship between education and present world chaos. They see that knowledge has started the common people on the march for freedom, and to obtain their share of earth's blessings. What they do not see as yet is the fact that the present-day increase of knowledge has come in fulfillment of Biblical prophecies, and because God's time has come to establish His Kingdom.

**ERNEST:**

Would you say, then, that knowledge is a detriment to the human race?

**FRANK:**

Indeed not. For centuries, though, the theory was held that knowledge in the hands of the common people is a dangerous thing, so every possible effort was made to keep the people in ignorance. That was during the dark ages. But the time came when God wanted the people to obtain knowledge. His "lightnings" began to enlighten the world; and the first effect of this is what we see happening all over the earth today.

**ERNEST:**

What will be the final result?

**FRANK:**

The final result will be the full establishment of Christ's Kingdom, through which the desire of all nations will be realized; but first the nations must be shaken.

**ERNEST:**

Does the Bible give us any further information concerning the increase of knowledge, or the flashings of Jehovah's lightnings?

**FRANK:**

Yes. This thought is mentioned four times

in the Book of Revelation. In chapter 4:5, the lightning is said to come forth from the throne of God. In chapter 8:5 "voices" are associated with the symbolism of thunder and lightning. That is also true of chapter 11:19. In chapter 16:18, the term "earthquake" is added. An earthquake, in Bible symbology, denotes a social revolution. The Revelator says that this earthquake is the greatest that has ever been since men were upon the earth; agreeing with Daniel that it is a time of trouble such as never was since there was a nation.

**ERNEST:**

You know, Frank, it is truly wonderful how the Bible has foretold conditions at the end of the age. But tell me, what is meant by the symbolic thunder which accompanies the lightning?

**FRANK:**

Psalms 97:4 seems to answer that question. It speaks of the lightning, and then says that as a result the earth "trembles." Thunder, as you know, is the aftermath of lightning. It is very noisy, and when severe enough, actually causes trees and buildings to tremble. So the thought is, that as a result of the great increase of knowledge, the whole social structure of mankind is made to tremble, which it is truly doing today.

**ERNEST:**

What would be the "voices" that accompany the thunder?

**FRANK:**

These symbolic voices carry the same significance as we attach to the word today, that is, of a message. While the symbolic earth is reeling and trembling to its fall, we hear many voices, such as the voice of Communism, the voice of Socialism, etc. These are plans advocated for a new world. Many of these are good, so far as they go, but none of them takes into consideration the element of human selfishness. No matter how workable a system of human government may be otherwise, human selfishness interferes with its functions to such an extent that it comes far short of providing the masses with what they desire along the lines of peace and happiness.

**ERNEST:**

Frank, how will God's plan for a new world deal with the problem of human selfishness?

**FRANK:**

From a practical standpoint, it will be dealt with by means of an educational program in which all mankind will be taught the advantages of love in comparison with the disadvantages of selfishness. This will represent a further extension of the increase of knowledge. The success of the plan is assured because it will be administered by those who have previously proved their heart loyalty to the principles of divine love.

**ERNEST:**

And who are they?

**FRANK:**

First of all, Jesus. He will be the supreme ruler in God's new world of tomorrow. That He loves the people, and seeks their highest welfare, is demonstrated by the fact that He died for them. Most rulers of earth have expected their people to die for them, but Jesus died for His subjects, and thus proved His love for them, and proved also that He will not selfishly exploit them when He becomes their ruler. In this great demonstration of love, Jesus was reflecting the same spirit of love that prompted His Heavenly Father to send Him into the world to be the Redeemer.—John 3:16.

**ERNEST:**

Who will be associated with Jesus in earth's new government?

**FRANK:**

The Scriptures show that it will be those who have followed in His steps of self-sacrifice in the interest of others. They are referred to in the Bible as those who have loved one another as Jesus loved them. They are those who have, at great cost to themselves, done good unto all men as they have had opportunity. These will constitute the church of Christ who will live and reign with Him in the spiritual phase of His Kingdom.

**ERNEST:**

Will there be a visible, earthly phase of the Kingdom?

**FRANK:**

Yes. This will be made up of the resurrected ancient prophets, and other worthy ones of the ages preceding Christ's first advent. In Matthew 8:11 and Luke 13:27, 28, Jesus speaks of these, and says that the people will "see" them in the Kingdom, and will sit down under their instructions. In the last verse of the 45th Psalm they are spoken of as those who will be made princes in all the earth. All those ancient prophets demonstrated their interest in and love for the people, so we may be sure that the Kingdom laws will be wisely and lovingly administered by them.

**ERNEST:**

Why, Frank, that means they'll have to be raised from the dead.

**FRANK:**

Certainly! But should that be hard for a Christian to believe? In Isa. 39:22, 23 we are told that Jacob shall then be on hand, and that his face will then no longer wax pale. In the last verse of this same chapter we are told that then they who have erred in spirit—that is, have been ruled by a selfish spirit—will come to understanding. This harmonizes with other prophecies which show that part of the Kingdom work will be a world-wide program of education, in which the people will be taught the laws of God,

and instructed in the proper methods of applying them.

**ERNEST:**

Frank, it sounds just like a fairy tale, the way you relate it, but will it work?

**FRANK:**

Of course it will work, because the power of the Creator will stand back of it to assure its success. If it were merely a man's scheme it would be wishful thinking indeed. But Ernest, it is God's new deal for a sin-sick and dying world. He has promised it in His Word. He gave His Son to die in order to ratify those promises; and He raised Him from the dead to give us further assurance that He meant what He said. Don't you believe that God is able to perform miracles in order to fulfil His promises?

**ERNEST:**

Yes, certainly, and when you put it that way, I would feel like a doubting Thomas, if I didn't believe it.

**FRANK:**

Of course you believe it; and it was to help increase our faith in His promises that God in His Word has given us such an accurate preview of present world conditions. The increase of knowledge has already brought many things which would have been considered miracles fifty years ago. Shall we not believe that the one who foretold this increase of knowledge is able to fulfil all His wondrous promises for the blessing of the people? Let us then believe, take courage, and rejoice.

## THE DIVINE PLAN OF THE AGES

### A HELPING HAND FOR BIBLE STUDENTS

Another paper-bound edition of this standard Present Truth text book is now ready, and it is hoped that those who have been blessed by its message will use it freely in their missionary work. The print and quality of paper are the same as in the more expensive volumes, the difference being only in the binding. But this difference makes possible a retail price of only 25 cents. In lots of ten or more they are obtainable at 18 cents each, with ten per cent discount when ordered by Ecclesia Secretaries. We suggest that you check up on your supply, and order according to your needs.

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

**NOTE:** The regular Blue Cloth bound edition of The Divine Plan is temporarily out of stock, but a new supply is ready for the binders, and will be available shortly.



# BROADCAST

THE WORLD'S VOICES FOR THE FUTURE



# SCHEDULE

ARE AS BRIGHT AS GOD'S PROMISES



## Frank and Ernest

### GOOD NEWS FROM THE BIBLE

Sunday, October 4

**THE MILLENNIUM**—By common consent of Bible scholars the term Millennium has been applied to the thousand-year reign of Christ foretold in the Bible. In this dialog Frank and Ernest discuss some of the important things the Bible says about this incoming age of peace and happiness. "God's Plan" booklet will be offered.

Sunday, October 11

**THE EARTH REMOVED**—Some Scriptures assure us that the earth will never be destroyed, while others speak of its being "removed," etc. How can these be harmonized? In this program the answer is sought, and found. "Good News" booklet is offered.

Sunday, October 18

**WHERE ARE THE DEAD?**—Everybody is interested in this subject for there are so many people dead. Is there hope beyond the grave? The Bible answers, Yes. In this program Frank and Ernest discuss a number of important Scriptures bearing on the subject. "Hope Beyond the Grave" booklet is offered.

Sunday, October 25

**WAR OF SURVIVAL**—For six thousand years humanity has been fighting a losing battle against sin, selfishness and death, but God has a plan whereby the race is to be restored to life everlasting. All God's prophets have foretold it, as Frank and Ernest show in this program. "Restitution" booklet is offered.

#### (SUNDAYS UNLESS OTHERWISE NOTED)

##### EASTERN TIME

Akron, Ohio, WADC, 1350 kc.,	9:15 A. M.
Albany, N. Y., WABY, 1400 kc.,	9:30 A. M.
Baltimore, Md., WFBR, 1300 kc.,	9:15 A. M.
Bangor, Maine, WABI, 910 kc.,	9:30 A. M.
Binghamton, N. Y., WNBK, 1290 kc.,	10:00 A. M.
Boston, Mass., WORL, 950 kc.,	10:30 A. M.
Cincinnati, Ohio, WCPO, 1230 kc.,	10:15 A. M.
Columbus, Ohio, WHKC, 640 kc.,	9:30 A. M.
Dayton, Ohio, WHIO, 1290 kc.,	12:30 P. M.
Detroit—Windsor, CKLW, 800 kc.,	1:00 P. M.
Grand Rapids, Mich., WLAV, 1340 kc.,	9:30 A. M.
High Point, N. C., WMFR, 1230 kc.,	9:45 A. M.
Jacksonville, Florida, WJHP, 1230 kc.,	10:00 A. M.
Lewiston, Maine, WCOU, 1240 kc.,	10:00 A. M.
Muskegon, Mich., WKBZ, 1500 kc.,	4:30 P. M.
New York, N. Y., WMCA, 570 kc.,	9:30 A. M.
Orlando, Florida, WLOF, 1230 kc.,	8:45 A. M.
Philadelphia, Pa., WIP, 610 kc.,	9:30 A. M.
Pittsburgh, Pa., WWSW, 1490 kc.,	9:45 A. M.
Pittsburgh, Pa., W-47-P (Freq. Mod.),	9:45 A. M.
Saginaw, Mich., WSAM, 1230 kc.,	6:05 P. M.
Savannah, Ga., WSAV, 1340 kc.,	10:30 A. M.
Springfield, Mass., WSPR, 1270 kc.,	10:00 A. M.
Toronto, Ontario, Can., CKCL, 580 kc.,	9:30 A. M.
Washington, D. C., WOL, 1260 kc.,	9:30 A. M.

##### CENTRAL TIME

Chicago, Illinois, WJJD, 1160 kc.,	9:30 A. M.
Clinton, Iowa, KROS, 1340 kc.,	10:15 A. M.
Dallas, Texas, KSKY, 660 kc.,	9:30 A. M.
Indianapolis, Indiana, WIBC, 1070 kc.,	9:30 A. M.
Knoxville, Tenn., WROL, 620 kc.,	10:15 A. M.
Louisville, Ky., WGRC, 1370 kc.,	8:45 A. M.
Medford, Wisconsin, WIGM, 1500 kc.,	9:45 A. M.
(Wednesdays instead of Sundays)	
Memphis, Tenn., WREC, 600 kc.,	8:30 A. M.
Minneapolis, Minn., WTCN, 1280 kc.,	9:15 A. M.
San Antonio, Tex., KMAC, 1240 kc.,	8:45 A. M.
St. Louis, Missouri, KXOK, 630 kc.,	10:00 A. M.
Shenandoah, Iowa, KMA, 960 kc.,	9:00 A. M.
Winnipeg, Manitoba, Can., CJRC, 630 kc.,	10:30 A. M.
Yorkton, Sask., Canada, CJGX, 1460 kc.,	8:45 P. M.

##### MOUNTAIN TIME

Denver, Colo., KFEL, 950 kc.,	9:15 A. M.
Edmonton, Alberta, Can., CFRN, 1260 kc.,	9:00 A. M.
Kalispell, Montana, KGEZ, 1460 kc.,	4:45 P. M.
Nampa, Idaho, KFXD, 1230 kc.,	4:00 P. M.
Phoenix, Ariz., KOY, 550 kc.,	9:15 A. M.
Saskatoon, Sask., Canada, CFQC, 600 kc.,	10:45 A. M.

##### PACIFIC TIME

Berkeley, Calif., KRE, 1400 kc.,	9:05 A. M.
Seattle, Wash., KJR, 1000 kc.,	8:45 A. M.
Spokane, Wash., KGA, 1510 kc.,	2:15 P. M.
The Dalles, Oregon, KODL, 1230 kc.,	9:15 A. M.
Vancouver, B. C., Canada, CKWX, 980 kc.,	9:40 A. M.
Vancouver, Wash., KVAN, 910 kc.,	9:15 A. M.
Wenatchee, Wash., KPQ, 560 kc.,	10:30 A. M.

("Golden West Network"—Time will be listed in next issue, meanwhile consult local paper.)

Bakersfield, Calif., KERN, 1410 kc.
Fresno, Calif., KMJ, 580 kc.
Los Angeles, Calif., KMPC, 710 kc.
Reno, Nevada, KOH, 630 kc.
Riverside, Calif., KPRO, 1440 kc.
Sacramento, Calif., KFBK, 1530 kc.
San Francisco, Calif., KSFO, 560 kc.
San Diego, Calif., KFSD, 600 kc.
Santa Barbara, Calif., KTMS, 1250 kc.

##### ATLANTIC TIME

St. Johns, Newfoundland, VOMC,	5:00 P. M.
Sydney, Nova Scotia, Can., CJCB, 1270 kc.,	9:45 A. M.
Sydney, N. S., CJCX (Short Wave),	9:45 A. M.

##### POLISH RADIO PROGRAMS

Baltimore, Md., WCBM, 214½ kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc.,	8:45 A. M.
Chicago, Ill., WGES, 1390 kc., (Wednesdays)	6:45 P. M.
Detroit, Mich., WJBK, 1490 kc.,	8:30 A. M.
Jersey City, N. J., WHOM, 1480 kc.,	4:30 P. M.
Muskegon, Mich., WKBZ, 1500 kc.,	10:45 A. M.
Niagara Falls, N. Y., WHLD, 1290 kc.,	8:45 A. M.
Racine, Wis., WRJN, 1400 kc.,	2:30 P. M.
Springfield, Mass., WSPR, 1140 kc.,	8:30 A. M.

##### LITHUANIAN RADIO PROGRAM

Detroit, Mich., WJBK, 1490 kc.,	8:45 A. M.
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Note:—In addition to "Golden West Network," KFEL of Denver, and KMA of Shenandoah, are new on the list.

# THE FACT FINDER



## QUESTIONS RE ISRAEL AND JUDAH

"Gentlemen: Each Sunday morning my interest in your talks increases. . . . Last week you stressed the future of the Jews. Now this is very confusing to me. You will remember (Gen. 35:10, 11) Jacob's name was changed and he was told that 'a nation and a company of nations shall be of thee.' Genesis 48:19 speaks also of a 'great people.' But after the death of Solomon the nation became divided into the 'House of Israel' and the 'House of Judah,' and thus far have not been re-united.

"The House of Israel was taken into captivity by the Assyrians. . . and never returned to Palestine. One hundred odd years afterwards the House of Judah was taken to Babylon, . . . and on returning to Jerusalem by permission of Cyrus, became what is known as the '70 weeks nation.' This is the nation of Jews who were responsible for the crucifixion, and of whom Jesus said, 'The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'

"Now what became of the House of Israel? The prophecy of the sticks, recorded in Ezekiel 37, has not yet been fulfilled. . . . It seems to me that the Kingdom of God, brought into being at Sinai, will be re-established by that 'nation and company of nations' under their King, Jesus Christ. What are your views on this?—W. A. H., Canada."

## A REPLY

We thank you for your letter of September the 12th, and are glad to learn that you are enjoying our broadcasts. We appreciate also that you have asked us about the Jewish question.

Your viewpoint concerning the ten "lost tribes" of Israel, their present identity, and their place in the divine plan, is not unfamiliar to us. Your view, we take it, although not expressed definitely in your letter, is that the ten-tribe kingdom of Israel has been represented throughout the centuries in the Anglo-Saxon race, and that God has been specially working through them, and will continue to work through them for the establishment of Christ's Kingdom in the earth.

As we understand the matter, this view cannot be harmonized with much that the Scriptures say about Israelites, and the place that God has for them in His plan. We concede the possibility that many descendants of the erstwhile ten-tribe kingdom may now be found among the Anglo-Saxons. This, however, would not merit their receiving any special blessings from the Lord, inasmuch as they ran away from Him and from their covenant with Him—more so than did the two-tribe kingdom, a larger proportion of which returned to their homeland following the Babylonian captivity.

The New Testament seems to make it very plain that representatives of all the tribes returned to the Holy Land at the close of the seventy years of captivity, and that a "remnant" of all the tribes were thenceforth recognized as both "Israelites" and "Jews." On this point we suggest that you read carefully and prayerfully chapters 9, 10, and 11 of the Book of Romans. Note also the following texts: Matt. 8:10; 10:6; 15:24, 31; 27:9, 42; Mark 12:29; Luke 1:54, 68, and specially verse 80; also, 2:25, 32, 34; 24:21; also note carefully John 1:31, 49; 3:10; 12:13; also Acts 2:22, 36; 3:12; 4:10, 27; 5:21, 30, 31, 35; 13:16, 24; 21:28; Gal. 6:16; Eph. 2:12; Phil. 3:5; Heb. 8:8.

Jesus' statement in Matthew 21:43 that the Kingdom of God would be taken from those who rejected Him and given to a nation bringing forth the fruits, could hardly mean the transfer of Kingdom privileges from the two-tribe kingdom to the ten-tribe kingdom, for we doubt if it can be said that the Anglo-Saxon race (if this race constitutes the ten "lost tribes") has ever brought forth the fruits of God's Kingdom, as those blessed fruits of love, joy, peace and everlasting life are described in both the Old and New Testaments.

We think that the nation referred to by Jesus, to whom the Kingdom is given, is the one mentioned by the Apostle Peter in his 1st Epistle, chapter 2, verse 9, where he says, "But ye are a chosen generation, a royal priesthood, an *holy nation*, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." This is



a reference to the church of Christ who is promised a share in the Kingdom of Christ, to live and reign with Him a thousand years. Galatians 3:27-29 indicates that this church constitutes the spiritual "seed of Abraham," to whom Kingdom authority and power are to be given.

However, God still has blessings for the natural seed of Abraham—all twelve tribes. These blessings will be received through the spiritual seed, during the thousand years of Christ's reign. Jeremiah 31:31-34, and many other promises are made both to the house of "Judah" and the house of "Israel," which indicates that God is dealing with them all upon the same basis. Eventually, as you suggest, these two houses will be brought together, as indicated by the prophecy of the sticks in Ezekiel 37. We suggest a careful reading of this entire chapter, for it reveals that the uniting of the two houses takes place following their resurrection from death. This means that the actual individuals who took part in the separation in the days of Rehoboam and Jeroboam are to participate in the blessings of being reunited when "all Israel shall be saved."—Rom. 11:25-29; Jer. 31:31-34.

These are just a few suggestions in reply to the questions you have raised in your letter. We do not wish to weary you, but trust that from these suggestions you will see that there is another way—and we think a better way—of understanding the prophecies concerning Israel than is set forth in the British Israel theories. Let us hear from you again.

(For a more detailed treatise of the above questions we refer the reader to Volume 3 of *Studies in the Scriptures*, chapter 8.)

## OTHER QUESTIONS AND ANSWERS

**QUESTION:** Who were the "sons of God" mentioned in Genesis 6:2, 4?

**ANSWER:** There is good Scriptural reason to believe that these sons of God were angels, or spirit beings. Adam, when created in perfection, was a human son of God but he lost his standing of sonship when he disobeyed the divine law—he became an alien. (Luke 3:38.) But even though it would have been proper to refer to members of the fallen race as sons of God, it is evident that this is not the intent of the statement as used in the texts under consideration, for if it were there would be no point in mentioning the matter at all because the human race had been commanded by God to marry and propagate their own species, hence it was the natural thing to do.

The statement that the "sons of God saw the daughters of men, that they were fair," indicates

that they were of a different order of beings than the human and that the act of taking unto themselves wives from among mankind was contrary to the divine purpose for them, and for that reason was a sin. We believe that Jude, in the 6th verse of his epistle, gives us the proper explanation of who these sons of God were. He says, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

Jude's reference is to angelic sons of God, and his explanation that there was a group of these who "kept not their first estate, but left their own habitation," seems clearly to be a reference to their intermarrying with the daughters of men. These disobedient angels, Jude explains, have since been restrained in "chains of darkness." The Apostle Peter, using the term "spirits" instead of "angels," evidently refers to the same class of disobedient sons of God when he says, "By which also He went and preached to the spirits in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:19, 20.) In his 2nd epistle (2:4, 5) Peter refers to these same disobedient ones, and says that they were angels.

Peter's reference to these disobedient "spirits," or "angels," mentions also that their disobedience occurred prior to the flood. Combining his testimony, therefore, with that given to us by Jude, and comparing all these texts with that of Genesis 6:2, 4, the conclusion seems inescapable that the sons of God who are said to have intermarried with the daughters of men were angels who materialized in human form for the purpose. The information that the children of this unholy contact with the human race became "giants," and were "men of renown," indicates clearly that they were recognized as being different, and also superior to others of their day.

That the angelic sons of God are able, under divine permission, to assume fleshly bodies, capable of functioning as human beings, is shown from the fact that long after the flood three of them did thus materialize and appear to Abraham. (Gen. 18.) These ate and conversed with Abraham, and if they could do that, they could have taken wives from among the human family had it been God's will for them. This was not the divine will, however, and after their mission to Abraham and to the cities of Sodom and Gomorrah was completed, they de-materialized and returned to the heavenly courts.

But it was different with the "angels which kept not their first estate" before the flood.

These were permitted by God to assume human bodies, but they went beyond His will for them and misused those bodies, and since have been restrained in "chains of darkness." Not being permitted to return to their former habitation, they have been confined to the atmosphere of this earth, as indicated by the Greek word translated "hell" in 2 Peter 2:4, 5. Since the flood they have exercised an evil, deceptive influence among men, often palming themselves off as "spirits" of the dead, thus attempting to prove that the dead are not dead.

**QUESTION:** Were the children of the "sons of God" who took wives from among the human family, the only ones destroyed in the flood?

**ANSWER:** The entire race was destroyed, with the exception of Noah and his family. In Genesis 6:9 we are told that Noah was "perfect in his generations." This also must have been true of his wife and three sons, as well as his sons' wives. It means, apparently, that they were in no way contaminated with the hybrid race which had resulted from intermarriage with the angels. It doesn't say that they were the only ones thus uncontaminated. The parents and grandparents of Noah's sons' wives would necessarily have to be perfect in their generation in order for their children to be, and perhaps there were others; although it is apparent that the infiltration of hybrids was very widespread.

Apparently, however, Noah and his family were the only ones who had faith in God, and who desired to do His will, hence they were carried over into the new world, and all others were destroyed in the flood, including the "giants," and their mothers. It isn't important that we know how many of them were of pure Adamic stock. However many such there may have been, they will be raised from death during the Millennium, but the offspring of the angels will remain dead forever because, not being the children of Adam, they are not included in the redemptive work of Christ.—1 Cor. 15:22.

**QUESTION:** To what age does Revelation 22:17 apply?

**ANSWER:** Revelation 22:17 reads as follows: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This text clearly applies to the age following the second coming of Christ, that is, the Millennial Age. The "Spirit" referred to is Christ. And the "bride" is His church, united with Him in mar-

riage as the second Eve. Together they will regenerate the fallen race, giving all who will accept it, everlasting life, as symbolized by the water of life mentioned in this text.

This water of life is said to flow from underneath "the throne of God and of the Lamb." (Rev. 22:1.) In Revelation 19:7, we are told of the "marriage of the Lamb." The "Lamb," of course, is Christ—the "Lamb of God who taketh away the sin of the world." Not until the full close of the Gospel Age, as shown in Revelation, is Christ and His church united so that the church becomes His "bride." The "bride," therefore, could not say "Come," before this because she does not exist as such.

Then, too, the fact that the water of life proceeds from the "throne" of God and of the Lamb, indicates that the setting of the promise is in the Millennial Age. The throne is a symbol of the Kingdom of God, and that Kingdom is not established until the King returns to earth at His second advent. God's work during the present age has been that of selecting and preparing those who are to constitute the "bride" of Christ. The water of life, as symbolized by the river of life, has not as yet been available for mankind. That is why humanity keeps right on dying. When they are offered the water of life by the "Spirit and the bride," and accept it, they will not need to go into death, but will live everlastingly. Only those who refuse to accept will be destroyed, and these will die the "second death."

**QUESTION:** Please explain Matthew 10:34, which reads: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

**ANSWER:** Jesus' lesson in this passage has to do with the effect of the Gospel upon unbelievers during the time when Satan is still the prince of the world. This present age is not the time for the saving of the world, but the time when the church of Christ is being selected to share with Him in the future Kingdom work of bestowing life upon the fallen race. Those who accept the Gospel and follow in the footsteps of Jesus during this time are often misunderstood and frequently persecuted. Sometimes this persecution comes from the Christian's own natural household. Christ's Kingdom *will* bring peace to all mankind when it is established, but during the time when it is being prepared the Kingdom message often stirs up strife, not in the lives of believers, but in the hearts of those who reject it.

# The Christian Life

## "If Ye Do These Things"

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for 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 Savior Jesus Christ."—2 Pet. 1:10, 11.

THE five words in our text to which we wish to call special attention are, "If ye do these things." Before considering them, however, let us notice four interesting points in the context. The first one is, "make your calling and election sure." In an Insurance Trade Journal there recently appeared a picture with the title, "One hand for yourself and one hand for the ship." It showed sailors out on a large sail boat in a high wind putting a reef in the sail and thus shortening the amount of sail unfolded to the wind. With one hand, each one was holding on tight to the long slender tapering spar set crosswise of the mast, while with the other hand each was folding a part of the sail and tying it around the spar. In the high wind and the heavy sea it would be easy to be brushed off and therefore one would need always to make sure that one hand was free to hold on to the mast in such dangerous jolts.

The sailors had this expression, "One hand for yourself and one hand for the ship," as their slogan. This illustrates how each one of us has two sets of duties. One set includes our service for others—laying down our lives for the brethren, witnessing for the truth, serving our local ecclesia and, where we can, the church at large. The other set of duties include watching our hearts to see that there is no bitterness or selfishness or pride there. "One hand for self" means to make our calling and election sure and to watch that we, ourselves, are not brushed away from the Lord and His spirit of love. "One hand for the ship" means that we should be "always abounding in the work of the Lord."—1 Cor. 15:58.

The second interesting point in the context is the expression, "give diligence." It means that we should put forth much effort and thought "to make our calling and election sure." Some time ago there appeared in the newspapers an



article on the need of plenty of vegetables as a part of our daily diet. It then imagines someone saying, "I don't care much for vegetables. After I have eaten my meat, potatoes and bread, all I care for is one or two small spoonfuls of vegetables. What can I do about it?" The article answers, "Eat your vegetables first." When you are hungry, you will enjoy the taste of the vegetables and you will be sure to have room enough in your stomach.

Likewise if we give our first consideration to spiritual things such as prayer, watchfulness, attendance at meetings, the reading and study of the truth, etc., then we will find them a source of great joy and blessing to us, our daily cares lighter, and, also, we will find the time for them.

The third interesting point in the context is the assurance of an *abundant* entrance. A sister once made the remark, "Oh, I would like so much to get into that heavenly kingdom, even if I have to sneak in through the back door." But there will be no "sneaking in" through the back door. It will be an abundant entrance. Jesus tells us in John 14:3, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Surely when Jesus, the Heavenly Bridegroom, welcomes His bride to her heavenly home, it will be a royal welcome, witnessed by all the heavenly hosts.

When a man has a box of shaving blades, each enclosed in a wrapper with the picture and name of a reliable maker on it, he knows that when he is ready for a new blade, the one inside of such a wrapper will be a blade of the highest quality and will give satisfactory service. Likewise each one of the bride class in the resurrection will have the Father's name of approval on him. (See Rev. 14:1.) Each one will be "conformed [in character] to the image of God's Son". Rom. 8:29.) Therefore our Heavenly Father knows that all those comprising that class will be so lovable in character that He looks forward with delight to fellowship with them throughout all eternity.

Our Heavenly Father tells us that He will "joy over thee with singing." (Zeph. 3:17.) Imagine God being so delighted with us that He is represented as bursting out in song. Surely that can mean nothing short of an abundant entrance into His everlasting Kingdom.

The fourth interesting point in the context is the expression, "everlasting kingdom." This implies that the joys and thrills and blessed experiences which will be ours when we attain unto the first resurrection, will not sometime come to an abrupt end, but will be ours throughout all eternity—"and so shall we ever be with the Lord." 1 Thess. 4:17.

At a lecture on astronomy, a speaker showed how the "dipper" looked when first discovered by man. Then she showed it as it is now, looking just like a dipper. Then she showed it as it will be 120,000 years from now, looking more like a shovel than a dipper. As the writer listened to this expression of 120,000 years he tried to realize how long a period it will be. And yet, when that long span of time is completed, the everlasting Kingdom with its absorbing privileges and joys will still be in existence and ours still to enjoy for eternity.

#### FIVE LITTLE WORDS

In the expression (2 Pet. 1:10), "if ye do these things," "these things" refer to faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love, mentioned in the preceding verses. It tells us to add to each of these virtues because they all must be "in us and abound" if we are to make our calling and election sure. We are to be built up in Christian character in a rounded out manner along all the lines of the virtues mentioned.

*Faith.* In Romans 5:1, 2, we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This shows how the step of faith in the precious blood of Jesus Christ gave us peace with God. He no longer treats us as enemies because we are now justified, reckoned perfect. This text also shows us that it is by faith that we take the next step of consecration. It takes faith to believe that God has invited us to such a high calling, that He will give us His Holy Spirit, begetting us to the divine nature and that He will fulfil His promises to give us the help and providences and guidance to enable us to carry out our consecration.

After making this consecration, our text shows that our faith enables us to rejoice in the hope of our future reward. This faith and hope be-

come a two-pronged anchor in the storms of life—the trials and difficulties we have all along the way. We are told that "the just shall live by faith." (Heb. 10:38.) We find that in proportion to our faith we are strong and vigorous as new creatures. In that same proportion, we have the joy and peace God has promised to His faithful people. Our spiritual life is dependent upon our faith.

Before we became new creatures our scale of values was one of sight. Earthly aims, hopes and ambitions carried considerable weight with us. But now that we are new creatures we have a new scale of values. It is the scale of "faith." These earthly aims, hopes and ambitions on the new scale become less important to us. Like the Apostle Paul, we can say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.) We have the "spirit of a sound mind" because we now weigh these things from the standpoint of God's Word, the standpoint of faith.—2 Tim. 1:7.

As we get better acquainted with our God and His Word, our faith grows stronger day by day.

*Virtue*, translated "fortitude" in the *Diaglott*: It is defined as mental strength to endure suffering or adversity with courage. The Apostle Paul was a man of great fortitude. Note his statement in Acts 20:24, "But none of these things ["bonds and afflictions"] move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

How sad it is to hear some one say, "I feel like throwing up everything." Such an attitude indicates a lack of this important quality of fortitude—"strength of mind to meet or endure unfalteringly pain, adversity, or peril." (*Standard Dictionary*.) To make good as Christians we need strong will power rightly directed. One of Aesop's fables tells how the wind and the sun had a contest to see which one could make a certain traveler take off his coat. The wind tried first. His method was to blow very hard, but the traveler only fastened his coat so much the tighter. Then the sun had his turn. He turned on his warmth and the man began to perspire. Then he unbuttoned his coat. But as he was still warm, he took off the coat and carried it on his arm. The sun had won where the wind had failed.

Sometimes the devil uses the winds of adversity to get us to take off our coat of loyalty to God. When this fails, he tries just the opposite course of ease and prosperity and flattery. It is strange to see how for years when they were

poor some have been faithful to the Lord, and then, when they earned more money and could enjoy more of the luxuries of life, they found so many excuses for not attending the meetings, or engaging in witness work. They find time for long, expensive, sightseeing vacations but no time to attend any of the general conventions. The sun of prosperity causes them to take off their coat of loyalty to God and to lose their fortitude.

**Knowledge:** Knowledge becomes an element of character only when it is applied as a course of action. As we see the steps of consecration, prayer, attending meetings, witnessing, overcoming, etc., and, also, as we learn how best to take these steps, this knowledge becomes profitable only to the extent that we act upon it. And this knowledge includes a personal acquaintance with God and His character of love; hence it not only prompts us to have a greater love for Him but leads us to desire to be like Him in all of His attributes. We not only see more clearly the "beauty of holiness" in Him, but we are also led to pray for more and more of His Holy Spirit.

**Temperance,** translated "self-control" in the *Diaglott*: In 1 Cor. 9:27 we read, "But I keep under my body, and bring it into subjection." The old creature says I want to do this or I want to do that, but the New Creature says I am "boss" here and I intend to use this body in the Lord's service.

Only by exercising temperance, self-control, can the New Creature grow in Christlikeness. We read in Proverbs 25:28, "He that hath no rule over his own spirit is like a city that is broken down, and without walls." If we are easily swayed, easily upset, our influence with others as "ambassadors for Christ" is very small. The story is told of a lecturer at a Chautauqua Circus who came out on the platform and explained how to exercise self-control and to be always calm and composed and pleasant. He gave rules on how not to lose your temper and to be always at ease. The one who told the story was just a boy at the time this lecture was given. He remembered how, just before this man gave the lecture, he had flown into a tantrum because his shoes had been mislaid in the dressing-room tent where the boy was working to earn his admission ticket. To the boy, the man's actions spoke louder than his words.

**Patience**—cheerful endurance: We need both fortitude and patience because one can have fortitude without having kindness and forbearance. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36.) If we are honest and sincere, we see the many faults and failings we

ourselves have. As we realize this, we see how much patience God has to exercise toward us and this, in turn, should lead us to be patient with others.

**Godliness:** This is a hearty, cheerful, loving conformity to God's will. It is a heart attitude such as expressed by Jesus in John 18:11, "The cup which My Father hath given Me, shall I not drink it?" One who thus fully buries His will in God's will can know no disappointment.

**Brotherly Kindness:** It is a love for the brethren because they are in the same family and have the same aims and similar experiences. In John 13:34, we read, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another." This love for the brethren when put into action, helps both the giver and the recipient. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Proverbs 27:17.

**Love:** The Greek word is *agape* and means unselfish, whole-hearted love. One element of love is the appreciation of others because of their holiness. This appreciation is in proportion to its object. Hence, we are to love God supremely because He is the embodiment of all that is loving and kind and just. The same is true of Jesus. As we see the brethren manifesting the same spirit in their hearts and lives, we learn to appreciate them more and more. Even our enemies may have some good qualities that we can see and appreciate. We should always be ready to do good to others and to sympathize with them. For those who have not the same advantages as we have, we should manifest the love of compassion and helpfulness.

Let us now consider the word "do"—"If ye do these things." The Lord has given us certain means of grace, certain methods to follow, by which we can develop Christian character and thus "do" these things. They are (1) prayer, (2) attending meetings regularly, (3) meditation and study, (4) witnessing, and (5) watchfulness. Each day we should seek to get out of each experience all we can of the happiness of doing God's will and of manifesting more and more of His spirit.

How it would distress a good violinist to see a child take a hammer and start smashing a Stradivarius violin! Likewise when we see some Christians wasting precious time in foolish worldliness or failing to overcome in their trials, how it pains us. Instead of producing the sweet music of love and patience and meekness from their violins—their opportunities and experimental activities or experiences—all they obtain is grumbling and disappointments.

The doing of these things should be all the time and not only on certain occasions. We note how the militia and some lodges or orders come out in their uniforms for the dress parades, but at other times do not wear them. So there are some who profess to be "soldiers" of Jesus Christ when a pilgrim comes, or when there is a convention, but you seldom see them at any other time.

"If ye do these things." It is not enough that you associate with others who are doing these things. We are on trial as individuals, not as groups. We cannot ride into the Kingdom on some one else's pass.

"If ye do these things." We are on trial before the great Judge who can read our inmost thoughts. If, by His grace and His Holy Spirit and by our cooperation and continual effort, we finish our course with a Christlike character of love, then we will receive the high reward of joint-heirship with Jesus Christ in the Kingdom. If our consecration life has been an inferior one, and we fail to be the joyful, willing sacrificers

that we should be, we cannot reasonably expect the "full reward" promised. All then that may be received from our gracious and benevolent God is the much inferior reward of a place among the Great Company on the spirit plane. But even this is based upon our final victory over self and self-interest.

If we persistently do that which, in the beginning at least, we recognized to be wrong, we may be headed for the second death. Our final destiny depends upon the *doing* of these things—if ye *do* these things, and not merely think upon them.

Recently a magazine on a solid black cover showed a small golden crown and nothing else. This made the crown shine out in marked contrast. The solid black made one think of our baptism into Christ's death. The crown made one think of the "hope" of the Christian. The two together, in such sharp contrast, beautifully symbolized the words of Jesus in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life."—Contributed

## Sowing to the Spirit

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith."—Galatians 6:7-10.

PAUL, in the above text, makes a very practical application of what is involved in sowing to the Spirit. "As we have therefore opportunity," he writes, "let us do good." The connecting word "therefore" indicates that what follows is the climax of the argument which precedes. The complete lesson, then, is plain, namely, that if we do not become weary in "well doing," but continue doing good unto all men as we have opportunity and especially to the household of faith, we shall reap in due time if we faint not.

This seems like a simple formula for sowing to the Spirit, yet when all its implications are considered it is found to be the acid test of what it really means to follow in the footsteps of Jesus. The "Spirit" referred to by the apostle is,

of course, the Holy Spirit of God. It is by His Spirit that God leads His people in the way He would have them go. To "sow to the Spirit" means to conduct our lives in harmony with God's will, to study and pray and work in harmony with the divinely revealed standards and purposes for us.

God's Spirit reflects the qualities of His character, hence when we sow to the Spirit we are endeavoring to be like God, to be motivated by the principles which govern His conduct. There is an opposing spirit which is very dominant in the affairs of men, that is, the spirit of Satan. The spirit of Satan is selfish, causing those under its influence to seek first their own interests irrespective of how others may be affected. The Spirit of God is one of unselfishness, prompting those who are under its influence to sacrifice themselves that others may be blessed. It is this disposition which ultimately will rule in the hearts of all mankind when restored to the image of God.

The followers of Jesus are now in training for the task of restoring mankind to harmony with God during the Kingdom period, hence the necessity of their becoming enthusiastic about the divine viewpoint of love which they are to impart to those with whom they deal in the next age. Self-seeking is entirely foreign to the true Christian viewpoint. Those who are governed

by the "self first" outlook are sowing to the flesh, even though morally their characters may be above reproach, and even though they may also be earnest in Bible study and in prayer.

When the Spirit of God fills our lives we will think of others first, and ourselves last. This doesn't mean that we will not give all diligence to make our own calling and election sure, but it does mean that we will give this diligence in God's way, which is the way of unselfishness. To work out our own salvation means that we will be zealous in doing and being what God wants, and when we realize that God wants us to be unselfishly interested in others it becomes plain that the only divinely approved method of working for ourselves is by working for others. Certainly it is obvious that the best method of attaining to the standard of love is by practicing love, and we can't practice love without seeking the welfare of others.

Thus we see that "sowing to the Spirit," and "doing good," as these expressions are used in our text, are practically synonymous. This doesn't mean that a frenzy of activity in "working for the Lord" is sowing to the Spirit. An

unselfish viewpoint of the Christian life is the point of first consideration. If our viewpoint is that of an unselfish desire to pass the joys and blessings of the truth on to others, then we will be looking for opportunities to do so, hence will be glad to do good unto all men, and especially unto the household of faith.

The apostle says that we should not be weary in well doing. It is contrary to the tendencies of the fallen flesh to sacrifice time, strength, and means unselfishly for the good of others, and if we listen to the will of the flesh we would not continue in such a course. But to yield to the flesh in this, as in other matters, would be sowing to the flesh, with a corresponding disappointment in reaping. This is in keeping with Jesus' words to His disciples, "For whosoever shall save his life shall lose it; and whosoever will lose his life for My sake shall find it." (Matt. 16:25.) In keeping with this is the statement by the apostle, recorded in Hebrews 13:16, which reads, "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

## Dwelling in God's House

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."—Psa. 27:1, 4.

THE inspired Psalmist in loftiest strains of devotion and fervor puts into the hearts and minds of God's consecrated people sentiments of faith and trust and love and adoration to God, who is worthy of all praise. While many of these sentiments were based upon his own checkered experience, they were uttered under divine inspiration for the instruction and edification specially of the true spiritual Israel of God.

Thus the Lord Himself would indicate to us the sentiments of fervent devotion to Him that should fill our hearts; and in this view of the matter we see how closely He would draw us to Himself in love and faith and childlike confidence. While reason and common sense have their rightful place and are indispensable to a religious life, the soul that never mounts upon

the wings of holy and fervent emotion, that is never stirred to its depths by a sense of the divine goodness and beneficence, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his Heavenly Father the perfection of every grace, the crowning glory of all excellence, and who lives in close communion and fellowship with Him and has the constant witness in himself of His love and approval.

Ah, those were no empty words of our blessed Lord Jesus when He said,—“The Father Himself loveth you.” “If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him.” (John 16:27; 14:23.) It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude and praise fill to the brim our cup of joy; and with holy ecstasy we sing, “My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.”

How full of the melody of fervent emotion, of grateful praise, and of loving confidence are the inspired psalms! They bid our hearts rejoice

and our tongues be glad, and they show us how, by meditating on His words and obeying His precepts, to "Rejoice in the Lord always, and in everything give thanks."

It was in view of the Lord's providences and of His many deliverances from the power of His enemies, and of the uniform kindness and mercy of God as he meditated upon them, that David exclaimed, "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" This consolation, variously expressed throughout the Scriptures, comes with all its blessed potency in our times of greatest need: the more desperate and determined the foes we encounter and the more fierce the conflict with the powers of darkness, the more glorious is the deliverance and the clearer are the manifestations of divine grace. And, as a consequence, faith takes deeper root, and, with renewed confidence and assurance, lays hold upon all the precious promises of God; and love and gratitude well up from hearts refreshed with an increased sense of the divine favor and blessing.

So it was with David; and so it is with God's faithful people who lead a life of prayer and faith and close fellowship with God. Such fellowship with God in adversity and in prosperity naturally tends more and more to center the heart's affections and desires in God, until the one thing supremely desired and sought after is that expressed by the Psalmist—to continually dwell in the house of the Lord, to behold the beauty of the Lord and to inquire in His temple.

To dwell continually in the house of the Lord signifies to be continually counted worthy and to be recognized of God as a member of His church, "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) These, who hold fast their faith, and by faith overcome the allurements and temptations of the world, dying daily unto its spirit, hopes and ambitions, and living more and more unto God—these shall indeed dwell in the house of the Lord, in His holy, spiritual temple, His church, forever. Now they dwell in the holy place of consecration and adoption; and the Lord says, "I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels"; and by and by He will present them to Himself "a glorious church, without spot or wrinkle or any such thing," and worthy, as kings and priests unto God, to pass beyond the veil into the Most Holy—into the glorious spiritual condition and into the immediate presence of God.

"To behold the beauty of the Lord" is to behold the beauty of holiness, to have this image of His

glory ever before the mind's eye as our inspiration, our light, our guide, our pattern and our chief joy. Here indeed is the Christian's secret of a happy life—happy in the midst of whatever may come to him of affliction or pain or loss or perplexity or whatever experiences come through the checkered scenes of this present life. To behold the beauty of the Lord really is only possible to those who dwell in His house; for only to such does He reveal Himself "the fairest among ten thousand and the one altogether lovely." Such only know how to appreciate the beauty of His holiness; such only can delight themselves in the Lord and in the continual meditation of His law, and in conforming their lives to it.

"To inquire in His temple" signifies that those who are truly of the Lord's house are inquirers, students of His holy law and testimony, and that their delight is in so doing. The language of their hearts is, "Oh, how I love Thy law; it is my meditation all the day." "I have meat to eat that ye [who are of the world] know not of"; for "It is my delight to do Thy will, O God."

This one desire is the sum and substance of the Christian's ambition as more and more he becomes dead to the world and alive toward God. Let us more and more seek after it and conform to it; for in so doing Christian courage, boldness, fortitude and zeal will be greatly multiplied. These all are not only born of faith, but they increase and grow strong by a living faith developed and strengthened by the lessons of experience.

Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties and in the midst of the wildest storms and most threatening dangers, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

The Apostle Paul surely caught this blessed inspiration when he said, "Rejoice in the Lord alway; and again I say rejoice. . . Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Mark how all through the Word of God we are taught, not only to be sober, vigilant, diligent, thoughtful, prayerful, and always abounding in the work of the Lord through whatsoever it may bring of toil or care or reproach or persecution, but in the midst of any or all of these experiences we are taught to be happy and to be filled with the inspiration of a holy joy. And not only are we counselled to be joyous, but the manner of life which naturally produces this joy is pointed out to us.



When we come into the Lord's family we enter a new and holy atmosphere which those only can realize and appreciate who have the one desire above referred to paramount to every other, viz., —to be counted worthy to abide continually in the house of the Lord.

"Do not count, when day is o'er, daily loss from life's rich store;  
But the gains, however small, count them daily

one and all:

Every tender glance and tone, every kindly deed you've known:

Let all evil things go by; still with brave endeavor, try simple joys to multiply.

Thus you'll learn, how large a sum will with faithful reckoning come."

Reprints, page 1914

## The Power of the Tongue

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Ephesians 4:29.

IT IS difficult to over-estimate the power of words, for either good or evil. Practically all the viewpoints and activities of the human race are the result of words—spoken or written. Through the Bible God has revealed His plan to His people by means of words, and by means of words Satan has deceived mankind concerning God and His loving plans. Words constitute the vehicle by which thoughts are transmitted from one mind to another, and are the means, therefore, whereby one individual influences another to say and do things. How great then is the responsibility of every Christian in seeing to it that his every word is of a character that will be unctuous and blessed to all who hear, ministering "grace unto the hearers."

"Out of the abundance of the heart the mouth speaketh." (Matt. 12:34) This means that we talk about the things that are uppermost in our minds and therefore that our conversation reflects our true heart condition. The best example of this is that of our Heavenly Father. The Bible records His words, His conversations, pertaining to mankind, and in those words is revealed His attitude toward the fallen race. God's words also reveal His attitude toward the church, what He thinks of those who follow the Master, and what He purposes to do for them.

As we ponder God's words we become convinced that He loves us, cares for us, forgives us, strengthens us, and cherishes us. These things we know concerning God because He talks to us through His Word, and by His words we know that the church is a precious treasure unto Him, a treasure that is as dear to Him as the apple of His eye. On our part we know that we are fallen and imperfect, and that we often say and do things which misrepresent God, yet, according to His own words He holds no malice toward us

but is ever willing to forgive and forget because He loves us.

To a very large degree God carries out His plans by means of His words in the hearts and lives of His servants. In keeping with this, He says, "My Word, that goeth forth out of My mouth, shall not return unto Me void, but shall accomplish that which I please and shall prosper in the thing whereto I sent it." (Isa. 55:11.) Miracle-working power is displayed through the diffusion of God's words among His people. God does not talk to us direct, but through the written messages of the Scriptures. These messages were penned under the inspiration of God's Spirit, or power. This means that when we come to the Bible in sincere humility to know God's will He meets us there and talks to us. If we accept His advice and do His will it means that our lives are being drawn to Him by the power of His mind.

### BE YE FILLED WITH THE SPIRIT

It is God's will for us that we be filled with His Spirit. This, in a practical way, means that His thoughts fill our minds—that they become our thoughts, and the fountain from which springs our conversation. To have God's thoughts fill our minds instead of our own, means that we must give heed to His words. To give heed to God's words we need to study them and become more and more familiar with them. How much we would appreciate the privilege of talking face to face with the Creator of the universe. Certainly we would not permit anything to stand in the way of our using such a wonderful opportunity should it be presented to us; yet God does talk to us through His Word, and how often we permit trivial things to hinder us from meeting Him in its blessed pages.

Filling the mind with God's thoughts is something with which each individual Christian should be concerned, and all followers of the Master can help each other along this line. That is why we are encouraged to meet together. Paul speaks of this saying, "Be not drunk with wine, wherein

is excess; but be ye filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." (Eph. 5:18, 19.) What a beautifully descriptive statement this is of the overflowing of holy thoughts from the mind of one Christian to another when they meet together for mutual edification!

Our text admonishes us to speak words that are "good," that are "edifying," and that minister "grace" to the hearer. There is only one way to make sure that this admonition is carried out in our lives, namely, to keep our minds filled with God's thoughts, and to be submissive to and delight in those thoughts. True, the Scriptures admonish us to set a guard upon our lips, but unless our hearts and minds are filled with the thoughts of God, our words will not minister grace to the hearers. Our flesh is imperfect, and long before we consecrated to do God's will many base and corrupt thoughts were permitted to enter our minds. These are still there, and are constantly inviting other thoughts that are out of harmony with God, so we need to be on guard, not only to keep impure thoughts out of our minds, but to prevent the tongue from giving utterance to thoughts which we are trying to keep suppressed.

It is well that the apostle admonished, "Let no corrupt communication proceed out of your mouth," and our endeavor along this line should be more than merely a negative one. As already noted, it is out of the "abundance" of the heart that the mouth speaketh. If that which is overflowing in our hearts is corrupt, base, selfish and hateful it will be utterly impossible to prevent the tongue from giving utterance to such thoughts. On the other hand, if the overflow of our hearts is that of God's love, revealed by His words to us, then our habits of conversation will be concerning the things of God. In an off-guarded moment some sediment of selfishness may temporarily influence the tongue to speak impure or bitter words, but these will be quickly recalled and forgiveness asked by those in whose hearts there is an overflow of the thoughts of God.

#### THE TONGUE CANNOT BE TAMED

In the third chapter of James the apostle gives us a wonderful lesson in how to control the tongue. In verse 8, he declares that the "tongue can no man tame." We should not take this to mean that there is little use in trying to control our words, for this is not what the apostle means, as is shown in the remaining verses of the chapter. In verses 9 and 10 he says concerning the tongue, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth

proceedeth blessing and cursing. My brethren, these things ought not so to be."

Then the apostle inquires: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." The lesson is obvious. The tongue cannot be tamed because it is but the organ of our thoughts. It simply gives utterance to the thoughts which dominate our minds. Thus, if we find ourselves praising God at one time, and cursing men at another, it means that our own selfish and debased thoughts are filling our minds sufficiently to partly control our tongues.

While normally a fountain does not send forth both bitter and sweet water, yet the apostle's lesson is that this is what actually occurs in the case of those who utter bitter words against their brethren. The reason for this is that they are "double-minded." The cure for this is set forth in chapter 4, verse 8, where the apostle says, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." In chapter 1, verse 8 of this same epistle, James says that a double-minded man is unstable in all his ways. One evidence of being unstable is that of an apparent enthusiasm for the things of God and at the same time a disposition to pour forth impure words of slander and hatred of the brethren.

If we find that we are thus giving utterance to things that are not good for the use of edifying, let's not blame our tongues, but rather seek to purify our hearts. This can be done only by filling our minds more and more with God's thoughts as they are revealed to us in His Word. But this cannot be done in our own strength. We need to look to the Lord for help, praying as did the Psalmist, to be cleansed, and expecting that this cleansing will be accomplished by washing with the water of the Word.

#### THE WISDOM FROM ABOVE

After raising the questions as to whether a fountain can send forth both sweet and bitter water, and whether a fig tree can bear olive berries, James inquires further: "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." Here the apostle is telling us that a "good conversation" is an evidence that one possesses wisdom. This, however, does not mean worldly wisdom, but rather the wisdom which is from above.

Contrasting the effect of wisdom that is not from above, James continues: "But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom

descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." (Ch. 3: 14-16.) The "confusion" here mentioned is what the apostle illustrates by bitter and sweet water. It means that our hearts are impure, that we are only partly for the Lord and that we are making room in our hearts for selfish, impure thoughts, which in turn find expression through the tongue. Thus it is that "out of the same mouth proceedeth blessings and cursings. My brethren, these things ought not so to be."

The "wisdom that is from above" is the sum total of the words which come from God, the words that are recorded in the sacred Scriptures. This wisdom has been liberally provided in the Word of God, but it is not obtainable by the casual and unconsecrated reader. As already suggested, we must seek this wisdom through prayer, and sincere prayer involves humility before God, a humility that will enable us to cast aside our own thoughts as guiding influences in our lives, and accept instead the thoughts of God. Concerning this James says, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways."—Ch. 1: 5-8.

There is little use of our praying to God for wisdom unless we are willing to be emptied of self. If our attitude is, "some of self and some of Thee," then we are wavering, or double-minded, and our prayers will be ineffective. The fallen human heart is deceitful, hence we will need to be constantly on guard against the encroachments of selfish, impure thoughts and desires, which in turn will find expression through our words to the injury of others as well as of ourselves.

#### HEAVENLY WISDOM FIRST PURE

James tells us that the wisdom which is from above is "first pure." (James 3: 17.) To be pure means to be unadulterated, unmixed. To be endowed with heavenly wisdom, then, would mean that one is not double-minded, and thus unstable. While every true follower of the Master will want to be cleansed from gross sins and unclean practices, it would seem that James is referring to something that is more heart-searching than that. He has told us of bitter envyings and strifes among the brethren, and that those who practice such things are not displaying heavenly wisdom, but are lying against the truth. He explains that "where envying and strife

is, there is confusion and every evil work."—Ch. 3: 14-16.

It is hard to understand why consecrated Christians would indulge in "envying and strife" among themselves, but such was apparently the case in the early church, and it is a condition against which we all need even now to be on guard. And this strife often pertains to things in the church, such as seeking positions of honor, etc. These things do not always occur in the meetings; in fact, more often they go on among the brethren outside of the meetings, destroying the spirit of good fellowship that could otherwise be enjoyed, and by which all concerned could be edified.

When such a condition exists there is great need of earnest prayer for the wisdom which is first pure. If our hearts are wholly filled with God's words, and our lives fully devoted to obeying them, there will be no desire for selfish striving among us. This doesn't mean that we will overlook that which is wrong, doctrinally, or otherwise, but it does mean that in discerning the right, we will adhere to it, and with the spirit of kindness and love will endeavor to help others do the same. If others wish to take a wrong course, we will leave them in the Lord's hands and not pass sentence upon them.

If we are filled with the wisdom from above which is first pure, there will be no "corrupt communication" come forth from our mouths, but only that which is good to the use of edifying. Sometimes personal grievances against others may lead to doctrinal corruption of the mind and heart, and if our understanding of the truth becomes distorted by selfishness, then our words will be impure and will tend to cause confusion among the brethren. Thus one evil leads to another.

If we sincerely desire to be the greatest blessing possible to our brethren, let's first see to it that our hearts are purified, not only with respect to our love for the brethren, but with respect to the truth which is the basis of our fellowship with them. If we humbly pray for heavenly wisdom, and are desirous of being wholly committed to the doing of the Lord's will, He will give us the necessary spirit of discernment so that we will not need to be double-minded. In the Riverside Translation of Philippians 1: 9-11, Paul is quoted as saying: "And this is my prayer that your love may abound more and more in knowledge and all insight, so that you may discriminate between the things that differ, that you may be pure and blameless in the day of Christ, filled with the fruit of knowledge through Jesus Christ to the glory and praise of God."

### THINGS THAT DIFFER

If we try to entertain thoughts and viewpoints that differ, it means that we are double-minded. True love and wisdom will enable us to distinguish between the things that differ, choose the right, and steadfastly adhere to it, while lovingly seeking to help others do the same. If we advocate that it doesn't make any difference what viewpoint we take, then our "conversation" has a corrupting influence upon the brethren. Yes, beloved, true wisdom from above is "first pure." An unstable, vacillating attitude is not healthy for any Christian.

The Lord wants us to love the brethren, and He wants us to love the world; yea, He wants us to love our enemies. This all-comprehensive love is so fundamentally important in the Christian life that if we do not exercise it, we will fail to make our calling and election sure. To love our erring brethren, however, does not imply the necessity of agreeing with them, nor of bidding Godspeed to their ministry. To love the people of the world does not call for fellowshiping with the world; nor does the loving of our enemies mean that we countenance what they may do.

Wisdom from above directs us in the proper exercise of love with respect to all with whom we come in contact. This wisdom being first pure, dictates that we can have full fellowship with and support only those who are in harmony with God and with His truth. We will love all others and try to do all we can for them, not by walking with them, but by pointing out to them the better way. To try to fellowship with those who differ might lead to either a suppressing of the truth, or a corrupting of our conversation. In any case, we must hold to the truth for our words to be truly edifying to the brethren in the sense of building them up in the most holy faith.

The wisdom from above is first pure, then "peaceable," James says. (Ch. 3:17.) We are to dwell in peace and harmony with "all men" so far as possible, says the Apostle Paul (Rom. 12:18), and especially so with the brethren, but we are not to seek peace at any price. In our desire to fellowship all the brethren, we are not to put peace ahead of principle, especially the principle of purity of doctrine and conduct. If our conversation is governed by the desire never to offend others, then it is almost certain to be "corrupt," that is, adulterated with that which is not in harmony with the Lord. Such a course would be putting peace ahead of purity, and even though we might succeed in having all men speak well of us, we still would be subject to the "woe" which is the lot of those who are not wholly loyal to the Lord and to His truth.

Peace, when based upon purity, is a wonderful

quality to be displayed among the brethren. And there is really no other way to have genuine peace than to insist that purity come first. But let us make sure that the purity test of our fellowship is based upon the naked principles of truth, and not merely upon coveted opinions of men. And let us remember, too, that the Lord has not constituted us spiritual policemen delegated to keep the brethren in line with whims of our own.

There were brethren in the early church who apparently were great sticklers for certain forms and customs, which, while probably not wrong in themselves, could not properly be used as a basis of contention in the church. Nor is it the privilege of one brother to insist that another live up to his particular standard with respect to these minor details. It would be possible even now for strife to be engendered in an Ecclesia by one or more insisting how others should conduct themselves in connection with details not specifically mentioned in the Bible. Conversation along these lines would be corrupt because not based upon the great truths which should be the real theme of our fellowship. In such an event we would have neither purity nor peace. Along this line the following quotation from "The New Creation" is to the point:

#### "CONSCIENTIOUS MEDDLING"

"'Busybodying in other men's matters' is severely reproved by the Apostle, as wholly inconsistent with the new minds of the New Creation. (1 Tim. 5:13; 1 Pet. 4:15.) A busybody is one who busies himself in the affairs of others, with which he has properly nothing whatever to do. Even the 'children of this world' are wise enough in their generation to discern that in the brief span of present life a person of reasonably sound mind has quite sufficient to occupy him in attending to his own business properly; and that if he should give sufficient attention to the business of others to be thoroughly competent to advise them and meddle in their concerns he would surely be neglecting to some extent his own affairs. Much more should the New Creatures, begotten of the Lord to the spirit of a sound mind, realize this truth, and additionally realize that they have still less time than the world for meddling in the affairs of others, their time being not their own, because of their full consecration of time, talent, influence, all to the Lord and his service.

"Such, even if lacking a naturally sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfilment of their covenanted sacrifice. They should also realize that the Golden Rule, the

law of the New Creation, prohibits everything akin to busybodying. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and hence, admonishes the saints to study, to practice, to learn, along this line. His words are, 'Study to be quiet, and to do your own business.'—1 Thess. 4:11.

"This natural disposition to be careful about the affairs of others, and to lend a hand in correcting them, and in picking motes out of a brother's eye, to the neglect of the beam in one's own eye, as the Lord illustrated the matter (Matt. 7:3-5), sometimes attacks the New Creature in a peculiar form. He fancies that it is his "duty" to advise, to pick, to investigate, to chide, to reprove. As he turns the matter over in his mind he convinces himself that not to do so would be sin; and thus he becomes what we might designate a conscientious busybody, or meddler—one whose meddlesomeness is made doubly strong and aggressive by a misinformed and misdirected conscience. These, often sincere and good people, veritable New Creatures, are hindered by this flaw in all that they attempt to do in the Lord's service. Each should take himself in hand, and learn to apply the rules of justice and love already pointed out. He should educate his conscience to discriminate between brotherly duty and busybodying; and so far as our observation goes the majority of the Lord's people as well as of the world, would find themselves doing a great deal less chiding, rebuking, fault-finding and picking, after coming to appreciate the rules of justice and of love, as combined in the Golden Rule and applied to the affairs of life and their intercourse with others."—Vol. 6, p.p. 583, 584.

#### "GENTLE AND EASY TO BE ENTREATED"

The wisdom from above, which is to be the guiding principle back of our every word, is also to be gentle and easily entreated, says the apostle. This means that a Christian should not be domineering in his attitude toward others, and not be so sure that he is right that he will be unwilling to listen to others. We miss many blessings in life if we are not good listeners. We cannot learn from God unless we are willing to listen to Him when He speaks. Many times God sends us important lessons through the brethren, and if we insist upon doing all the talking, and not listening to our brethren, we miss much that God has for us.

To be gentle, however, does not mean to be weak-minded; nor does "easily entreated" mean to be blown about by every wind of doctrine.

We should be firm in our conviction of truth, and uncompromising in presenting it, but we should not be unkind. If we are in the wrong with respect to some matter of faith or practice, we should be glad to have the error pointed out to us, and quick to rectify it in our hearts and lives. To do otherwise would mean that we were not being governed by the wisdom from above.

James adds further that heavenly wisdom is "full of mercy and good fruits." Yes, brethren, we should be merciful toward those who are out of the way, remembering how much we need God's mercy to be exercised toward us. If we exercise heavenly wisdom along the lines of mercy in our dealings with others there is sure ultimately to be an abundant fruitage in their lives, and a wholesome, blessed reaction in our own.

#### WITHOUT PARTIALITY AND HYPOCRISY

If we are endowed with the true wisdom from above which is first pure, we will certainly be without partiality and without hypocrisy. A Christian should not be partial in his dealings and fellowship with the brethren. This, at times, is a hard test. It means that we will not have a different course of action when dealing with our special friends in the church than when others of the brethren may be involved. If we have made rules for ourselves as individuals or as Ecclesias we should adhere to those rules no matter who may be involved.

The church in these last days has passed through many severe trials, one of which has been that many of the brethren have found themselves in bondage to man-made rules and organizations. In seeking our freedom, however, let us not go to the other extreme and ignore the divinely-given laws governing the new creation. If we associate with an ecclesia of brethren we should conform to the arrangements of that ecclesia, no matter how adversely it may affect us according to the flesh. If we are unruly, or "free lances," then our conversation is tolerably sure to be more or less corrupted by our false conception of Christian liberty, and will tend to promote inharmony among the brethren.

"Without hypocrisy," James concludes. Hypocrisy is a very definite form of impurity, and must certainly corrupt the conversation of any Christian who is afflicted with it. No matter how many Christian virtues we may otherwise possess, or be able to cultivate, if we have hypocritical hearts our words will not be truly edifying to others, no matter how apparently sweet they may be. Brethren, let us be on guard against the sin of hypocrisy.

Thus does James analyze the wisdom from above which must overflow in our hearts if our tongues are not to be guilty of uttering slanderous and bitter words against the brethren, and otherwise speaking in ways which, instead of edifying the brethren, will injure them. To the extent that God's thoughts—the wisdom from above—are uppermost in our hearts and minds we will speak the truth in love and thereby grow up into Christ in all things, and help others also to thus grow in grace and knowledge. The power of our words will thus be to the praise and glory of God and for the blessing of the brethren.—Eph. 4:15.

Let us keep in mind, even as James has so clearly shown, that the only sure way to control our tongues is by keeping our hearts pure and filled with the wisdom of God. If we allow our hearts to be filled with worldliness and bitterness, our words will be of the same nature, and our influence will be against the best interests of God's people. Let us then pray for the wisdom from above, and humbly submit ourselves to God's ways of answering our prayers. Thus will our conversation be "good," and suitable for "edifying" the brethren, even as our text declares.

### THE ANGEL OF GETHSEMANE

'Twas midnight, and the Man of Sorrows took His  
chosen three,  
And sought with weary step the shelter of Geth-  
semane  
To pray, His soul exceeding sorrowful, e'en unto  
death,  
And heavy laden with the sin and woe of all the  
world.  
In agony of bloody sweat He fell upon His face,  
And cried, with tears, "My God, My Father, if it  
be Thy will,  
Oh, let this cup of shame and numbering with trans-  
gressors pass,—  
If it be possible! Yet not My will, but Thine be  
done!"  
And then His thoughts turned to the sacrifice,—a  
fear bore down  
With agonizing weight upon His heart, lest to comply  
With every jot and tittle of the Law, He might have  
failed!  
He saw the priestly type, He knew eternal death  
awaited,  
Should He seek to pass the second veil unworthily.  
Eternal death! Oh, anguish inexpressible, to see  
No more His Father's face! He sought His well-  
beloved three,  
Perchance they might refresh His fainting heart with  
some sure word  
Of prophecy. Alas! Their eyes were heavy and they  
slept.  
Three times He sought them, and three times in vain!  
Yet He was heard  
In that He feared. The Father sent a heavenly  
comforter  
To touch with tender, strengthening hand that dear,  
devoted head,  
And whisper, "I, the LORD, in righteousness have  
called Thee, I  
Will hold Thine hand, and will keep Thee." Neither  
shalt Thou "fail nor be

Discouraged." Lo, Thou art "a Priest forever, and a  
King  
Upon Thy throne, like to Melchizedec." And Thou  
"shalt see  
The travail of Thy soul, and shalt be satisfied."  
His heart  
Revived, He knew His Father's faithful Word could  
never fail;  
He knew it would accomplish that whereunto it was  
sent.  
He rose, and from that hour went forth to trial and  
to death,  
In peace,—a calmness born of perfect confidence in  
God.  
How oft, throughout the many-centuried "night" of  
this dark Age,  
The Father's "little ones" have knelt in sad Geth-  
semane  
To pray! E'en now the Garden's shade re-echoes  
with the cry  
Of God's elect, "How long, oh, Lord, how long until  
we see  
The travail of our soul? How long until Thou shalt  
avenge  
Thine own elect, who cry to Thee, with tears, both  
night and day?"  
Dear Lord, oh, use me as the Angel of Gethsemane!  
Oh, fill me with Thy holy spirit of Divinest love!  
Oh, make me sympathetic, wise, that every an-  
guished heart  
May come, nor seek in vain for consolation from  
Thy Word,  
And strengthened, comforted, go forth to prison or  
to death,  
To suffer patiently the cruel mockings of the tongue;  
To bear the cross unto the bitter end, then calmly  
say,  
" 'Tis finished," and with faith unwavering pass be-  
neath "the veil!"

# DIVINE PLAN BEREAN LESSONS

## THE BRAIN AGE THEORY

(Lesson 79)

**Text Book:** The Divine Plan of the Ages, page 162, last paragraph, and page 163.

**Key Sentence:** "God's revelation . . . must be the standard among the children of God, by which the supposed findings of fallible fellow-men shall be judged."

**Key Text:** "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

What is the popular theory concerning the so-called Brain Age? That man has progressed from one stage to another until now he has arrived at a high degree of intelligence. What is the slogan of those who hold to this theory? "I am the monarch of all I survey." They admit that man has not yet progressed to this goal but they hope that he will ultimately attain to it. They figure that then the problems of transportation, mass production and distribution will all be solved. Men will then be so intelligent that instead of competing with one another, and having wars, they will live peaceably together and seek to cooperate along all lines. As a result, everyone will fully share in the benefits and luxuries of this highly efficient new order of things.

According to this theory, were there no brains in the first stages of man's existence? They answer that mankind had some intelligence then but very little. He was governed more by instinct than by intelligence. It is alleged that his animal nature predominated. What instincts governed mankind then, according to this theory? Love for food, for shelter, for clothing, etc.

What two sources of information have we? The Book of Nature and the Book of Divine Revelation. Are all who have the Book of Divine Revelation, called the Bible, able to correctly interpret its teachings? No! Jesus foretold this in Mark 4:10-12. Would this mean that we cannot depend on the wisdom of God's Word? No! Its statements are unerring! The true Bible student to whom God in the end of this age has revealed the Divine Plan of the Ages has proven the Bible to be true and harmonious in every respect. See page 37, STUDY III, in our text book.

Is this search for knowledge by the scientist in the Book of Nature to be commended? Yes, indeed! Truths and facts have been discovered which have given mankind many blessings and comforts in the way of inventions such as electric lights, automobiles, radios, etc. Facts regarding food and medicine, which have greatly benefited mankind, have also resulted from scientific research.

But says someone, "Is it not true that the theories of the scientists have often proven to be false?" Yes, but on the other hand, many of their theories have been found to be correct. What is the correct at-

titude then to be taken concerning scientific theories? We should make a difference between those which can be absolutely proven to be true and those which cannot.

What about those theories which are not in harmony with the Bible? We have the answer in Isaiah 8:20, "There is no light in them." Let us notice the 19th and 20th verses in this chapter: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

What did the prophet mean by these words? He meant that it was foolish for the living to try to communicate with the dead. He also meant that when we are told to consult with the spirit mediums who claim to give these communications we should not do so. Instead, we should go to the law (the Mosaic law) and to the testimony (of the prophets of God's Word) because there alone will we find the true answer.

What does the scientist say about the dead? As far as he can tell, when a man dies his body decays and he ceases to exist as a conscious being. Science knows nothing of a soul independent of the body. Does this agree with the Bible? Yes, in Ecclesiastes 9:5 and 10 we are told that, "The dead know not anything," and "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

## BRILLIANT MINDS IN PAST AGES

(Lesson 80)

**Text Book:** The Divine Plan of the Ages, page 164, paragraph one, to top of page 166.

**Key Sentence:** "That the brain capacity today is greater than in by-gone ages, we deny; while we freely admit that, owing to advantageous circumstances, the use of what brain capacity men have today is more general than at any former period, and hence makes a much larger showing."

**Main Text:** "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts 7:22.

Could the fact that there are now far more favorable circumstances rather than greater brain capacity be the true explanation for the flood of inventions and increase in general education which we have in this age? Yes, it is a much more reasonable explanation than evolution.

How do we know that this is so? Because we find so much originality of design as well as skill of workmanship in the sculpture, painting and other arts of past ages. How about oratory and logic? We know

that some of the greatest thinkers and speakers also lived in those times.

Is there anything in the writings of the Old Testament to support this thought? Yes, we have the beautiful pen pictures in the Book of Psalms, and the rhetorical powers of some of the prophets such as Isaiah, Job and Moses.

In Acts 7:22, we are told that Moses "was learned in all the wisdom of the Egyptians and was mighty in words and deeds." Was there much wisdom in Egypt in that far distant past? Brother Russell answers this question in the Watch Tower Reprints, page 3988, when commenting on this text. He says:

"What a wonderful preparation that wonderful boy needed in order to make of him the great Captain of the Lord's hosts. Egypt at that time had two great universities, one at Heliopolis, the other at Hermopolis. Moses is said to have been instructed in the former, situated about twenty miles north of Memphis. Geike, describing it, says: 'Shady cloisters opening into lecture rooms for the students and quiet houses for the professors and priests, in the many grades and offices.' Another writer says, 'A splendid library was at his disposal. The library of the Ram-  
 euseum at Thebes—a structure built by Rameses II—contained 20,000 books.'"

How about Moses' skill as a general and as an executive? In reply, we again quote from page 3988 of the Watch Tower Reprints:

"According to Josephus, the Ethiopians made an incursion into Egypt and routed the army that was sent to resist them. Panic spread over the country, and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, surprised the enemy, defeated them with heavy slaughter, and drove them back to their own territory."

What does the exhuming of ancient buried cities reveal? A surprising knowledge of the arts and sciences. What were they able to do then that we cannot fully duplicate at the present time? Embalming the dead, tempering copper, and making Damascus steel.

But, says someone, is it not true that today we know so much more about Astronomy and Mathematics, and Engineering than they did in by-gone ages? In answer, we point to the Great Pyramid of Egypt. See page 374 in the Scripture Studies, Volume Three, where Brother Russell quotes the following words of Dr. Joseph Seiss, from his excellent treatise on the Great Pyramid, entitled a "Miracle in Stone." He says:

"If the primeval man were nothing but a gorilla or troglodyte, how in those prehistoric times, could the builders of this mighty structure have known what our profoundest savants, after a score of centuries of observation and experiment have been able to find out only imperfectly? How could they know the sphericity, rotation, diameter, density, latitude, poles, land distribution and temperature of the earth, or its astronomical relations? How could they solve the problem of the squaring of the circle, calculate the proportions or determine the cardinal points? Men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, pro-

portions, measures, nature references, and sacred correspondencies which its Maker gave it."

## NATURAL CAUSES FOR INVENTION PLANNED BY GOD

(Lesson 81)

**Text Book:** The Divine Plan of the Ages, page 166, to top of page 168.

**Key Sentence:** "Hence, as the six thousand years of the reign of evil began to draw to a close, God permitted circumstances to favor discoveries in the study of both His Book of Revelation and His Book of Nature."

**Main Text:** "O Daniel, shut up the words, and seal the book, even to the time of the end: [then] many shall run to and fro, and knowledge shall be increased."—Daniel 12:4.

If it is true that we have now reached the Brain Age, why is it there are so few men who are inventors of things useful and practical? We answer that a little reflection on this question shows us the folly of thinking that this is the so-called Brain Age because if it were, all men would be inventors.

Are the smartest men and the deepest thinkers, the ones who give us the inventions? In a few cases, yes, but in most cases the principles were stumbled on by merest accident. Why have these discoveries been so much improved? Because there are now so many educated people and because there are such good means of spreading information and recording facts, many men over period of many years have applied themselves to improve these discoveries and, as a result, here a little and there a little, they are made more practical and useful.

What was the turning point to the discovery and improving of these modern inventions? We answer A. D. 1440, when printing was invented. From that time the news of these discoveries could be spread world-wide through the printed page.

Someone will here speak up and ask about the common schools and colleges. It is true that they greatly contributed to this increase of knowledge but let us not forget that without printing and printed books, we would not have all these schools today. What results from the fact that knowledge is now so general and books so common? There are now a thousand thinkers to one formerly. They sharpen and stimulate each other with suggestions.

What prompts men to seek new inventions and improve the old ones? First, a desire for knowledge, second, a desire to help others, third, a desire to obtain the rewards, and fourth, a desire to accomplish more and better things with less effort. This last mentioned motive is a form of laziness, which when harnessed and rightly directed, often results in useful inventions and much good.

Did God have anything to do in bringing about this train of modern inventions? Yes, in Ephesians 1:11, it refers to God as one "who worketh all things after the counsel of His own will." We can see by the Scriptures that the natural causes which produced those inventions were the result of the Lord's overruling providences.

In Psalm 30:5 we read that "weeping may endure



for a night, but joy cometh in the morning." What does this text refer to? The misrule and oppression of the world by sin and misery for the past six thousand years called a night of weeping and the blessing of restitution in the Millennium, called a day of joy. Mention one of the Scripture texts which imply that this day of joy will be one thousand years long.

Psalms 90:3, 4, "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." During this night of 6000 years, mankind has been going into the tomb, but the day when mankind will return from the tomb and live again will be 1000 years long as implied in this expression "a thousand years in Thy sight are but as yesterday when it is past."

As we are approaching the end of this nighttime and the new day is dawning, what is God doing? He is permitting circumstances to favor discoveries as foretold by the Prophet Daniel in Chapter 12, Verse 4. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In what way has knowledge been increased? We have been given a clearer understanding of the Divine Plan of the Ages from the Book of Divine Revelation—the Bible. The "vision has been made plain—it shall speak, and not lie." See Hab. 2:2, 3.

Knowledge has also been increased so far as the Book of Nature is concerned, resulting in many useful mechanical and chemical appliances. It has also resulted in the rapid transportation referred to in this text as "many shall run to and fro."

## GOD'S WISE REASONS FOR MODERN INVENTIONS

(Lesson 82)

**Text Book:** The Divine Plan of the Ages, page 168, paragraph one, to page 170, last paragraph.

**Key Sentence:** "Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been."

**Main Text:** "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

Why did not God arrange for the blessings of modern inventions to come sooner? If He had, it would have made the curse easier, whereas God saw that it was best for mankind to have a full appreciation of the curse.

Suppose now that some one in our Berean Study should object to this answer and say, "The facts of the case contradict this thought that it was best for mankind to feel the full brunt of the curse. Mankind has had this experience for six thousand years but only a few have turned to the Lord. The permission of evil has made only a small dent on mankind so far as showing them the undesirableness of sin and evil." In reply to this objection we call attention to the point made in our text book that it is "when the blessing comes upon all"—in the Millennium—and not before then, that the lessons of

experiences with evil in this age coupled with the lessons of the experiences with righteousness in the next age, will enable mankind to "decide forever upon the unprofitableness of sin."

But would not these choice blessings of modern inventions coming upon the world in the ages past have melted their hearts and led many more to appreciate the goodness of God? We answer that they would have been productive of greater evils. How do we know? By seeing how it is working out at the present time when we have so many wonderful conveniences and inventions.

Will mankind in their present condition work out a plan by which all these blessings of modern inventions will be shared equally by all? No, we find that the tendency is for the benefits to be monopolized. The rich become richer and the poor become poorer. Why is this? Because selfishness is so dominant in mankind that the ones who have the greater capacity and natural opportunities soon take advantage of their fellow men. These so arrange affairs that the special benefits flow to them alone.

But suppose it could be arranged that everyone would share equally in all the profits of all business and each one would put in the same number of hours of work, what would be the result? There would be a great decrease in the hours of labor. "Ah," one of the Berean Students will now say, "that would be a great blessing to have such a great increase in the hours of leisure." But is this true? We have two proverbs along this line. "Idleness is the mother of vice," and "Idleness is the devil's workshop." Hence, the leisure (on the whole) would only have resulted in greater degradation.

But if the increase in leisure would do harm at the present time, will not this also be true in the Millennium? No, there will be a great difference because then the leisure will be directed by a supernatural government with rulers filled with wisdom and prompted by love and justice.

Is there any Scriptural basis for the thought that the increase of knowledge is in any way the cause of the time of trouble? Yes, the Prophet Daniel clearly implies this in the 12th chapter. He tells us that in the end of this age there will be a time of trouble such as never was since there was a nation and he also tells us that then "knowledge shall be increased and many shall run to and fro."

Did Pastor Russell when writing the Divine Plan of the Ages 56 years ago foresee the big problem of unemployment that we have at the present time? Yes, he did. He foretold that the philosophers of the "Brain Age" would have a problem before them to provide for the employment and sustenance of a large and rapidly increasing class whose services, for the most part, supplanted by machinery can be dispensed with, but whose necessities and wants know no bounds.

Do we find selfishness only among the wealthy? No, the poorer classes also are selfish. The instinct of self-preservation, and the desire for social security fans this flame of selfishness. Is there any hope of mankind overcoming this selfishness and fear? In the Millennium, they will receive help from the Lord. Under the New Covenant, the Lord will put His "law in their inward parts, and write it in their hearts," and His law is the law of love.—Jer. 31:33.



# International Sunday School Lessons



## LOYALTY TO CHRIST

October 11—Mark 2:14-17; John 6:66-69; Philippians 3:7-11.

**GOLDEN TEXT:** What things were gain to me, those I counted loss for Christ.—Philippians 3:7.

TODAY'S study tells of the call of Matthew to be one of the twelve apostles. His original name was Levi, just as Peter's original name was Simon. He belonged to the Levitical tribe, but his acceptance of service under the Romans as a tax collector socially degraded him and classed him as a "publican." The term publican in Jesus' day was applied to Jews who served the Roman Government as tax collectors in Palestine. The name was a reproach because the Jews held to the Abrahamic promise that the whole world should be blessed by them as God's peculiar people.

They held that this meant they should not only be free from all other governments, but that they should be the masters of the world. And, if so, all the nations should be paying them tribute and they should pay no tribute to others. The most public-spirited Jews, therefore, declined to be the agents of the Roman Government in the matter of collecting tribute or taxes, and the tribute takers, or publicans, were looked upon with disdain as being unfaithful to their religion and to their nation.

Perhaps the quality of independence and humble mindedness which influenced Matthew to become a tax collector and to brave the scorn of his fellow-countrymen were qualities which really favored him in respect to the divine invitation to become a disciple of Jesus. We may be sure this was true from the fact that Jesus gave him a special invitation to become His disciple, and from the fact that he was in the heart condition to forsake all his earthly goods that he might be a member of the Messianic class. We cannot suppose that the Master would call to discipleship any but a noble character, nor can we suppose that any others would have accepted the call as did Matthew.

Matthew was a householder and invited Jesus and His followers to dinner. He invited in also a number of his friends, and these, like himself, were of the ostracized class—publicans and sinners. The term sinner as frequently used in this study and elsewhere in the Gospels, was applied to all Jews who were careless in respect to the orthodoxy of their day. The orthodox Jew of that time (and today) took pride in his religion and boasted of his holiness—as, for instance, the word "Pharisee" signifies "holy person"—one scrupulously careful in observing the smallest details of the law. There was a wide breach between these zealous followers of Moses' law and the mass of the nation who, because of not making special profession, were altogether classed as "sinners," or persons not up to the orthodox standard of carefulness of form, ceremony, etc.

The Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class; but they entirely ignored and would not eat with their less particular brethren, whom they in general styled "sinners" regardless of their true moral status.

At Matthew's dinner the scribes and Pharisees watched Jesus closely, and when they perceived that He ate and mingled with the less respectable and less orthodox, they disesteemed Him also, and put the question squarely to Jesus' disciples: "How is it that your Master eateth and drinketh with publicans and sinners, and yet claims to be holy?"

This afforded Jesus the opportunity which He desired in giving a great lesson in a few words. He replied to them, "They that are whole have no need of a physician, but they that are sick; I came to call, not the righteous, but sinners." Here we have the key to much of the misunderstanding of the gospel in that day and now. The first lesson that all must learn is that all sin is condemned of God—the little and the large—and that all

unrighteousness is sin, and that there is "none righteous, no, not one." In other words each must learn that he himself is a sinner, and under divine sentence and needing forgiveness, before he can come into fellowship with God or become partaker of God's provision for eternal life.

Jesus illustrated this matter in one of His parables saying that a certain Pharisee went to the temple to pray and, full of self-confidence, thanked God that he was not as other men, nor even like the poor publican near him. The publican also prayed; but in humility, feeling that he was a sinner, sought divine forgiveness. Jesus declared that the less scrupulously careful man, the publican, was nearer to divine justice than the more careful, more upright, more orthodox Pharisee, because the latter failed to acknowledge his sins, his imperfections, which could be forgiven only through their acknowledgment. Hence the declaration of Jesus that he "came not to call the righteous, but sinners." There were none righteous to call, all are sinners, and those who thought themselves righteous, had a barrier before them which hindered their coming to the Lord under the call of this age.

The second section of our lesson refers to a sifting which took place among the Lord's disciples. Our Lord had uttered some great truths in pictorial language which many of His hearers were unable to receive. Their response was, "This is a hard saying, who can hear it," and "from that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life."

The third section of our lesson relates to St. Paul's declaration of his appreciation of Christ and devotion to Him. How all-important it is that we, too, have our minds thoroughly made up respecting the voice that we will obey and the footsteps that we will follow—

for a "double-minded man is unstable in all his ways." We "cannot serve God and Mammon," however much we may try. We cannot hear and obey the voice of Satan and the world and the flesh, and at the same time hear and obey the voice of the Good Shepherd, the voice of truth, the voice of love. Let this be settled and fixed in our minds, that it may keep us from all wavering after we have once taken our place among the Lord's people. Let us, as St. Paul expressed it, count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

#### QUESTIONS:

What is signified by the word "publican"?

What is meant by the term "Pharisee"?

What did Jesus mean by His statement that He did not come to call the righteous to repentance?

### GROWTH IN CHRIST

October 18—Luke 2:40, 52; 2 Peter 1:1-8.

**GOLDEN TEXT:** Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—2 Peter 3:18.

THERE is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions for development and growth in either case, the better we shall understand how to cultivate and secure the desirable end—maturity and luxuriant fruitfulness.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and leaves it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless cumberer of the ground, an advertisement of the farmer's negligence and worthy only of having the ax laid to its roots. Had it been pruned and trimmed and kept free from insects, etc., under the blessing of air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less rigid are the

operations of moral law in the growth and development of moral character. Under proper conditions, and with proper, diligent cultivation, the character will grow and develop according to fixed laws, and will become beautiful and fruitful in blessings to self and others; or lacking the necessary cultivation, even under favorable natural conditions, it will be deformed and fruitless.

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character; intimating that we cannot do it all in a day, nor in a few days, but only by a gradual, daily life work, a process of addition—adding virtue to virtue, grace to grace, day by day, and hour by hour. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity [love]." Then he adds, "If ye do these things, ye shall never fall."—2 Pet. 1:5-7, 10.

This is a very strong assurance that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo, the new creature, is formed; and then it must continue to grow and develop. Let us look at them again. They are: (1) faith, (2) virtue (fortitude), (3) knowledge, (4) temperance (self-control), (5) patience, (6) godliness, (7) brotherly-kindness, (8) charity (love).

It would be well now for each of us to conduct a little self-examination. Let each ask himself: Have I the faith to which the apostle here refers; not faith in everything, nor every person, but faith in God—in His plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and in all His rich promises built upon that sure foundation? And is a "thus saith the Lord" at the end of all controversy, the solution of all doubt and the restful assurance in every perplexity?

Am I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, implies much, more than merely abstaining from evil. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellow-men, scrupulous honesty, justice and truth being the only standards.

And am I endeavoring day by day to gain a more thorough and complete knowledge of God, of the plan revealed in His Word, and of the special features now in operation, that I may cooperate with Him in its execution? Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standards of righteousness and ignoring the divine standard.

Am I temperate, moderate, exercising self-control in all things—eating, drinking, in home arrangements, in conduct, thought, word, and deed? Self-control is indeed one of the most important elements of Christian character. "He that ruleth his spirit is better than he that taketh a city," is the counsel of the Lord's Word on the subject.

Am I patient under trial and difficulty, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating character, however severely the plow and the harrow may break up the subsoil of my heart, and meekly submitting to the Lord's disciplining in every such experience?

Am I carefully observing and endeavoring to pattern my character and course of action after the divine model? How beautifully we shall be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness (God-likeness), whether we be parents or children, masters or servants, rich or poor.

How important, too, that brotherly-kindness shall characterize all my actions. Does it indeed cause me to make due allowance for the inherited weaknesses and the misfortunes of others? And on the other hand, as I look myself squarely in the face, and recognize my own imperfections, do I thankfully accept a brother's proffered aid, and meekly bear reproof, determining by the grace of God I will overcome such imperfections

and prove myself a help rather than a hindrance to others?

Finally, have I charity (love unfeigned) for the unrighteous and unlovely, as well as for the good and beautiful, a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, cheers and blesses all within its reach—thus manifesting and cultivating the disposition which must be found in every member of that glorious company which will constitute the King's cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we shall not be considered worthy of that office there.

#### QUESTIONS:

Can the growth of Christian character be likened to the growth of vegetation? If so, what lessons may we learn from the latter?

What are the eight elements of Christian character mentioned by the apostle in 2 Peter 1:5-7?

Is it necessary that Christian character be cultivated and developed by the Christian while in the flesh in order that he may be assured of an abundant entrance into the Kingdom?

### CHRISTIAN SELF-CONTROL AND SACRIFICE

October 25—Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; 2 Corinthians 6:17; 1 Peter 4:1-5.

**GOLDEN TEXT:** Let judgment run down as waters and righteousness as a mighty stream.—Amos 5:24.

THOSE who arranged today's study intended it as another lesson on the evils of intemperance. Although a portion of the Scriptures referred to do not bear directly upon this question, we may very profitably consider them with respect to self-control, moderation, and care for the interests and needs of others. If these instructions were observed they would quickly solve the liquor problem and the many other problems which are afflicting and distressing the world:

The reference to Amos calls attention to God's hatred of hypocrisy. Through the prophet He says it was in vain that Israel celebrated feast days, offered sacrifices, and sang psalms to him, for at the same time they were offering sacrifices to idols. His statement of that which would gain His approval is expressed in our golden text: "Let judgment run

down as waters and righteousness as a mighty stream."

In the passage from St. Peter's first epistle, the apostle's argument is that dead people cannot sin; and that the Lord's consecrated ones, having devoted themselves even unto death, can reckon themselves sacrificially "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Rom. 6:11.) We have become followers of Him who, realizing the sinfulness of sin, and that the whole human family was hopelessly under its control, gave Himself even unto death, that He might not only redeem us from sin and its wages, death, but also give us the privilege of being planted together in the likeness of His death.

If we appreciate our Lord and His work, His love for righteousness, and His sacrifice on our behalf; and if we desire to be truly His disciples, followers in His footsteps, it will mean that we will arm ourselves with the same mind that He had—the same opposition to sin, the same determination to lay down our lives sacrificially, that we might assist in delivering those who are under its control.

Those who have made such a consecration unto death and are dying with Jesus as a sin-offering, certainly will not commit sin wilfully, for to do so would prove that their wills had changed—that they were no longer begotten of the new will, the new mind, the Holy Spirit or disposition, but had become alive again as the servants of sin. Such a course would prove that such persons had ceased to be new creatures, and the loss of this new life to them would mean the second death. But so long as they remain willingly faithful to their vows of fellowship with Christ in His sufferings, in His opposition to sin—so long as they remain reckonedly dead to sin and reckonedly alive as new creatures—they have no sin. As the Apostle John explains it, "Whoever abides in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him;...whosoever is born [begotten] of God does not commit sin, for his seed remaineth in him; he cannot sin because he is born [begotten] of God."—1 John 3:6-9.

The thought here is not that any of the Lord's people become per-

fect in the flesh, so that they never err in thought or word or deed. The thought is that the new will is counted the new creature, so that while the will, the heart, is fully loyal to the Lord, in opposition to sin, the flesh, covered by the blood of Jesus, is reckoned dead as a sin-offering, hence any of its weaknesses, imperfections, which are unintentional, not assented to by the new will, the new creature, are not charged against us by the Lord, who deals with us as new creatures.

The "time past" of our lives referred to in verses three and four was the time when we were natural men, before we became new creatures, begotten of the Lord's Spirit. That time past, that unhappy experience of life, sufficeth us, yes, we want no more of it; we have found a better life. We would not return to the former condition of natural-mindedness and alienation from God for any consideration.

The idolatrous companions of those who once lived in sin doubtless spoke of the latter as hypocrites, when they turned from these things, becoming dead to them and alive toward the Lord and His service. Their disposition would be to attribute such a change to some ignoble motive. It would be beyond their comprehension that anyone should voluntarily make such a change, for truly they would say that such a course was "unnatural"!

The fifth verse, according to our Common Version, seems to refer to those who speak evil, and to say that they will be obliged to give an account in the day of judgment—in the Millennial Day, when they will be on trial. This is undoubtedly true. As our Lord declared, every act and word in injury to the Lord and His faithful will receive a just recompense of reward—in proportion to the amount of wilfulness in the matter.

#### QUESTIONS:

Would a universal observance of the principles of temperance set forth in the Scriptures solve the liquor problem of mankind?

What should be the Christian's attitude toward sin of all kinds?

In what sense is it impossible for a Christian to sin?

## THE CHRISTIAN VIEW OF MARRIAGE

November 1—Genesis 2:18-24; Matthew 19:3-6; John 2:1-5.

**GOLDEN TEXT:** Marriage is honorable in all.—Hebrews 13:4.

THE details of human creation imply that Adam lived in Eden sometime alone and perfect. Some Bible Students infer from the chronology that it was about two years from the time of Adam's creation until the expulsion from Eden. The cause for the division of Adam into two persons is stated; the earth was to be filled, populated with a race of his species, and among all the creatures, none was suitable as a companion for him, or fit to be his mate, and the mother of an offspring in his likeness.

Thus again is shown that Adam was distinctly different from apes and monkeys, and all the other creatures placed under his control. He was in the likeness of his Creator. Other Scriptures show us that after the earth shall have been filled with a population, it is the divine purpose that the sex quality in humanity shall be dropped. Jesus' words are, They that shall attain unto that age [of perfection—future] will neither marry nor be given in marriage, but be like the angels in heaven—sexless.—Luke 20:34-36.

The division of Adam into two parts, male and female, left the headship with the male, and deprived him of some of his sympathetic qualities. His wife, predominating in the sympathetic tendencies, had in her perfection less of the masculine and aggressive traits; but the two were perfectly adapted to each other's needs, and fulfilled each other's ideals. The fall from God's favor has affected both sexes and has disturbed the original balance and harmony, producing extremes of coarseness and effeminacy, destroying perfection and robbing the marriage relationship of much of its ideal happiness.

The restitution or resurrection of the willing and obedient, to be brought about by Messiah's Kingdom, will not mean the restoration of sex perfection, but rather the gradual perfecting of each individual into the image and likeness of God and personal completeness, such as Adam possessed before his

division. The sex attractions having passed away, man will not be alone, as Adam was originally; for the earth will be full of human brethren, all in the image of God and in full fellowship of spirit, enjoying the world-wide paradise. Such a condition of things can be appreciated only as we take the divine standpoint and realize the superior perfection of God and the angels in their sexless condition—though always spoken of as masculine.

We should not forget that Adam and Eve in some respects foreshadowed Christ and the church. Jesus personally is the great Savior of mankind, whose death constituted the ransom price for the sins of Adam and the entire race. He is to be the great life-giver, or father of mankind. During His Millennial reign He will give back earthly life to Adam and to as many of his race as will receive it—raising them gradually out of sin and death conditions, up to perfection during that thousand years—the times of refreshing that shall come from the presence of the Lord, the times of restitution of all things, that God hath spoken by the mouth of all His holy prophets since the world began. (Acts 3:19-21.) This will be the glorious work of regenerating the world. "Who-soever will" may then drink the water of life freely.—Rev. 22:17.

But before beginning His work of regenerating the world, God has arranged that first, from the wound in Christ's side, figuratively speaking, an elect church shall be formed to be His companion and joint-heir in His Kingdom—the second Eve, on the spirit plane, as He, the Heavenly One, is the second Adam. The church will not be the life-giver or father, but she will be the mother or caretaker of the regenerated host of humanity during the Millennium. Under her care the willing and obedient will regain the image of God in the flesh.

Had disobedience, sin, not entered the world, the intimation is that there would have been no death in the human family but that a perfect race would have been developed, all of them in the image and likeness of God. We have here, then, strong condemnation of the thought of some that it is sinful to marry and bring forth

children. On the contrary, the Lord expresses this as a part of the blessing upon the first pair, "Be fruitful and multiply and fill the earth." It was a part of the curse that woman's conceptions and incidental sorrows were increased—leading, nevertheless, to the rapid filling of the earth so that the estimated 20,000,000,000 of Adam's children who have been born and have died will constitute quite a fair filling of the earth in its perfection when the great Redeemer shall bid them all come forth from the tomb.

While thus contradicting those who speak against marriage, and the begetting of children, our position as the Lord's followers should not be misunderstood; hence, we add that the Lord's words in this connection were to the natural man and woman and not to the church—the new creatures in Christ Jesus. It is for each one of the church to consider his consecration of life to the Lord and His service, His cause, and to remember the example of our Lord Jesus who, by the power of His consecrated will, became a eunuch for the Kingdom of heaven's sake. (Matt. 19:12.) The apostle lays down certain lines and furnishes certain advice in 1 Corinthians 7, which is considered in the "Studies in the Scriptures," Volume 6, chapter 12, to which we refer our interested readers.

There is but one cause mentioned in the Scriptures as proper grounds for the dissolution of the marriage bonds. (Matt. 19:3-10.) The disciples, hearing these, our Master's words on the subject, were as much surprised as the Pharisees, and said that if the case stood thus, that is, if the marriage covenant were so binding and indissoluble, it would be better not to marry—it would be too great a risk to run. (verse 10.) But this is just the way the Lord would have us view the relationship. The marriage contract is one that should stand till death makes the separation.

### QUESTIONS:

What was the cause for the division of Adam into two persons? Will this division of the race into male and female continue forever?

Who is the second Adam and the second Eve?

Is the marriage relationship contrary to the will of God for either the world or the church?

# Talking Things Over

## FOUR "BEST YET" CONVENTIONS

OVER the Labor Day week-end as many of the friends as could, came together for fellowship and service at Seattle, Wash., Minneapolis, Minn., Saginaw, Mich., and Brooklyn, N. Y. The attendance at all of these gatherings was encouraging, and at some of them considerably larger than in previous years, particularly at Brooklyn—and this despite the handicaps of travel due to gasoline and rubber shortages. Reports indicate that a blessed spirit of oneness prevailed at all gatherings, and that there was experienced in large degree a fulfilment of the prophet's words, "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psalms 133:1) The following brief reports have been received from the places distant from Brooklyn:

### SEATTLE

"The Northwest Labor Day Convention was a blessed season of feasting and fellowship for all those privileged to attend, of which there were about 150. The speakers were Brothers Baker, Nash, Procter, Wilson and Zahnow. All gave good sound talks, full of exhortation and encouragement. Brother Wilson gave the public talk to which the audience gave close attention. There were 77 names turned in for the booklet, 'Armageddon'.

"Brother Zahnow gave an inspiring talk on baptism at the immersion service, three being candidates.

"Arrangements were made to serve meals, as the hall was well adapted for this, and it afforded the friends a better opportunity to fellowship together. All agreed the Lord's blessing was with us, for which we thank Him. Yours in the Master's service,

S. Clements, Sec'y.

Seattle, Wash., Bible Students"

### SAGINAW

"The Labor Day Week-end Convention has just closed, leaving us many blessed memories and much spiritual help. The attendance was somewhat smaller than in previous years, but this is accounted for by the present stress of transportation and industry. The fellowship was very close, and inspiring. The speakers were greatly used of the Lord in blessing us all. We thank you for making it possible to have Brother Krebs with us on that occasion; his ministry and fellowship were very blessed. Brother Blinn, from Cincinnati, Brother Foss, from Chicago, Brother Hansen of Roseland, Ill., and Brothers Deitrich, Lutz, Rose, and Mirku (all of Michigan) ministered unto the brethren the 'wonderful words of life,' for which we praise God, our Heavenly Father, from whom all blessings flow.

"At the close we parted reluctantly, but all the more eagerly anticipating the blessed gathering of the entire Body within the veil.

C. K. Sundbom, Sec'y.

Saginaw, Mich., Class."

### MINNEAPOLIS

"The convention in Minneapolis over Labor Day was a blessed season of spiritual upbuilding. While the attendance was held down considerably by war conditions, we feel that from the standpoint of well-balanced spiritual food, unity, and enthusiasm, this was perhaps the best convention we have ever had. The fact that one of the scheduled speakers had to report to camp just a few days before the convention, together with transportation difficulties, etc., made us realize the grim situation which confronts the whole world at this time. These experiences caused us to appreciate more the many precious promises which the Lord has given to those who serve Him.

Brother Morehouse had very good attention at the public discourse, and his very practical talks to the friends drew much favorable comment. Brother Wylam gave some stirring illustrated lectures which will linger long in our memories. The zeal and obvious sincerity of Brother Poskonka was a real inspiration as he reminded us of God's faithfulness and the possibilities before us if we do our part. We are thankful to the Lord for all of these blessings, and feel better prepared to meet whatever experiences may overtake us. Yours in the Master's service,

L. H. Norby, Sec'y.

Minneapolis, Minn., Ecclesia."

### BROOKLYN

THE Brooklyn Convention opened on Saturday morning, September 5. Brother M. C. Mitchell gave the Address of Welcome and following this, four addresses were given on the subject of God's character. Brother G. F. Ostrander of Lockport, N. Y., spoke on the subject of God's Wisdom; Brother W. J. Hollister of Brooklyn, (substituting for Brother J. H. L. Trautfelter of Baltimore, Md.), spoke on the subject of God's Love; Brother Gilbert Kemp of Boston, directed the minds of the brethren along the line of God's Justice, and Brother J. Y. Mac Aulay gave the closing talk of the session on the subject of God's Power. The four discourses served well to remind the brethren of the majesty and glory of our Heavenly Father's character and to inspire greater zeal in our endeavor to become like Him. It was appropriate that the convention should open with this reminder of the One who is the fountain of all our blessings—the spring of all our joys.

Each session of the convention seemed to blend with those which preceded until by the time it was over the brethren had enjoyed a full diet of well-balanced spiritual food. The Theme Text was 1 Thessalonians 5:8, in which is stressed the thought that the Lord's watchmen are the children of the day, or of the light. To be true children of the light we must know God and be in harmony with Him. The first discourse of the Saturday afternoon session was given by Brother A. Obenland, of Cleveland,

Ohio, and emphasized the importance of not only knowing about God and the glorious attributes of His character, but also of having a personal acquaintance with Him through our endeavors to be His faithful children.

To be children of the light also means that we will be awake and watching the signs of the times, keeping up with dispensational truth. St. Paul said that the children of the light would not be in darkness with respect to the day of the Lord, that it would not overtake them as a thief in the night, as it has overtaken the world. The world is now being destroyed in this day of the Lord and none of its institutions can escape, yet the people are still in darkness as to the real cause—the day of the Lord has indeed come upon them as a thief in the night.

It was in keeping with this general thought that Brother P. A. Gates, of Memphis, Tenn., addressed the convention on the subject, "Watchman, What of the Night?" using Isaiah 21:11, 12, as his text. This discourse was a summary of many of the dispensational truths in which the brethren have rejoiced for years, including the fact of Christ's second presence, the work of harvest, the identification of the "Watchman" as "That Wise and Faithful Servant," etc. In connection with the present privileges of service Brother Gates reminded the brethren that the only promise of "wages" that the Lord has given is to those who "reap," which he explained to mean that as long as we are able to preach the truth our efforts will be related to the work of harvest.

Saturday evening the convention enjoyed an unexpected blessing in hearing a discourse by Brother Don Copeland of Toronto, Canada. Brother Copeland was not scheduled on the program but he came to the convention and a place was made for him. He spoke on the text, "They shall be Mine, saith the Lord, in that day when I make up My jewels." (Mal. 3:17.) Brother Copeland told of the way in which the Lord is finding some of His jewels in Canada, by means of the radio work. He admonished the brethren not to be discouraged with the results of their labors for the Lord will bless their efforts according to His good purpose, and none of His jewels will be overlooked, for they are all precious to Him. It should be encouraging to realize that God considers the children of the light so precious in His sight that He refers to them as His jewels.

Following Brother Copeland's discourse, Brother Russell Pollock, of Los Angeles, Calif., addressed the convention on the subject, "The Spirit of the Truth." In this talk Brother Pollock emphasized the thought that God is leading and blessing His people by His Spirit and that apart from the work of God's Spirit within us, we could not be in the truth, could not be His children, could not be children of the light. The Spirit of God that moved upon the face of the waters in the work of creation is still the power which, through the truth, is working in our hearts and lives today for the bringing forth of a new creation—"For we are His workmanship, created in Christ Jesus."—Eph. 2:10.

After listening to the Frank and Ernest radio program, the Sunday morning session of the convention opened up with a rousing Testimony Meeting, led by Brother Fred Bright, of Allentown. This

was followed by a discourse given by Brother George Kendall. Brother Kendall's subject was, "Conquerors," and was based largely on Jesus' messages to the seven churches as outlined in the 2nd and 3rd chapters of Revelation. There can be no doubt that when Brother Kendall was through every consecrated brother and sister who heard him was more determined than ever before to let nothing stand in their way of being overcomers, not in their own strength, but in the strength of the Lord.

At 1:30 Sunday afternoon Brother Shirley DeGroot of Grand Rapids, Mich., spoke on the subject of "The Church of God." While we know that the complete church will be the glorified church living and reigning with Christ, yet it was well to be reminded by Brother DeGroot that even now God looks upon each little gathering of His people as His church, and that He has rules and regulations by which they are to be governed. Faithfulness to God includes faithfulness to the rules governing the gatherings of God's people. To be a part of, and to cooperate with, a local Ecclesia is not to be in "Babylon."

At 3:15 Sunday afternoon Brother Pollock addressed the public gathering of the convention on the subject, "Our Lord's Return." The advertising for this meeting was done largely through the use of the local radio list, and an announcement just preceding the regular Sunday morning Frank and Ernest program. Cards were distributed from house to house in sections of the city convenient to the auditorium. For a holiday period, the attendance was considered good, nearly 600 being present at this meeting. A considerable number of the strangers returned the following Sunday to hear a lecture by Brother Kendall on the subject, "World Peace Assured."

Following the public meeting there was an immersion service at which eleven dear ones symbolized their consecration to be dead with Christ. The baptism talk was given by Brother Peter Kolliman, of Wilmington, Del. Brother Kolliman made it very clear that if our life of consecration is to be acceptable to God nothing can be held back, that it calls for a willingness to go, to do, and to be whatever the Lord indicates as His will—at any time.

The closing discourse Sunday evening was given by Brother A. C. Frey of the Jersey City, N. J., Ecclesia. He spoke on the subject, "Sanctification." This was a fitting follow-up to the baptism talk by Brother Kolliman, in that it went into further details and thus helped to clinch the points so important to be remembered and practiced. Both these talks were timely, not only for those just entering the narrow way, but also for those who have been longer in it. All of us need to be exhorted to greater faithfulness in carrying out the terms of our consecration, for it is so easy to become weary in well doing.

The last day of the convention, like the others, was filled with good things. Brother Kendall gave the opening discourse. He spoke on the subject of "Prayer." It was an inspiring talk, reminding the brethren of the blessed privilege they have of being on such intimate terms with the Lord that they can enter into His presence at all times to seek



counsel and strength for their every time of need. Some of our prayers are petitions for divine blessings, while others should be devotional and for giving praise to God for His loving-kindness toward us. If we go to God in prayer only when we need something, we are living beneath our privileges.

Brother Pollock also spoke on Monday morning, using as his topic, "The Mysteries of the Kingdom of Heaven." One of the telling points of this discourse was Brother Pollock's reminder to the friends that we can understand the various phases of the truth only because it is given to us of God to understand—"blessed are your eyes for they see." This was in keeping with the theme of the entire convention, namely, that we are children of the light because God, the source of all light, has taken us into His confidence and given us to know things that even the brightest minds of the world cannot grasp because their eyes have not been opened. This great boon from God imposes responsibility upon us, the responsibility of being faithful to the truth and to all the truth implies in our lives.

The last regular discourse of the convention was given by Brother Ray Krupa of Detroit, Mich. Appropriately enough, Brother Krupa's subject was "Checking Up." He pointed out the value of our checking up from time to time to determine just how we are getting along in the narrow way—to find out if we are as faithful along all lines as we might be. Are we faithful in Bible study? Do we do enough praying? Are we attending meetings as we should? Are we using all our opportunities to tell others of the truth? etc. Certainly it should do us all good to consider these questions, and to make greater efforts wherever possible.

Following a summary of convention blessings, the friends voted to close with the customary Love Feast. This was, as usual, mingled with joy and sorrow. Joy for the blessings received, and a measure of sorrow at the thought of parting with those with whom such sweet fellowship had been enjoyed for the three days. But even this sorrow was turned to joy as the brethren looked forward to meeting at the grand convention in the Kingdom. Certainly the prospect is transporting.

## TEN YEARS OF BLESSINGS

THE first edition of *The Dawn* was dated October, 1932. With this present issue, therefore, *The Dawn* begins its eleventh year. In view of all the mistakes that have been made, not only in *The Dawn* itself, but also in connection with the various activities sponsored by *The Dawn*, we feel that there is great cause for thankfulness and rejoicing that the Lord, in His mercy and goodness, has blessed the feeble efforts of His people even though they have come far short of perfection. It is a confirmation of the fact that He does not judge according to the outward appearance, but according to the heart.

The heart desire of those responsible for the policies of *The Dawn*, and the work which it sponsors, is that God may be glorified through the upholding and promulgating of His truth, His "Present Truth." We accept and defend Jesus' standard of truth as expressed in John 17:17, "Thy Word is truth." This

means that a "Thus saith the Lord" should be the end of all controversy as to what is right or wrong pertaining to God's plan and the Christian's relationship to it. This standard of truth is often very exacting, and the cost of adhering to it is high, but not too high when we realize the compensating measure of divine grace that is bestowed upon those who do the best they can to attain it.

We feel that in this connection it is appropriate that we again reiterate our position with respect to the outline of truth which we are convinced is the true representation of the Scriptures, namely, that which was given to the church at this end of the age through the "Studies in the Scriptures," "Tabernacle Shadows," etc. We do not put these volumes ahead of the Bible, but we do thank God for the light of truth which they have shed upon the Bible, and gladly acknowledge that without the help the Lord has thus provided we would still be groping in Babylonish darkness.

In mentioning this divinely provided source of help for these last days it is not with the thought that there can be no further progress in the light, for we are firmly convinced that the great fundamentals of truth set forth by Brother Russell are firmly established upon the foundation of God's Word, and need no revision. There is no need to continue changing our minds in order to be in line with truth. That which was truth a thousand years ago, is still the truth; and if we have proved from God's Word that Present Truth is really the truth there seems little excuse for looking around for new light. We are trying to keep abreast of fulfilling prophecy, but at the same time do not wish to indulge in speculation concerning prophecies not yet made plain by fulfilment.

*The Dawn* is not a central church organization, but merely a publication issued for the purpose of spreading the truth, and assisting the brethren. In this connection we wish to reiterate our position of not interfering with the local affairs of the brethren. We believe that each Ecclesia, to receive the Lord's full blessing, should remain free from control by any outside brethren or groups. We are glad to serve where request is made, and rejoice in the privilege of upholding the truth among the friends wherever the opportunity offers, but we recognize the right of the Ecclesias not to cooperate, and do not feel that the brethren laboring with *The Dawn* are persecuted when not asked to serve.

*The Dawn* is set for the defense of the Gospel, not merely in a negative way, but by actively promulgating it far and wide as opportunity affords. We know that the principal result of this effort will be that of building up the brethren in the most holy faith, hence are not expecting numbers to flock to the truth. We believe that God wants all of His people to let their light shine before men, and we want to do this, and encourage others to do it, not to accomplish "great works" in the name of the Lord, but because God has so clearly outlined it to be His will for us. How widespread these efforts become is something that is entirely in the Lord's hands.

We desire, too, to express the joy we have experienced through the loving cooperation of the



brethren everywhere—a cooperation that has made possible a considerable witness for the truth by means of tract and other literature distribution, public meetings, radio programs, etc. It has been a privilege to work with the brethren along these lines, and to share in the joys that have thus been brought, both to old-time friends in the truth as well as to those who have heard the message for the first time. Let us pray that the dear Lord may continue to guide and bless our united efforts—feeble and imperfect though they be—to His glory, and to the further encouragement of His people.

And so as we start upon the eleventh year of publication it is with a greater realization than ever before of our need of divine help, and with ever increasing appreciation of the privilege of cooperating with the brethren throughout the entire field. All the members of The Dawn staff greet you in the name of our Heavenly Father, and of His beloved Son, our Elder Brother, Christ Jesus. Brethren, pray for us.

## PITTSBURGH ANNUAL CONVENTION

October 16-18

WITH national gasoline rationing in the offing, doubtless many of the friends in the Middle West will feel the importance of attending the Pittsburgh Convention with the thought that possibly by convention season next year conditions of travel will be much more difficult than now. In any event, the prospects seem favorable for a good gathering in Pittsburgh this year, and we may be assured that the Lord will again bless the coming together of His people even as He has done so abundantly in the past.

The usual arrangements have been made. With the exception of the public meeting and the immersion service, all sessions of the convention will be held in the Old Bible House Chapel, which is now known as the O. of I. A. Temple, which is located at 610 Arch Street, N. S., Pittsburgh. The public meeting will be held in the Carnegie Music Hall, corner of Federal and Ohio Streets, North Side. Candidates for immersion and friends will meet at the convention hall Sunday morning at 8:30. Immersion will take place at the pool located in Keystone Hotel, Wood Street and Third Avenue, at 9:15.

The convention, of course, will be held under the auspices of the Pittsburgh Ecclesia, and we are sure that the brethren there will appreciate an interest in the prayers of the friends everywhere that the Lord may guide them in their arrangements and pour out His rich blessing upon those who assemble for the three days in this birthplace of the Present Truth movement. Even those who cannot attend help to make the convention a blessing by thus bearing it before the throne of heavenly grace.

## MORE ABOUT THE "REPRINT" EXCHANGE

In the September issue we announced that Brother Horace K. Blinn, 2002 Clarion Avenue, Cincinnati, Ohio, would serve as best he could to help the friends obtain "Reprints." Brother Blinn has asked us to make an announcement clarifying the arrangement further so the brethren may know more fully what to expect. Brother Blinn does not have a supply of the "Reprints" on hand, so do not send him money ordering same. If you wish to obtain a set, write to him, and if he has a set available, or knows where a set can be obtained, he will advise you. He also suggests that the brethren make an effort to locate unused sets of the "Reprints," and advise him of any they find, and how they can be obtained, price wanted, etc. This same information applies to the Pastor Russell Question and Answer Book.

## CONVENTION ANNOUNCEMENTS

**SAGINAW, MICH., Oct. 4.** Convention to be held in Saginaw Woman's Club, 311 N. Jefferson Street.

**JACKSON, MICH., Oct. 11.** I.O.O.F. Hall, 414 S. Mechanic St.

**ST. LOUIS, MO., Oct. 10, 11.** Convention opens 10:00 A. M. Saturday, in International Institute Bldg., 514 Culver Way. There will be a baptismal service in a nearby church Sunday, 9:00 A. M. To reach the hall from downtown, take any west-bound Olive car to 4000 west (Culver Way) and walk one-half block north, or drive out Olive Street to Culver Way. For other information, write the Secretary, Brother J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

**PHILADELPHIA, PA., Oct. 11.** Convention opens 10:00 A. M., in P. O. S. A. Hall, 1315 N. Broad Street. Lunch will be served in the hall. (October 25, at 8:00 P. M., in the same hall there will be a public meeting for radio listeners addressed by Brother Woodworth.)

**PITTSBURGH, PA., Oct. 16-18.** See Talking Things Over.

**HOUSTON, TEXAS, Oct. 18.** Joint gathering of the Houston and Galveston friends in the home of Brother D. D. Morse, 939 Oxford Street.

**CHICAGO, ILL., Oct. 25.** The Chicago Ecclesia holds local conventions on the fourth Sunday of each month in their hall, Central Masonic Temple, 910 N. La Salle Street.

**CHICAGO, ILL., Dec. 31 (evening) to Jan. 3.** Details later.

**PHOENIX, ARIZ., Jan. 1-3.** Details later.

## GREETING CARDS WITH BIBLE TEXTS

**CHRISTMAS CARDS:** A new assortment of twelve attractive cards, with appropriate texts. These are 60 cents the box, envelopes included. We will appreciate the friends ordering as early as possible to insure time for transit.

**GENERAL:** A particularly attractive card with the text Romans 8:35-39 in Script, without envelope. These are priced at 50 cents the dozen.

The Dawn 136 Fulton Street Brooklyn, N. Y.

# SPEAKERS' APPOINTMENTS

## BROTHER H. E. ANDERSON

Paterson, N. J. ....October 18

## BROTHER F. A. BRIGHT

Baltimore, Md. ....October 25

## BROTHER N. T. CONSTANT

New Haven, Conn. (morning) ....October 18  
New London, Conn. (afternoon) ....18

## BROTHER C. F. GEORGE

East Liverpool, Ohio ....October 11

## BROTHER W. J. HOLLISTER

Philadelphia, Pa. ....October 11  
Pittsburgh, Pa. ....16-18

## BROTHER G. S. KENDALL

Washington, Pa. ....Sept. 30-Oct. 8  
Wheeling, W. Va. ....October 9, 10  
East Liverpool, Ohio ....11-13  
Pittsburgh, Pa. ....16-18  
New Albany, Ind. ....19, 20  
St. Louis, Mo. ....21  
Kansas City, Mo. ....22  
St. Joseph, Mo. ....23-25  
Topeka, Kansas ....26  
Wichita, Kansas ....Oct. 27-Nov. 1  
Denver, Colo. ....November 3  
Ogden, Utah ....4  
Provo, Utah ....5

## BROTHER R. A. KREBS

Utica, N. Y. ....October 1  
Albany, N. Y. ....2  
North Brookfield, Mass. ....4  
Lynn, Mass. ....6  
Boston, Mass. ....7  
New Bedford, Mass. ....8  
Fall River, Mass. ....9  
Providence, R. I. ....11  
Pittsburgh, Pa. ....16-18  
Coshocton, Ohio ....19  
Byesville, Ohio ....20  
Zanesville, Ohio ....21, 22  
Newark, Ohio ....23, 24  
Crooksville, Ohio ....25, 26  
Nelsonville, Ohio ....27, 28  
Portsmouth, Ohio ....29  
Peebles, Ohio ....30  
Columbus, Ohio ....Oct. 31, Nov. 1

## BROTHER J. Y. MAC AULAY

Lancaster, Pa. ....October 2  
Baltimore, Md. ....4  
Washington, D. C. ....5  
Richmond, Va. ....7  
Roanoke, Va. ....8  
Greensboro, N. C. ....10, 11  
Chattanooga, Tenn. ....13, 14  
Atlanta, Ga. ....15, 16  
Jacksonville, Fla. ....18, 19  
Orlando, Fla. ....20, 21  
Tampa, Fla. ....23, 24  
St. Petersburg, Fla. ....25, 26  
Sarasota, Fla. ....27, 28  
Miami, Fla. ....29, 30

## BROTHER W. S. MARSHALL

Dexter, Maine ....October 4, 18  
Guilford, Maine ....11  
Ellsworth, Maine ....25

## BROTHER EDWIN PROCTER

Withee, Wis. ....October 1  
Lake Mills, Wis. ....3  
Milwaukee, Wis. ....4  
Waukesha, Wis. ....5  
Madison, Wis. ....6  
Beloit, Wis. ....8  
Rockford, Ill. ....9  
Chicago, Ill. ....10, 11  
Harvey, Ill. ....13  
Gary, Ind. ....14  
South Bend, Ind. ....15  
Pittsburgh, Pa. ....16-18  
Connellsville, Pa. ....19  
Lewistown, Pa. ....20  
Lancaster, Pa. ....21, 22  
Reading, Pa. ....23  
Shamokin, Pa. ....25  
Wilkes Barre, Pa. ....26  
Scranton, Pa. ....27  
Allentown, Pa. ....28  
Easton, Pa. ....29  
Rutherford, N. J. ....30  
Brooklyn, N. Y. ....November 1

## BROTHER T. G. SMITH

Wilton, Maine ....October 11  
Pittsfield, Maine ....12  
Newport, Maine ....13  
Dexter, Maine ....14  
East Corinth, Maine ....15  
Ellsworth, Maine ....16  
Belfast, Maine ....17

## BROTHER M. A. STAMULAS

Paterson, N. J. ....October 25

## BROTHER G. M. WILSON

Duquesne, Pa. ....October 4  
Philadelphia, Pa. ....November 1

## BROTHER W. N. WOODWORTH

Pittsburgh, Pa. ....October 16-18  
Philadelphia, Pa. ....25  
Lancaster, Pa. ....November 1

## BROTHER C. W. ZAHNOW

Minneapolis, Minn. ....October 1  
Withee, Wis. ....4  
Chicago, Ill. ....7  
Kalamazoo, Mich. ....8, 9  
Jackson, Mich. ....10, 11  
Saginaw, Mich. ....12-15  
Pittsburgh, Pa. ....16-18  
Toronto, Ont., Can. ....19-25  
Saginaw, Mich. ....Oct. 26-Nov 1

## BIRTHDAY CARDS

A new assortment of twelve lovely cards—all different—for 60 cents. Each card has an appropriate Scripture text. Envelopes in which to mail the cards are included.

## THE DAWN

136 Fulton Street, Brooklyn, N. Y.

# INTERESTING LETTERS

"Dear Brethren: Loving greetings in our Lord. I have just received The Dawn Magazine, and I thank you for sending these magazines to me free. I must say that I have enjoyed reading them very much. I pass them on to a hospital after I have read them, and they are also enjoyed there. They have been of help and strength to us in these trying times. How thankful we are to our Heavenly Father for all His goodness to His children. How glad we shall be when all shall know, as we know, that our God is a God of love! And the time is near when that love will fill the whole world and dispel the darkness. Oh, what a happy time that will be. We pray, 'Thy kingdom come.' That will bring peace. We pray for all our brethren the world over, that God may bless each one. We have the peace that Jesus left to the disciples, and we are all included as disciples. May our Heavenly Father continually bless you in your work of love. I would like you to continue sending me the Dawns for another year, free, if you can. I have been going at times to a class of brethren, but we now have black-outs again and the class is a long way from my home. I am seventy-three and it is not safe for me to travel, so I am alone with my Bible and the Dawns; and with my Heavenly Father's help we have good times. May God bless the brethren. Oh, how near to His heart we are when we just say, 'Hold Thou me up and I shall be safe during these very trying times.' With Christian love, M. R., England."

"Dear Brethren: Thank you very much for the fine lot of booklets. Am attending the class in Riverside and found two whom my husband and I knew years ago. Please send me quickly The Dawn Magazine, including the August and September issues. I am so **very happy**, and at peace again, to meet with those of like precious faith. Our Father is gracious beyond fondest hopes. So let us strive daily for a closer walk with Him, to be fit vessels, 'for the Master's use made meet.' Thanks be unto our God for all He has done and is to do. May He continue to hold you in His own will. In the name of Christ our Lord and King, Sincerely, N. N., Cal."

"Frank and Ernest: I am enclosing a dollar to help keep the program on the air. I want the people to hear the truth concerning Christ and His promised Kingdom. The Bible was one time a mystery to me, but I can see more of God's blessing and I want more knowledge and light. I daily pray God to lead me in the paths of light. May God bless this radio message, that the people may know the truth and be free. I will donate as the Lord prospers me. J. H., Tex."

"Dear friends: I am enclosing one dollar for a subscription to the Dawn Magazine, which you have brought to my attention by letter. May I, at this time, also ask for a booklet entitled, 'The Day of Judgment'? I have received all literature requested, promptly, and have enjoyed, beyond words, the added wisdom it has brought to me. Through many misfortunes in life, I have always found my Bible my best friend and always sought the answers to problems somewhere in its pages—not always quite

understanding but confident that wisdom would be conveyed to me when God willed it so. Your radio programs and literature which I have received have increased my faith greatly. May God's blessing be on this work in these dark days. Very truly yours, M. F. M., N. Y."

"Dear Frank and Ernest: Please send me the booklet 'God's Plan.' I have been invited to go to the home of a friend and talk with her. I plan to take this book and to consider one of the signs of Christ's presence which was so ably set forth in the August 'News and Views' of the Dawn. Will take the magazine along, too. I never had such rich and needed instruction as I get from the Dawn articles; a heart satisfying fellowship. Yours in the love of God, G. T. C., Ill."

"Dear Sir: I am writing for the book of 'God's Plan.' I listen to your program every Sunday morning. I enjoyed your program very much this morning. I am twelve years old, and very much interested in your programs. I am interested in the truth of the Bible. I hope very much that I will be able to understand God's plans. I'm very much interested in His plans. Yours respectfully, M. B. R., Ark."

"Dear Frank and Ernest: Received your small booklets. I have read them and re-read them. I don't see why people don't read them with the Bible and see why our nations are in distress. It is so plain. It seems that any one can see we are about to change to a new world. I began to study the Bible some in C. T. Russell's time but have not stuck to it as I should have. So I'm sending you \$1.00 for a year's subscription to The Dawn. Hoping to receive it soon, I remain, Yours, J. M. S., Tenn."

"Gentlemen: May I say how I truly enjoy your program on Sunday morning and am thankful that it is possible to broadcast such a program in our country. Would appreciate receiving the leaflet called 'God and Reason' which you told about this morning and also if you still have the leaflet 'Truth about Hell,' which you offered two weeks ago on your program, would greatly appreciate it. Praying God's blessing on you and thanking you for the leaflet, I am, Sincerely, J. G. M., Ohio."

"Dear Frank and Ernest: Thank you for your kind letter and generous offer. I shall indeed enjoy the Dawn Magazine, for if there is any more worthwhile literature in the world today I do not know of it. Quite by accident I tuned in to your broadcast one Sunday and have never missed a program since. I tell everyone I come in contact with about it. Millions are starving for this hope today.

"I have your book 'Hope Beyond the Grave.' Might I have 'God and Reason' and any other writings on this subject, the only hope of the world? Is 'The Divine Plan of the Ages' still in circulation? Please find \$1.00 enclosed for the magazine. I will send again on receiving your advice concerning other books. Yours in anticipation and hope, J. E. M., Ontario."



### 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.