

The DAWN

GRACE ABOUNDING

—THE SECRET PLACE

BE THANKFUL UNTO HIM

NOVEMBER

1937

SPEAKERS' APPOINTMENTS

BROTHER C. P. BRIDGES		BROTHER O. MAGNUSON		Providence, R. I. 14
Boston, Mass. Nov. 14		Brooklyn, N. Y. Nov. 7		Lehigh, Pa. 21
		Norwich, Conn. 28		Boston, Mass. 28
BROTHER EDWARD FAY		BROTHER EDW. MAURER		BROTHER C. W. ZAHNOW
Passaic, N. J. Nov. 21		Duquesne, Pa. Nov. 7		Muncie, Indiana Nov. 1
Buffalo, N. Y. 28		E. Liverpool, O. 28		Marion, Ohio 2
Tonawanda, N. Y. 29				Mansfield, Ohio 3
Niagara Falls, N. Y. 30		BROTHER N. M. MOLENAAR		Akron, Ohio 4-7
		Fresno, Calif. Nov. 14		Peru, Ind. 14
BROTHER C. F. GEORGE		BROTHER G. R. POLLOCK		Buffalo, N. Y. 18-21
Duquesne, Pa. Nov. 14		Hawthorne, Calif. Nov. 21		Carbondale, Pa. 28
BROTHER A. J. JOHNSON		BROTHER J. W. REIMER		BROTHER L. F. ZINK
Cheney, Wash. Nov. 14		Camden, N. J. Nov. 7		Springfield, Mass. Nov. 21
BROTHER J. C. JORDAN		BROTHER A. I. RITCHIE		Worcester, Mass. 22
E. Liverpool, O. Nov. 14		San Bernardino, Calif. Nov. 14		North Brookfield, Mass. 23
Beaver, Pa. 21		BROTHER WALTER SARGEANT		Poston, Mass. 24
BROTHER E. W. KEIB		Pen Argyl, Pa. Nov. 14		Lynn, Mass. 25
Duquesne, Pa. Nov. 21		Brooklyn, N. Y. 21		New Bedford. 26
		Baltimore, Md. 28		Brooklyn, N. Y. 28
BROTHER PETER KOLLIMAN		BROTHER W. N. WOODWORTH		Hawthorne, N. J. 30
Camden, N. J. Nov. 7		Camden, N. J. Nov. 7		Brooklyn, N. Y. Dec. 1
Baltimore, Md. 14		New Bedford, Mass. 14		Laurelton, L. I. 2
				Rutherford, N. J. 3
				Passaic, N. J. 5

COMING CONVENTIONS

GRAND RAPIDS, MICH., Nov. 6-7. The Bible Students Class in Grand Rapids is planning to hold this gathering in the Watson G. A. R. Hall, 1107 Sheldon Avenue. For further details address Mr. Henry Kuzee, 2126 Lafayette Ave., N. E., Grand Rapids, Michigan.

PERU, INDIANA, Nov. 14. This gathering will be in the Assembly Room of the County Courthouse. The all day program will include a public meeting. Further details may be had by addressing Mr. A. H. Klepinger, Route 4, Peru, Indiana.

CYCLONE, INDIANA, Nov. 21. The friends everywhere are invited to attend all day meetings to be held in Cyclone, starting at 10 A. M. An old fashioned basket dinner will be served at the noon hour. Additional information obtainable from Mr. C. O. McMains, Route 1, Kirklin, Indiana.

CARBONDALE, PA., Nov. 28. The friends of Carbondale and vicinity are planning a one day convention at the home of Mrs. Thomas Schultz, 304 Park Street, Carbondale, Pa. Friends are cordially invited to attend this gathering.

WARRINGTON, ENGLAND, Eastertide. We have received the following announcement: "A General Convention is planned for Eastertide, 1938, at Warrington, England, the whole of the arrangements being, as on previous occasions, in the responsibility of the Warrington class. Once more the friends are given a hearty invitation to this gathering with the sincere desire and expectation that over all and during all the pro-

ceedings our Master will manifest His spirit. For further details and for accommodations, please apply to Mr. D. Stanley, "Laurel Bank," 140, Knutsford Road, Grappenhall, Warrington, Eng."

LOS ANGELES, CALIF., July 2, 3, 4, 1938. The Los Angeles friends wish an advance notice given of this proposed General Convention so that friends may have it in mind when planning vacations.

TRUST

"If a wren can cling
 To a spray a-swing
 In a mad May wind,
 And sing and sing,
 As if she'd burst for joy;

 Why cannot I,
 Contented lie,
 In His quiet arms,
 Beneath His sky,
 Unmoved by earth's annoy?"



The DAWN

A Herald of Christ's Presence

Vol. 6, No. 2

NOVEMBER 1937

One Dollar a Year

THIS MONTH

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- What Say the Scriptures About Spiritualism?—A reprint from the booklet by this name, published originally by Pastor Russell. 4
- Restitution—A reprint of chapter eight of the booklet "God and Reason." 7
- God's Law Restored—Last chapter of "God and Reason." 9

THE CHRISTIAN LIFE:

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NEXT MONTH

THE IRON GATE

An encouraging article calling attention to God's care for His people and the wonderful way He helps them through their trials when human aid fails. An adaptation of a talk given at the recent Pittsburgh Convention.

* * *

"THESE SAYINGS OF MINE"

The first of several articles dealing with the commands of Jesus which He gave to His disciples in His Sermon on the Mount. Properly understood these commands are seen to be, not the gospel message of the Kingdom, but the rules which must govern all who endeavor to be acceptable ministers of that gospel. Vital and heart-searching.

* * *

THE EPISTLE TO THE HEBREWS

By request we will undertake to present a series of articles dealing with the important lessons of this wonderful epistle, believing that a review of what the apostle has to say therein about the covenants and the sin-offering is vital knowledge for the present time.

* * *

THE SCHOOL OF CHRIST

Promised for this issue, but crowded out. It calls attention to the practical manner in which we are now being trained for the future work of the Kingdom.

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NEWS and VIEWS

"THE NOISE OF THE SEAS"



THE last few weeks have been momentous ones in the development of national and international affairs. Politically, industrially, and religiously, the whole world is in a state of chaos—a chaos that is becoming ever more complex and bewildering. To those who are seriously considering present world conditions merely in the light of human reasoning, the outlook is indeed a dark one; and becoming darker as national and social unrest increases. The prophet describes this time as being a "day of darkness and gloominess, a day of clouds and of thick darkness." (Joel 2:2.) The only thing that will pierce this darkness of the world's gloom is the searchlight of divine prophecy; and these prophecies point out that what human wisdom fears will ultimately result in the destruction of civilization, is but the setting in of that which the Bible describes as a time when the Lord would "rise up to the prey," for it is His determination to "gather the nations and assemble the Kingdoms" that He may pour upon them His "indignation," even all His "fierce anger, for all the earth shall be devoured with the fire" of His "jealousy."—Zeph. 3:8.

During recent weeks several incidents have been contributory to the increasing difficulties that were already baffling the trouble-weary world. Japan's attack on China, in defiance of other world powers; Dictator Mussolini's visit to Germany to confer with Dictator Hitler; France and England's demand that Italy withdraw her "volunteers" from Spain; and Roosevelt's Chicago speech in which he called for a "quarantee" of all war-like and aggressor nations, are some of the highlights in the grim drama now being enacted on the world stage: a drama which is daily drawing nearer to a ghastly climax of wanton destruction and suffering.

At this writing there is in progress and in the offing two conferences: the non-intervention committee meeting in London in an attempt to find a way to deal with Italy's refusal to withdraw her volunteers from Spain; and the nine-power conference at Brussels, the objective of which is to find a solution for the Japanese-Chinese troubles in the Far East. The failure of either one or both of these conferences may result in the explosion of the world's powder can, precipitating that looked-for gruesome struggle the forebodings of which are filling so many hearts with fear as they look forward to the things coming upon the earth.

But no one can tell with certainty just what a day or a year may bring forth. The special concern of the Bible student is not in being able to forecast the exact date when the final climax of the world's

trouble will come, but in the fact that conditions as a whole are fulfilling the prophecies relative to the "last days," and that there is every cause for confidence that the long-looked for Kingdom of God is at hand. There are those, well acquainted with the set-up on the international chess board, who claim that while a world war is inevitable, it will probably not come for a number of years yet. They point to the fact that public sentiment will not yet permit of war; although the public press can soon change that. We are also reminded that the apparent hesitancy of England to "stand up for her rights" is not due to a lack of courage, but rather to the fact that she has as yet completed only about half of her rearmament program.

One of the prophecies which seems to describe well the present unrest of the world is that of Isaiah 17:12-14. We quote: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."

What a vivid description the prophet thus gives us of the troubled conditions in the world about us! How could the present agitated conditions of the masses in all nations be better illustrated than to say that they "make a noise like the noise of the seas"? The Prophet David makes use of the same symbolism when, in Psalms 46:2, he tells us that the "mountains," or kingdoms of the world, shall be carried into the midst of the "sea." Surely we can clearly see how the surging waves of human passion are lashing against the formerly constituted authorities of civilization, shaking their bulwarks, causing one after another of them to collapse, and be carried into the midst of the sea.

"And behold at eventide trouble," continues the prophet. Yes, as the dark night of these closing scenes of the present evil world settles down upon the nations, it will indeed mean an increase of trouble. It is the day of God's vengeance during which Satan and his empire will be completely routed. Hence it is that before the morning is fully come "he is not"; for "this is the portion of them that spoil us, and the lot of them that rob us." This great "time of trouble" which comes as a result of the standing up of Michael, has a divine purpose back of it, which purpose is the overthrow of the Satanic systems of iniquity which have so long oppressed the people and have robbed

so many of that which is rightfully theirs. The new Kingdom, in which God's will is to be done on earth, as it is done in heaven, will not permit of intolerance and injustice, hence the present systems which sponsors these unholy principles must be destroyed to make way for that Kingdom.

The general disturbances, unrest and trouble in the world is effecting all classes of people. None are escaping. The Lord foretold that it would be thus, saying, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."—Isa. 24:1-3.

The complete fulfillment of a prophecy of this kind will doubtless require several years; but we can already see the forces at work which will ultimately bring about such a condition of desolation. But the Christian should not look forward with fearful foreboding to what the near future holds of trouble for the world. Indeed, we "will not fear though the earth be moved, and though the mountains be carried into the midst of the sea." Not only will we not fear in this time when Jesus said the hearts of men would be failing them for fear, but we will do as suggested by the prophet, we will "say to them that *are* of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you."—Isa. 35:4.

"Happy Zion, what a favored lot is thine"—not only to have fear removed by the precious promises of the Word, but to be in a position to comfort the mourning ones, to say to them that *are* of a fearful heart—whose hearts are failing them for fear—fear not, for what you see coming upon the earth is but the expression of God's righteous jealousy against the systems of oppression and corruption, and that beyond the trouble will come the glad day of salvation for all who will obey the laws of the new Kingdom. Shall we not, then, consider this privilege a sacred responsibility which has been imposed upon us by a knowledge of God's truth, and seek to be true and faithful lightbearers in this hour of the world's increasing darkness.

CROSS AND CROWN PINS

From England we have received a supply of rolled gold Cross and Crown pins, suitable for Christmas presents. There are three kinds. The catch pin for either lady or gentleman is 50¢; the pendant for a lady, 50¢, and the bar pin for a gentleman's tie or to be used as a lady's brooch is 75¢.

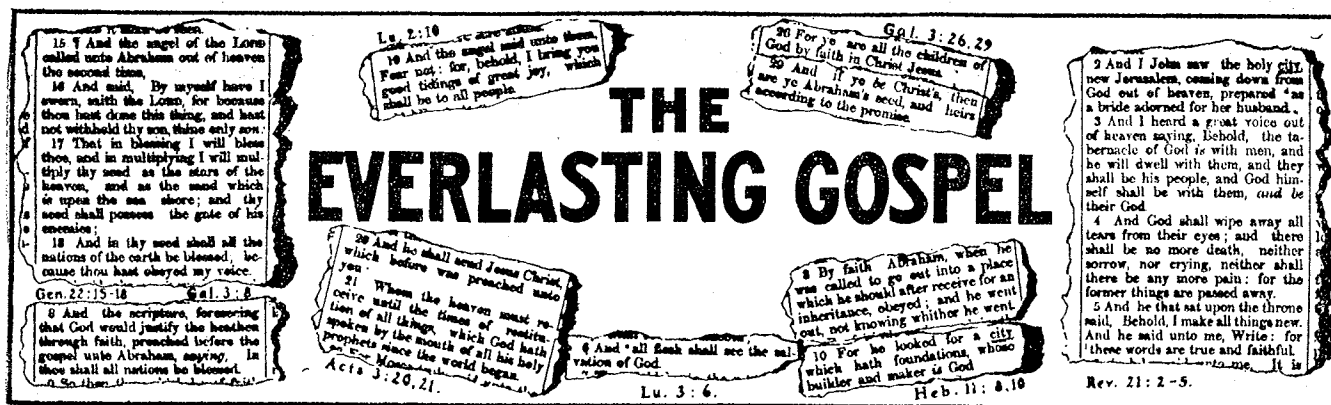
NO ACCIDENTS IN THE KINGDOM

IT IS APPALLING to think of the multitudes of people that are being killed and wounded in struggles now taking place in Spain and China. So frightful is the slaughter that Canton reports two thousand dead or wounded in two days. Yet, the destruction of human life that goes on year after year in these peaceful United States is far greater than that of the combined wars of the world. Statistics for 1936 show that on the average, one person was injured every nine seconds, and one person killed every five minutes; making a total for the year of 10,730,000 injured, and 110,000 killed. One would suppose that probably most of the accidents occurred on fast-moving trains, speeding automobiles, or in air-planes; and indeed some of them did, but not the larger proportion.

While 37,800 persons in the United States lost their lives during 1936 as a result of automobile accidents, a still larger number—38,500—were killed in their homes; by falls, burns, excessive heat, asphyxiation, etc. Only twenty-three persons lost their lives in train accidents, so that the express train would seem about the safest place to be. Each year many people are injured from slipping on polished floors. Others dislocate arms and legs from falling in slippery bathtubs. However, the fact that more people meet with accidents in the home than when traveling by automobile or train does not prove that it is safer to travel than to remain at home. If we should compute the number of home-hours spent by the American people, and compare these with the number of travel-hours, we would discover that after all the safest place in the world is right in one's own home.

Accidents of all kinds, even as death by so-called natural causes, are due to man's fall into sin and imperfection, and during the age of restitution soon to come humanity will learn, under Kingdom instructions, how to live safely and eternally. The death penalty incurred by original sin having been set aside by the ransom work of Jesus, the way will be cleared for mankind to return to perfection of health. Thus, with perfect minds and bodies, human beings will be able to avoid or remove the causes of accidents. Even the wild animals will not then be permitted to destroy life. Concerning this glorious Kingdom period the prophet writes:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:6-9.



What Say the Scriptures About Spiritualism?

The following article is a reprint from the booklet, "What Say the Scriptures About Spiritualism." Additional material from this booklet will be published next month.

THE claim of Spiritists is, that so-called spirit manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when seeming to die really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that the dead are not dead, but alive—that there is no need of a resurrection of the dead, because there are no dead, the dead being more alive than ever, after passing into what is termed death.

We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are perished."—I Cor. 15:13, 18; Job 14:21; Psa. 146:4; Eccl. 9:5, 6.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates by or through the medium, he is all interest. Nothing else offers such apparent proofs from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or

some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

They visit a medium for the purpose of holding communication with the dead. The medium describes the hair, the eyes, etc., and certain little peculiarities, such as a mole or an injured or deformed finger or foot (which the father or son or sister or wife identifies as the description of the loved one deceased) and delivers a message which, however vague or indefinite, is construed to be very important.

The novices are filled with a sort of reverent joy mixed with a humble feeling of the inferiority of their own condition, and with pride that they have been counted worthy to receive communications from "the spirit world," while so many good and great people are not so favored, but are "blind to the wonderful facts of Spiritism." The feelings thus started are somewhat akin to some kinds of religious feelings, and straight way the "converts" are ready to believe and obey the advice and instructions of those whom they believe to be so much wiser and holier than themselves, and so deeply interested in their welfare, present and eternal, as to leave the joys and ministries of heaven to commune with them and instruct them.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have a wish for a future life, and a hope with reference to their dead, rather than a faith with reference to either. As a consequence, their minds being convinced that they have had communication with

those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say themselves, Now I know what it is to have faith, and a religious feeling with reference to the future, and they congratulate themselves.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while it teaches and exalts "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with supernatural power.

Who Are These Spirits

Which Personate the Dead?

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after the resurrection. Furthermore, we have positive Scripture testimony that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information,

and clearly inform us 'hat these demons or "devils" are "those angels which kept not their first estate,"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to **lift mankind out of sin**; that by their failure all might learn that there is but one effectual remedy for sin; *viz.*, that provided in Christ.

These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6:1-6.) Their illicit progeny, was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [**Tartarus**] and delivered them into **chains of darkness**, to be reserved unto judgment." Jude (6) also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains—**under darkness** unto the judgment of the great day." Notice three points with reference to these evil angels:

(1) They are imprisoned in **Tartarus**, restrained, but not destroyed. **Tartarus** is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone;" but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light, being "under chains of darkness."

(3) This restriction was to continue until "the judgment of the great day," the great Millennial Day—in all a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to "darkness" may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions or "lying wonders"

in the daylight (as they are now attempting to do) to the delusion of mankind more than has ever been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before—who was the first, and for a long time, the only enemy of the divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know.

As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the defection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils;" and no doubt as a superior order of being he exercises some degree of control over the others.

These fallen angels, "demons," have probably very little to interest them amongst themselves;—evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the debauchery of those over whom they gain absolute control.

We are well aware that many Christian people have reached the conclusion that the Lord and the apostles were deceived, when they attributed to the works of demons conduct that is now considered human propensity and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the personality and intelligence attributed to these demons in the following Scriptures—"Thou believest that there is one God; thou doest well; devils also believe and tremble." (Jas. 2:19.) Do human propensities "believe and tremble?" The demons said to our Lord, "Thou art Christ, the Son of God! And He,

rebuking them, suffered them not to speak [further], for they knew that He was Christ." (Luke 4:41.)

Another said, "Jesus I know and Paul I know, but who are ye?" (Acts 19:15.) The young woman from whom Paul cast out the spirit of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a spirit which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the wicked men and women who died, and these are the "lying spirits" acknowledged by Spiritists, have still another difficulty;—for generally they claim that the wicked dead go to hell-torments, as they wrongly interpret **sheol** and **hades** to mean. If so, how could they be so much at liberty?

"Witchcraft," Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence whatever.

The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; i. e., spirit mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation.—Read carefully all of the following Scriptures,—Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isa. 8:19, 20; 19:3.

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer or spirit-medium, as related in 1 Samuel 28:7-20, is an illustration of what is claimed to be performed today. Although the law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends—

just as with spirit-mediums today.

King Saul was well aware that there were numerous of these mediums residing in Israel contrary to the divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—head and shoulders taller than any man in Israel. (1 Sam. 9: 2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for her service.

The methods used by the evil spirits through the medium at Endor were similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged prophet, Samuel, wearing as was his custom, a long mantle. When she described the mental (or "astral"?) picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing—he "perceived," from the description, that it was Samuel.

Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he enquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the prophet and spoke to Saul in his name, through their medium, the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged, the sentiments of the dead prophet were assumed—the better to deceive. Thus these lying spirits always seek to counterfeit the face manner and disposition of the dead.

The response was, "Why hast thou disquieted me to bring me up?" This answer corresponds to the Jewish belief—that when a person died he became unconscious in "sheol," the grave, waiting for a resurrection. (Job 14:12-15, 21; Ps. 90:3; Eccl. 9:5, 6.) Hence the representation is that Samuel was brought up from the grave, and not down from heav-

en; and that his rest or peaceful "sleep" was disturbed or "disquieted."—Psa. 13:3; Job 14:12; Ps. 90:5; John 11:11, 14.

Saul was easily deceived into thinking that the Prophet Samuel, who had refused to visit him, to have any further converse with him while alive, had been forced to commune with him by the wonderful powers of the witch. (See 1 Sam. 15:26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Samuel 28:6, 15.

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatsoever with Saul under the circumstances. Samuel, when living, was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of sheol.

Was Samuel down in the earth, or was he afar off in heaven? Had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was

made "a little lower than the angels." (Psa. 8:5.) Besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death.

Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the divine provision that each one who so wills may refuse to have any communication with these demons? The Word of the Lord is, "Resist the devil, and he will flee from you." (Jas. 4:7.) "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith."—1 Peter 5:8, 9.

But while able to tell things past and present, these evil intelligences are quite unable to do more than guess at the future. Yet these guesses are often so skillfully stated as to satisfy the inquirer and yet appear true if the result should be the opposite of his expectation. Thus the oracle of Delphi having been consulted by Croesus demonstrated to him a super-human knowledge of present things, and when he, having thus gained confidence in it, inquired through its mediums, "whether he should lead an army against the Persians," the answer as recorded by Herodotus the historian was, "By crossing the Halys, Croesus will destroy a mighty power!" Relying upon this, Croesus attacked the Persians and was defeated. His own mighty power was destroyed! History is full of such evidences that the demons know not the future; and God's Word challenges all such, saying:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob, Let them bring them forth and show us what shall happen. Let them show the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."—Isaiah 41:21, 23.

But where was Samuel the prophet, if Saul would be with him the day following? Clearly the meeting place would not be heaven, for wicked Saul was surely unfit to enter there. (John 3:5.) Nor could the meeting be in a place of flames and

torment, for surely Samuel was not in such a place.

No, the "familiar spirit" spoke to Saul from the standpoint of the general faith of that time, taught by Samuel and all the patriarchs and prophets; namely, that all who die, good and bad alike, go to sheol, the grave, the state of death, the sleep from which naught can awaken except the resurrection power of Michael, the arch-angel (Dan. 12:1,

2)—except it were claimed that the witch's "familiar spirit" could awaken the dead in advance—but this, as we are showing, was a deception, a fraud, the "lying spirit" personating the dead and answering for Samuel.

One remarkable thing in connection with the manifestations of these fallen angels, or "demons," is that people of ordinary common sense are so easily deceived by them and

accept such flimsy proofs respecting the living. The inquirer will accept through the medium a description which fits to the individual and his manner, clothing and appearance years before, and will hold sacred a message purporting to come from him, whereas the same individual would be more on guard against deception by a living imposter, and his message through a servant.

(To be continued)

RESTITUTION

THE FULL restoration of the human race to a state of perfect health, happiness and everlasting life, in a world-wide Edenic home, is the expressed purpose of the Creator as recorded in His Word, the Bible.

Reason tells us that this is as it should be. If God created the earth for man, and man for the earth, it would be illogical to suppose that He would permit opposing forces of deception and rebellion to forever thwart His loving designs; or that He would be forced to adopt some alternative arrangement in order to salvage a few of His human subjects by transferring them to another state or condition of life.

When God created man and provided him with that wonderful Eden home, the commission was given to "multiply and fill the earth, and subdue it." Nothing was said to Adam and Eve about going to heaven when they died; indeed, death was not in the offing for them as long as they remained obedient to the Creator's laws.

They were to live—on the earth—and not die. They were to "fill the earth"—not heaven—with their progeny. Try, then, to imagine the gloriously ideal conditions that would have obtained on this planet if sin and death had not come upon the scene and the original Edenic paradise had been enlarged to embrace the whole earth, as God had commanded. Picture that world-wide paradise filled with a perfect and happy human family, all enjoying eternal life and the eternal favor of their Creator. It is this practical, blessed boon that is yet to come to the human race; such "restitution" having been provided through the death of Jesus.

Promises of Restitution

When, in the very beginning, God said that the "seed" of the woman

shall bruise the serpent's head, He actually meant that the results of the serpent's work of death would be destroyed, and man would be restored to that which he was then forfeiting by disobeying his Creator.

When God told Abraham that through his "seed" all the families of the earth shall be blessed, it was in reality a promise of restoration to all of Adam's posterity.

When the angel announced the birth of Jesus, saying, "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord," it meant that the whole world was to have an opportunity of being saved from death, and of being restored to life upon the earth.

When Jesus taught His disciples to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven," He simply was reminding them of the real and ultimate purpose of the Kingdom of God—the restoration of man's lost estate. Every Christian who has uttered this prayer—whether they realized it or not—has prayed for the restoration of paradise conditions on the earth.

When our Lord and His apostles promised all faithful Christians that they would become "joint-heirs" with Jesus and would "reign with Him," it meant that ultimately they would share with Him as the spiritual "seed of Abraham," in the glorious work of dispensing the promised blessings of restored life.—Rev. 5:10.

When the Scriptures tell us that Jesus, "by the grace of God tasted death for every man," it means that the penalty of death which rests upon every man because of original sin, will in due time be set aside; thus opening the way for every man to live again upon an earth made perfect.—Rom. 6:23.

It is in order to accomplish this work of restoration that Jesus, as well as the church, are exalted to

such a high position, both of nature and of glory. And what a better hope of glory this is for the church of Christ, than the dark-age theory that God has been trying to get the whole world to join the church in order that they might be saved from hell fire!

It is this glorious work of restoration, or "restitution," that will follow the second coming of Christ. The Apostle Peter indicates this in Acts 3:19-23. Just before making the statement here recorded, Peter had healed a man who had been lame from his youth. Using this incident as an illustration and as a basis for the important lesson he was about to impart to his hearers, he said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

What an all-comprehensive prophecy this is—"restitution of all things"! What a different sequel to the second coming of Christ is this from the traditional 'crack of doom' that was supposed to follow His return.

Yes, "times of refreshing"—not of gloom and torture—"shall come from the presence of the Lord." The expression, "from the presence of," in the Greek literally means "out from the face of." It is based on the oriental idea that to turn one's back upon another is an evidence of disfavor, but to look upon one indicates that he is considered a friend. How full of meaning then is this expression, as the apostle uses it in this prophecy!

Back in the Garden of Eden God

"turned His back" upon His human creation because His law had been disobeyed. "In God's favor is life," says the prophet; but the world lost God's favor because of sin; and, like the flower deprived of the sunlight and rain, the people have withered and died.

The Promises Will Be Fulfilled

But while God's back, figuratively speaking, has been turned against the human race for more than six thousand years, nevertheless He has been making promises concerning the future time of blessing, and also making preparation for the things which He has been promising.

The second coming of Christ and the establishment of His Kingdom mark the time when these promises begin to be fulfilled. Because of this Peter tells us that then God will "turn His face" toward the human family; and that, as a result, "times of refreshing shall come."

The apostle also says that there shall come "times of restitution of all things, spoken by the mouth of all God's holy prophets since the world began." It was perfect life on earth that man lost, and it is perfect life on earth that is to be restored. How could the world be restored to heaven, when it has never been there? And think of it! "All of God's holy prophets" have foretold these coming days of blessing for the distressed and dying world of mankind.

Did you ever wonder about deserts blossoming and fig trees growing in heaven? It is earthly things of this nature that the Old Testament prophets wrote about, and now we see that their messages appertained indeed to earthly blessings of life and happiness in the restored paradise.

Peter's restoration to health of the one man who had been lame was merely as an illustration of the fact that when the Messianic Kingdom is established there will be similar restitution for all. Isaiah, for example, said that when the Kingdom time comes "the lame man shall leap as an hart," that the "tongue of the dumb shall sing," that the "ears of the deaf shall be unstopped" and the "eyes of the blind" opened.—Isaiah chapter 35.

Not only will these restitution blessings affect those unfortunate ones who are maimed and crippled, but all others who desire it shall be benefited thereby. And then, too, there is a spiritual blindness that will be removed when the "knowledge of God's glory" fills the earth "as the

waters cover the sea."—Isaiah 11:9.

The Messianic Kingdom is symbolized in prophecy as a "Mountain." It is this Mountain-Kingdom that Daniel foretold would grow until it fills the whole earth. (Dan. 2:34, 35, 44.) This same "Mountain" is mentioned by the Prophet Micah, chapter 4, where we read:

"But in the last days it shall come to pass, that the Mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

The Last Days

The expression, "last days," as used in the foregoing passage, is descriptive of the closing days of the reign of sin and death upon the earth; and the period in which a new and better order will be established, under the direct administration of the Messiah. The dark-age hallucinations concerning the "last days" are found to be entirely erroneous when compared with this and other hope-inspiring Scriptures.

For example, instead of the "last days" signaling the end of all hope as well as all opportunity for repentance, the prophet presents an entirely opposite picture. He says that then God will teach the people His ways and that they will walk in His paths; that they will cease their selfish, war-like tendencies, and will devote their time to the promotion of peace and good will—"Nations shall not lift up sword against nation, neither shall they learn war any more."

Not all the details of the Messianic Kingdom arrangements are revealed in the Bible, but we are assured that the same mighty power and unerring wisdom that brought into being and now controls the orderly movements of all the millions of heavenly bod-

ies, vouchsafes the Kingdom methods by which the knowledge of God's law of love will be enforced throughout the lengths and breadths of the earth immediately following the present debacle of human sin and selfishness.

The symbolism of Micah's prophecy, of course, are based on things with which the prophet himself was familiar. "Spears" and "swords" are not much in vogue as effective implements of warfare today. If this prophecy had been written in more modern times it doubtless would have mentioned submarines, airplanes and poison gas.

Likewise, the vine and fig tree picture is that of peace and contentment, based on an adequate assurance that the necessities and comforts of life will continue to be available for all when Christ's Kingdom is in full operation. A comfortable cottage, free from mortgage, and a two-car garage, would be the modern conception of the same glorious condition.

Another interesting prophecy of the "times of restitution" is that of Isaiah 25. We quote:

"And in this Mountain [Kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees well refined. And He will destroy in this Mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

What more could be asked than that which is described in this heart-cheering prophecy of restitution blessings to come? A feast indeed it will be, when "the desire of all nations shall come." (Hag. 2:7.) The "feast" symbolizes the life-restoring and life-sustaining provisions of the Messianic Kingdom.

The "veil," symbolizing the blinding influences of that "old serpent," will then be removed. This will be made possible because, as the Revelator points out, Satan will then be bound that he might deceive the nations no more.—Rev. 20:1-3.

And death is then to be swallowed up in victory. Ah, yes, it was death that entered the world and destroyed the happiness of all; but "that which

was lost" is to be restored, hence death must be destroyed.

In Revelation 21:4 we are told that "there shall be no more death." The difficulty in the past has been that we tried to make all these glorious earthly promises apply up in heaven, overlooking the fact that only a few, the genuine footstep followers of the Master during this age are to have a heavenly reward. It is here on earth that death has reigned; and it is here, therefore, that there shall be "no more death."

And how happy the people will then be to accept the Kingdom blessings of life and salvation! Note what the prophet says on this point: "And it shall be said in that day, Lo this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation."

How many millions of people indeed have waited and longed for a better understanding of the true God! And how many, also, have hoped and prayed for the "salvation" that He alone can give! Yes, the world has been waiting for the sunrise of God's returning favor—ignorantly waiting, perhaps, not having much idea of how or when it was to come about.

But when the blinding influences of the arch deceiver have been removed and the knowledge of God's glory fill the earth, then the world will know its God, and will actually and enthusiastically return to Him with its whole heart.

God's Mighty Power

Let no one's faith be staggered by the immensity of the things which God has promised to do for mankind. Remember that we are now considering what the all-powerful eternal Creator of the universe has promised to do. The God who produced life in the first place, is abundantly able to reproduce it in order to fulfill His promises.

And this "restitution" is to include the dead as well as the dying. It is this that is involved in the Bible teaching of the resurrection. This wonderful doctrine of the resurrection from the dead has been made void by the traditional theory that there is no death. How could one be raised from the dead unless he were dead?

How utterly impossible it has been for a confused world to grasp the simple but soul-satisfying hope of "restitution" while their minds have been blinded by the immortal-soul

tradition! But now, thank God, we can see what constitutes "salvation," that it means an awakening from the dead and a restoration to life upon the earth.

The Bible pictures death as being a "sleep," from which all are to be awakened, refreshed, in the morning of the new day now dawning. The divine time clock of the ages already marks the early morning hour; and while the darkness is still dense, yet the day is rapidly approaching, yea, it is very near.

The Blessings Around the Corner

Yes, the most interesting part of it all is the fact that these life-giving blessings of restitution are indeed "just around the corner." And it doesn't require a superabundance of faith to believe it, either. The prophets of the Bible have been so accurate in their foretelling of present world conditions—the conditions that were to immediately precede the full establishment of God's Kingdom—and of the many blessings which already have materialized, many of which would have been considered impossible up to a very few years ago, that it isn't hard to believe that the same divine power and wisdom that must have guided in giving prophetic utterance to the things which we now accept as realities, also must have guided in foretelling the still more wonderful things which lie just ahead.

Let us then rejoice in the inspiring prospect that is before us; and may the vision of those joys to come enable us to bear patiently the trials of the present. While the reign of sin and death has been a long and weary one for the world as a whole, yet for each individual the time goes quickly by; and with its passing each one has laid the foundation of a very valuable lesson.

Few have as yet grasped the import of such lessons, but during the Kingdom period all will come to know that the six thousand years of world-suffering and death was brought about by disobedience to divine law—through original sin to begin with, and by continued disobedience to divine law on the part of the whole world all down through the ages, for, "all have sinned and come short of the glory of God."

If now, then, we can realize that the wise and loving Creator has allowed the reign of evil to come for the very purpose of enhancing our appreciation of Him and of His laws, we can patiently wait for, and con-

tinue gladly to pray for, the full ushering in of the new day.

What About Those Who "Sleep"?

Let us remember, too—O blessed fact!—that those who fall asleep in death while waiting for that divine Kingdom to come—either ignorantly waiting or joyfully expecting and praying for it—will not miss the blessings of the new day any more than those who live all the way through the present transition, because all the sleeping ones are to be awakened—"Marvel not at this, for the hour is coming when all who are in the graves shall hear His voice and shall come forth."—John 5:28.

But while all will, in the new day just at hand, have a full opportunity of returning to God and of receiving the blessings of everlasting life then available; this boon will not be forced upon anyone. Obedience to the laws of the Messianic Kingdom will be required; and those who will not obey shall be destroyed in what the Scriptures term the "second death."—Acts 3:25; Rev. 20:13-15.

GOD'S LAW RESTORED

IF IT WERE possible to imagine our earth, or any of the other planets in the boundless expanse of the universe, disobeying the divine law that governs the heavenly bodies, we know that such "anarchy" would result in the utter destruction of that planet. The reason scientists are able to foretell the exact second of a solar eclipse years in advance is because they know that the orbs of space are all subject to certain, definite laws which can be depended upon to produce uniformly accurate results.

Is it not reasonable to suppose, then, that man, the highest of God's earthly creatures, and the only one which has a conscience more or less attuned to the principles of right and wrong, is also subject to divine law?

It is even so, and it was man's disobedience to God's law that plunged him into a quagmire of sorrow, suffering and death. And it will be only through obedience to divine law that mankind will be able to return to God and to the blessings of life and happiness that were forfeited because of sin.

But let no one suppose that any present attempt to obey God's law, aside from other considerations, will result in the return of God's favor. No, God's law was violated by the

perfect Adam, who had both the knowledge and the ability to do better, which resulted in his being sentenced to death. Adam's posterity, therefore, have been the children of a condemned and dying man; so all have been born imperfect and under condemnation to death. Thus man, in his enfeebled, dying state, is unable to keep God's law inviolate, hence is hopelessly lost so far as providing salvation for himself is concerned.

The Scriptures say that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." From this it is seen that in Jesus alone is centered all hope of salvation. He paid the penalty of death by His own death on Calvary's cross. It was for this very purpose that Jesus was "made flesh." It was a man (Adam) who had sinned, and upon whom the penalty of death had come; and it therefore was necessary that another man—a perfect and uncondemned man—become the Redeemer. This Jesus did.

But while God, in His love, sent Jesus to die for the race, thus providing a way of escape from death, a mere mental assent to this vital truth will not bring salvation—either now or later when the Kingdom is established. And what does God require?

God expressed His law to Israel in what is known as the Ten Commandments. These constitute the basis of most civilized laws today. Jesus summed up these commandments in two major requirements—supreme love for the Creator, and an equal love for our neighbor as we have for ourselves.

This latter requirement is comprehended in what is commonly known as the Golden Rule. These two major commandments constitute the foundation for all true righteousness, and no one, either now or in the age to come, can be in harmony with the true God while ignoring this law or refusing to be governed by it.

Selfishness, up till now, has always been preeminently "in the saddle." From the material and outward appearance selfishness has been profitable and necessary. It has too often seemed true that those who did not remain on the band wagon of self-interest have been hopelessly left behind in their pursuit of happiness. "Now we call the proud happy, yea, they that work wickedness are even delivered," declares the prophet of the Lord.—Mal. 3:15.

Love to Replace Selfishness

During the past six thousand years Satan has been the great taskmaster of the human race, and he has governed by the evil principles of selfishness. With the establishment of the new Kingdom the whole order of things will be reversed. Then Jesus will be the ruler, and love will be taught and encouraged and rewarded instead of selfishness.

Then will come the actual fulfillment of that wonderful angelic prophecy of "peace on earth and goodwill toward men." This change from selfishness to love will not be suddenly. The prophet suggests the gradual method by which the world will be instructed in the law of love when he says that "when Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

The "judgment" work mentioned by Isaiah will be coincident with the dispensing of Kingdom blessing. But it will be nothing like the traditional "judgment day," which has been used to frighten so many people into joining a denominational church organization. So thorough will be the Kingdom system of instruction in righteousness that the prophet tells us God's law will be written even in the hearts of the people.—Jer. 31:31-34.

No one needs to wait, however, until the Kingdom is actually established in order to begin learning and putting into practice the law of God. What should hinder any of us, even now, from making a sincere effort to actually love our neighbor as ourselves?

And there are so many ways of doing good to others—ways that are within reach of all of us. It doesn't cost money to give a smile, a word of cheer, or otherwise to share with others the joy that should be in our own hearts. To the extent that we know of the love of God as it is revealed in His Word we should be glad to tell others about it. There is no better way to comfort distressed hearts than to tell them the glad message concerning the Messianic Kingdom so soon to be established.

It cannot be denied that there is much severe trouble still ahead for the world, because it will require even greater sorrows than have yet been experienced to actually humble the hearts of the proud and cause the people to look to God for help. Even so, those who "seek righteousness" and endeavor to be peacemakers among their fellowmen, will no doubt fare much better than others

during the great "time of trouble."—Zeph 2:3.

But, thank God, Jesus gives us the assurance that before "all flesh" is destroyed in this coming trouble, "those days shall be shortened." Yes, there will be a miracle, not to avert the coming trouble that the Harvard scientists see coming, but to make an end of it when the peoples of the earth have learned the intended lessons therefrom.

And what will this miracle be? O blessed, happy thought, it will be the establishment of the Kingdom of Christ! It will be the answer to every Christian's prayer, "Thy Kingdom come." It is to the coming of this miracle that we now point the world in this, its hour of direst need.

What a glorious privilege then, is now ours, of telling the whole world these blessed tidings as we have and can make opportunities! When we note the fearfulness of our friends and neighbors as they "look forward to the things coming upon the earth," let us be quick to heed the instructions of the Lord bidding us to "say to them of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompence; He will come and save you."—Isaiah 35:4.

(The foregoing article is a reprint of the booklet, "God and Reason.")

ONLY WAITING

"Only waiting till the dawning
Is a little brighter grown,
Only waiting till the shadows
Of the world's dark night are flown.
Till the shadows all shall vanish
In the blessed, blessed day;
For the morn at last is breaking
Through the twilight soft and gray.

"Only waiting till the presence
Of the Sun of Righteousness
Shall dispel the noxious vapors,
Ignorance, and prejudice;
Till the glory of the sunlight
Of the bright Millennial day
Scatters all the mists of darkness,
Lights the gloom with healing ray.

"Waiting for the restitution
Promised in the holy Word,
When our race, redeemed and risen,
Know and love their Savior, Lord.
When each man shall love his fellow;
Justice give to each and all;
Dwell in love, and dwell in Jesus,
Who redeemed them from the fall."

The Christian Life

The Secret Place

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in Him will I trust."

—Psalms 91:1, 2.



DAVID, the sweet singer of Israel, well knew the value of divine protection, for he was a man who had many enemies. And while it is true that many of his psalms are based upon his own personal experiences, yet he was one of those "holy prophets" of the Lord who wrote as he was moved by the holy spirit, and who was used to pen messages of guidance and comfort for the antitypical David class—the Christ, Head and body—with whom the Heavenly Father would specially deal throughout the Gospel age. Viewed from this standpoint, the words of our text clearly seem to be a reference to the symbol of divine protection over the church given us in the typical teachings of the tabernacle. A similar reference is made to this "secret place" in Psalms 46:4, 5, where it is spoken of as the "holy of the tabernacles of the Most High."

In the 9th chapter of Hebrews, the apostle tells us something of the typical significance of the Tabernacle. In verse 6 he says, "Now when these things were thus ordained, the priests went always into the first [compartment of the] tabernacle, accomplishing the service of God." In verse 24 we read: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." From these two passages we seem to have clear, Scriptural authority for looking upon the Most Holy of the tabernacle as representing the heavenly, or glorified condition of the church, while the "holy," or first compartment of the tabernacle clearly seems to picture the present consecrated condition of those who have been made "partakers of the heavenly calling." Note, that the priests went into the holy to "serve" the Lord.

David's reference to this "secret place" emphasizes particularly the fact that it is a place, or condition, in which God cares for and protects His people. This is in keeping with God's methods of dealing with all who "serve" Him in sincerity and in truth. Those who serve God most faithfully are the ones who may expect the greatest blessings from Him. Those who wage most earnestly the "good fight of faith," who, by their zeal, place themselves in the forefront of the battle, are the ones who will realize most fully the loving watch-care and protection of their God. So it is that the "secret place," being the place of full consecration to the Lord,



becomes also the place that is specially overshadowed by the Almighty.

The apostle tells us that it was the priests who entered into the tabernacle to perform the "service of God;" and St. Peter assures us that we have been made "an holy priesthood," to offer up sacrifices acceptable to God. (Heb. 9:6; 1 Pet. 2:5.) Instead, however, of offering animals as did the typical priests, we are urged to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Thus, when we think of the "secret place" as being the place of consecration to God, we must think of that consecration as meaning sacrifice and service that has been made acceptable to God through the merit of the antitypical High Priest's blood. The thought is well expressed by the words of that beautiful hymn:

"While joyfully in Thine employ,
The thought shall fill my soul with joy,
That my imperfect work shall be,
Acceptable through Christ to Thee."

The Cloud

God's protection over His consecrated people is beautifully foreshadowed by the pillar of cloud by day and the pillar of fire by night that hovered over the tabernacle at all times, except when Israel was on the march, and then it went before this typical people to guide them. God first introduced this method of protecting and guiding His people soon after they left the land of Egypt. (Ex. 13:21, 22; 40:38.) God, by His mighty power, had delivered His people from their bondage in Egypt, and now He desired to give another demonstration of His power, and of His ability to care for and protect those whom He was using in connection with the outworking of His plans. By the Lord's instructions, Moses led the Israelites by a course that brought them up at the edge of the Red Sea, where it seemed impossible for them to make any further progress. Just about this time the Israelites became aware that they were being pursued by the Egyptian hosts; and through lack of faith complained to Moses, saying, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us, to carry us forth out of Egypt?"—Ex. 14:11.

So often it happens with spiritual Israelites. When things go contrary to our expectations it is so easy

to wonder whether or not the Lord is still leading us. When everything goes well, materially and spiritually, we say, How good is the Lord! How wonderfully He is leading and blessing us! But when He leads us up to the Red Sea, so to speak, where further progress seems impossible, when the way is dark, and we seem to be hedged in on all sides, then it is not easy to realize that God is caring for us. Yet He is! And perhaps the experiences that seem so difficult for us to understand may be the very ones through which our loving Heavenly Father is working out His greatest blessings for us. How often it proves true, that

"The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

Yes, the Israelites seemed to forget the mighty power of their God by which they had just been delivered from the clutches of Pharaoh, so now they were ready to accuse Moses of being responsible for their troubles. And often it is that way with us. All too frequently we blame things and persons for our trials, failing to remember that no matter what the instrument used, God is the one who has permitted these experiences to come upon us in order that we may learn to put our trust more fully in Him. It matters not whether the agencies which the Lord uses for the testing of our faith realize that they are thus being used or not, the value of the experiences to us will be largely to the extent that we can recognize that it is the Lord who is behind them. It was true that Moses was the visible agency used by the Lord in leading the Israelites up to the Red Sea, but it was God who was responsible for the precarious position in which they found themselves; and He it was who was able to deliver them, and He did deliver them.

The Salvation of the Lord

Moses himself did not lose faith under these trying circumstances. Instead, he assured the Israelites that there was no cause for alarm, that their nervousness was uncalled for because God was still caring for them. He said to them, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." (Ex. 14:13, 14.) Ah yes, how much we need at all times to "stand still," and to "hold our peace." This didn't mean that the Israelites were to assume a listless, don't-care attitude; nor does it in any sense imply that they were to enter into a state of idleness. No, rather, the thought is that of becoming stable because of their assurance of God's protection and deliverance. They were fearful, nervous, and doubtless greatly agitated, and Moses wanted them to "stand still" in the sense of settling down upon a realization that God was still caring for them; that there was no need to fear, but every cause for them to be at peace.

So it should be with us. While at times the way before us may seem closed, and all our hopes dashed to

the ground, yet it is at these times specially that we need to "stand still," that is, to rest in the promises of God, realizing that He is both able and willing to do for us more than we can ask or think. Yes, it is in our weakness that He is able the better to show His strength; and He permits our Red-Sea experiences for the express purpose of teaching us to lean the more fully on Him. God wants us to see His salvation. Were we always able to see clearly the way before us the tendency would be for us to lose sight of our need for Him and for His protecting care and guidance. During recent years all the brethren have been passing through experiences which have been calculated to disturb their peace of mind, but if our faith is able to grasp fully the great and precious fact of God's care over His people, we will not be unduly concerned about the outcome, knowing that eventually God will reveal His way clearly to all. Indeed, in many respects, He is already showing His salvation, by turning His hands to His little ones.

"Go Forward"

That Moses' statement, "Stand still and see the salvation of God," did not imply that the Israelites were to come to a "standstill," is shown by the context in which the Lord says to Moses, "Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward." (Ex. 14:15.) Ah yes, the Israelites were to "go forward," but how could they while their hearts were filled with fear? The spirit of disbelief and uncertainty, engendering fear, is a most effective blockade to progress. It was so in Moses' time, and it is today. We need to have a firm faith in God and His plan, plus a clear vision of His will for us, in order to "go forward" in the narrow way of sacrifice and service. While doubts arise and fears assail, there will be little progress. First we must set our seal that God is true, that He is still with His people; that His truth is still our shield and buckler; that greater is He that is for us than all they that be against us, and then, and only then, are we in a position to make real progress.

"Wherefore criest thou unto Me?" the Lord asked Moses, "speak unto the children of Israel, that they go forward." There are times to pray. Indeed, the followers of the antitypical Moses should do much praying; but there are times when our prayers should be translated into action. It was so with the Israelites in Moses' day. Surely God had given them sufficient evidence of His watch-care and protection, and of His ability to deliver them from their enemies. The Lord had clearly indicated to Moses the course they were to take in leaving Egypt. There seemed no reason for supposing that He had abandoned His purpose to fully deliver them from Egyptian bondage; so it was not the time to discuss these matters with the Lord, but the time to continue on in the way He had so clearly indicated to be His will to "go forward."

And why should we not go forward today? Surely the Lord, through His precious truth, has clearly revealed His will to us. He has called us out of Bab-

ylonish bondage, not to permit Satan to destroy us, but in order that we may be a people set apart to His glory, and who faithfully and intelligently may bear witness to the glorious message of His coming Kingdom. Shall we doubt the power and wisdom and love of the great God that has been revealed to us through the Truth and suppose that He is not able to part the waters of the Red Seas that may confront us if we will but take His word and "go forward" in the way that He so clearly has indicated to be His will for us?

"The One Came Not Near the Other"

After Moses bade the Israelites to "stand still and see the salvation of the Lord," a wonderful thing happened. The cloud, called the "angel of the Lord," that went before them, changed its position to the rear. To the Egyptian hosts this was a cloud of darkness, while to the Israelites, it was as a pillar of light, with the result that the one came not near the other all the night. (Ex. 14:19,20.) What a marvelous deliverance! And how wonderful it is to realize that in our own night-time experiences our God whom we serve is able to deliver us! Satan, the antitypical Pharaoh, is still going about as a "roaring lion, seeking whom he may devour," but God is protecting His faithful people against all the wiles of the devil, and will continue to do so as long as their hearts remain loyal to Him. Thus does this cloud seem to represent God's special protecting care in the greatest times of need. And when we realize that this was God's method of indicating His protection over the typical tabernacle, how wonderfully significant are the words of our text, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Yes, God has given every necessary assurance of His protection over those who dwell in the "secret place." There should be absolutely no doubt in our minds concerning either His ability or His willingness to guide and help those whom He has called with His holy calling. The point we do need to consider—and consider carefully—is whether or not we are *dwelling* in the "secret place." If this secret place is the condition of full consecration to the Lord, are we daily making our consecration complete? And let us remember that our consecration should be to the Lord. Consecration to human leadership, either of organizations or of individuals will not suffice. Our consecration must be to the Lord, and to no one else. Nor can it be a consecration that lasts merely for a few years, or until a given date, but unto death.

The consecration service of the typical priests, who served God in the typical "secret place," shows how complete our devotion to the Lord must be in order to have access into the Holy, and to be assured of the divine protection. The account of this consecration service is found in Leviticus 8. It will be noted that the blood of the "ram of consecration" was placed on the thumbs of the right hands, the tips of the right ears, and the great toes of the right feet of both Aaron and his sons. This indicates that their consecration was intended to affect their hear-

ing, their labors, and their walk.

And how clearly this pictures the all-inclusiveness of our consecration! If we are really devoted to the Lord it means that our ears will be attuned to hear what He would have us be and do. "Speak Lord, for thy servant heareth," must ever be the attitude of the fully consecrated. Nor can we safely permit the voice of the world or the flesh or the devil to influence us contrary to the expressed will of God. Right on this point, the sincerity of our consecration to the Lord is often severely tested. The commands of the Lord usually direct us in the paths that are rugged and difficult, while the way pointed out by the world the flesh and the devil often seems to be more pleasant. But our ears must be attuned only to God's voice through His word, and if we have the hearing of faith, we will be able to exercise the confidence which acknowledges His way is best, even though it may seem to be the most difficult.

Our hands, too, must be consecrated to the Lord. Not only our literal hands but all our powers, as symbolized by the blood being put upon the right hands of the priests. The thought is well expressed by the poet:

"Take my life and may it be,
Lord, acceptable to Thee;
Take my hands, and let them move
At the impulse of Thy love."

Doing the Will of God

But how easy it is to devote time and strength to other things than the doing of God's will. We say, sincerely no doubt, "Lord, here I bring to Thee mine all," yet we are so prone to hold back a part of the "all." If our "hearing" is not fully consecrated to the Lord, we are quite liable to be unwittingly turned aside from the course of sacrifice, to the doing of things, which, while they may be good in themselves, nevertheless, are not the will of God for His people at the present time. If our lives are fully consecrated to the Lord and are being directed by the hearing of faith, we will want to use our strength—our hands—only for those things that are in harmony with the divine plan for the present time. There are millions of good people in the world who are devoting their lives to worthy objects, but the only calling which should claim the attention of the consecrated child of God is that which is outlined in His Word and plan—that work which the Lord is now doing in making ready a people for His name, who are to be joint-heirs with Christ in the future Kingdom work of blessing.

And such must see to it that their *walk* in life is pleasing to God, as symbolized by the blood being put on the great toes of the priests. There is no other way in which the Christian can walk and be fully pleasing to God except in the narrow way of sacrifice. The Christian must walk as he is led by the holy spirit, and the holy spirit always leads in the footsteps of Jesus. Jesus, speaking under the inspiration of the holy spirit, made it plain that those who

would be truly His disciples must take up their cross and follow Him. This means that they are to follow Him into death. The mind of the flesh shrinks from sacrifice, so it requires a continual struggle on the part of the new mind to keep following on in the narrow way as that way is outlined by the spirit through the Word of God.

Yes, if our consecration is complete we will make every effort to walk "in the paths of righteousness." (Psa. 23:3). With the hearing of faith, we will listen for the voice from behind—the testimony of the spirit through the precious Word—and by that voice we will be guided. With His way clearly marked out for us, we will refrain from detouring out of that way, no matter how alluring the detours may appear to be. We will realize that we have but the one main mission in life, and that is to devote our time and strength to the Lord, so we will gladly say to Him,

"Take my feet and let them be
Swift on errands, Lord, for Thee;
Take my voice and let it bring
Honor always to my King."

Within the Holy

The depth of full consecration as well as God's provision for His consecrated people, is further shown by the furnishings within the holy, or typical "secret place." On the left hand side, as one entered, there was the golden candlestick. Thus are we reminded that God gives light unto His people; that He does not leave them to stumble on in darkness. But we are also reminded at this point of the manner in which God provides the light. It is not miraculous in the sense of being by direct inspiration—except in the case of Jesus and the apostles—but it comes, first, of course, through the Word as that Word is ministered, or served by God's faithful people.

So the golden candlestick with its light, not only reminds us that God does enlighten His consecrated people, but also that the holy spirit which furnishes the light flows through the Christ, Head and body, as represented by that candlestick. Thus too, we are reminded of the manner in which we are to use our consecrated time and talents, that they are to be in the service of the brethren, holding forth the Word of life to enlighten and encourage them, and to show them more clearly the way in which they are to walk. Each consecrated child of God has a responsibility along this line. This is not an exclusive service that has been committed merely into the hands of the elders and teachers.

On the right hand side of the holy was the table of shewbread. This represents the fact that God nourishes His people with the necessary spiritual food in order that they may grow strong in the Lord and in the power of His might. Here again we are reminded of what is implied in our consecration. While we do have the privilege of feasting on that precious food which the Lord provides, it is not without obligation, because we are expected to take part in the serving of that food. As the candlestick represents the church holding forth the light of the gospel, so the table on

which the shewbread was placed represent the church holding forth the bread of life. Yes, we are to build one another up on our most holy faith. We cannot expect to feed on the truth ourselves, and continue to rejoice in it, unless we make an effort to serve it to others. This is one of the ways in which we are to lay down our lives for the brethren. If our consecration to the Lord is complete, our love for His people will impel us to use every possible opportunity and means in serving them with the bread of life.

Close up to the "second veil," and at the far end of the holy from the "door," was located the golden altar. It was at this altar that the priest burned incense, the sweet odors of which penetrated beyond the veil into the most holy. The consecrated condition of the Christian, pictured in the Holy, would not be complete unless he goes forward and offers his all in absolute devotion to God, as symbolized by the incense being offered upon this golden altar. Thus we are reminded that the purpose of the light of the candlestick, and the food on the table of shewbread, is in order that we might be able to go forward to the golden altar of sacrifice.

Using the Light

How little indeed would the truth of God avail us either as light or as food, unless by it we are stimulated to lay down our lives in harmony with the terms of our consecration. This is one of the most difficult points to keep in mind in connection with our consecration. God wants us to rejoice in the truth, to study it, individually and in classes. He wants us to be filled with the spirit of the truth so that it is the all-important thing in our lives; but He also wants us to be witnesses for that truth, to let its light shine out to others; yea, He wants our lives to be consumed by this spirit of giving. It is thus that our sacrifice will be a sweet smelling savor to Him. It was thus that Jesus laid down His life, and we are to follow in His steps, to do as He did. If we keep our light under a bushel, and use the truth merely to feed on ourselves, there is little likelihood that we will have much opportunity of suffering with Christ.

This doesn't mean that consecration is merely a frenzy of great works. No, no! But it does mean that no consecration is complete without works. God's fully consecrated people are a people who are "zealous of good works." But there are no "good" works except those which are in harmony with God and a part of His holy purpose. To make sure that our works are acceptable to Him, we must be guided by the light of the golden candlestick, and be nourished by the shewbread. But if, when thus enlightened and nourished, we fail to go forward in sacrificial devotion to God, our consecration shall fall short of its intended goal. The spirit of this full devotion to God, the incense sweet to him, is well described in the further words of the hymn,

"Take my lips and let them be
Moved with messages from Thee;
Take my silver and my gold;
Nothing, Lord, would I withhold.

Take my moments and my days;
Let them flow in constant praise;
Take my intellect and use
Every power as thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
Thus in me Thyself enthrone.

Take my love, my God; I pour
At Thy feet its treasure-store;
Take myself—I wish to be
Ever, only, all for Thee."

Grace Abounding

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—
2 Corinthians 9:8.

* * *



HERE is so much meaning to the words in this text that it might be said to contain spiritual meat in concentrated form. It is a comprehensive and all-embracing text. It comes in the midst of an apostolic exhortation to, and a commendation of, the Corinthian brethren because of their liberality in contributing toward the temporal needs of their less fortunate brethren elsewhere. In the last verse of the chapter St. Paul says, "Thanks be unto God for His unspeakable gift." It would seem that the previous and expected liberality of the Corinthian saints had reminded him of how much God has done for us and that, in providing the means for supplying the material needs of their brethren and thus being their benefactors, they were manifesting an important characteristic of Godlikeness; so he takes the occasion, in the words of our text, to remind the brethren at Corinth, and us, that God is able to "make *all* grace" abound toward us.

The apostle does not mean that God will always give His sacrificing saints an abundance of temporal good things, because frequently this would result in their spiritual impoverishment; but he does mean that our Heavenly Father is able, and also willing, to make His favor abound toward us in all ways that will be for our highest spiritual welfare. Paul, himself, had learned how to "abound" in temporal blessings, and he had learned also how to "suffer need;" but through all these experiences he also had learned that the grace of God had never failed him. The love of God seems to have gripped the apostle to such an extent that he seemed unable to find suitable words to adequately express his understanding and appreciation of God's grace which appeared to him to be boundless, inexhaustible.

In the words of this text, three great truths are expressed pertaining to our precious relationship to

If from the bottom of our hearts we can sincerely say, Amen, to these sentiments, and the Lord is still causing the light of His countenance to shine upon us through His truth, then we may rest assured that we are still dwelling in the "secret place," and that His divine protection is over us. This will not mean freedom from physical suffering and earthly disappointments, but it does mean that all things will continue to work together for our good as new creatures, because we love Him, and because we have been called according to His purpose. Yes, it means that as God protected Israel by the cloud, so we may dwell under the shadow of the Almighty.

The following article is an adaptation of an address given at the London, England, Convention, in August, by Brother E. W. Wenborn. Since then our Brother Wenborn has passed beyond the veil to his reward, God's grace having abounded toward him unto the full consummation of his hopes to be with the Lord, and to share with Him the Kingdom work of dispensing divine grace to all the families of the earth.

* * *

God: (1) there is the *inflow* of divine blessings; (2) the *possession* of these blessings; and (3) the *outflow* of blessings for the benefit of others. This operation of divine grace is well illustrated by a fountain. Usually, there is a pipe coming up through the centre of the statue, through which the water flows, emptying itself into a basin which is underneath. When the basin is full, the water trickles over the edges into the pond or lake beneath. Here we have a picture of the grace of God overflowing to us, remaining in us, and outflowing to others.

The Inflow

First, there must be the *inflow* of divine favor, and in connection with this the apostle suggests three thoughts: (a) the *power* of God—God is *able*; (b) the *provision* of God—divine *grace*; and (c) the *prodigality* of God—He makes all grace *abound*.

The *power* of God—God is able! What thoughts it induces concerning the greatness of Jehovah God! The human mind is so limited that we have but a poor conception of such a glorious Being: "From everlasting to everlasting"—the self-existing One. Consider Him as the Creator, and the vastness of His creation. Astronomers often call our attention to the immensity of some of the stars. We are astounded at the figures they give us. What a wonderful mind is revealed in the planning of such mighty worlds as these. Indeed, as the prophet declares, it is only the fool that saith in his heart, "There is no God."—Psa. 14:1; 53:1.

David's mind was much impressed with the greatness of God when he wrote the 8th Psalm. Note the language: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained." The Prophet Isaiah (ch. 40) also speaks eloquently of God's greatness, saying, "Who

hath measured the waters in the hollow of His hand, and meted out heaven with the span." What measureless resources of power and wisdom must reside in God who planned all these wonders. We are only now beginning to learn something of God's greatness as revealed in His creative works, and what glory is reflected in the little we are able to understand. But we appreciate God's greatness more as we come to understand His character as revealed in His wonderful plan of salvation.

Through the plan of salvation we see ourselves as living examples of the power and love of God. We were all servants of sin, but now, through His love and power we have been rescued. His strong arm is ever being exercised on behalf of His children, and the conviction of the all-conquering ability of God should be very real to each one of us. One of the great sins of natural Israel was doubt—the sin of questioning God's ability. Their attitude of doubt caused them to question God's ability to furnish them, while in the wilderness, with the necessities of life. Is God able? seemed to be the attitude of that unbelieving people, and thus they prevented the inflow of blessings from the Holy One of Israel.

Both Able and Willing

The question which often stood out in the attitude of God's typical people was, Can God? But the promises of God, ratified by the death and resurrection of Jesus supply the answer—God can! Yes: "God is able of these stones to raise up children unto Abraham;" "God is *able* to make 'you' stand" "complete in Him;" "He [God] is able also to save them unto the uttermost;" "He is *able* to succor them that are tempted;" "Now unto Him that is *able* to do exceeding *abundantly*;" etc.—Matt. 3:9; Rom. 14:4; Col. 2:10; Heb. 7:25; 2:18; Eph. 3:20.

The power and ability of God is something upon which we can depend. Do we feel faint? Are we weary? Then let us remember that God, the Almighty One, "giveth power to the faint; and to them that have no might, He increaseth strength . . . they that wait upon the Lord shall renew their strength." (Isa. 40:29, 31.) Are we fearful? It is this strong One who says to us, "Fear thou not; for I am with thee . . . I will uphold thee." (Isa. 41:10.) In the operation of His grace it is not our weakness that counts, but His strength. Yes, God is able. God can give the grace that He has so abundantly promised.

God makes His grace to abound, and this abounding grace—comprehending all His blessings to us, both temporal and spiritual—is His loving provision for His people. Being sinners by nature, we have done nothing to merit such loving graciousness. God has bestowed such grace upon us that we were led step by step to Jesus, "the Way, the Truth, and the Life." (John 14:6.) We learned how we could get life through faith in Him. Through consecration and spirit begetting, we were translated out of the kingdom of darkness into the Kingdom of God's dear Son. We learned too, that through Love's great sacrifice we could become reconciled to the Heavenly

Father and become His children. This was indeed wonderful, but it was not all. He continued to give grace upon grace. He told us a secret—still a secret to millions—He called us aside; as it were, and told us of His loving purpose concerning the church; how He intends through her, as the promised "Seed," to bless all mankind. And—Oh, what marvellous grace!—He told us that we could have a part in that seed of which Christ is the Head, if we would but enter the training school, and learn well the lessons there intended for us.

Yes, He has revealed to us the very riches of His grace in that He has opened up to us the privileges of this "high calling." (Phil. 3:14.) Constrained by such love we entered His service, desiring that His will might be done in us. So it is that He enlightened us. He accepted us, He gave us His holy spirit and has begotten us to a new nature. We were given an insight into the mysteries of divine love which are hidden in His wonderful Word. Oh the depth of the riches of His grace toward us! Life under any favorable circumstances is a great boon, but He has promised us life on the highest plane of all, the divine, there to be heirs of God and joint-heirs of Christ. Surely, we are not worthy of such favors. Yes, it is all by grace, God's grace, ever flowing from Him to us—"Grace, 'tis a charming sound."

God Abundantly Supplies

The expression, "to make all grace abound" is one of the high notes of this epistle. God does not dole out His blessings in a niggardly fashion—He is not sparing. The fountain flows copiously, generously, lavishly—always abounding—not a mere trickle, but a veritable torrent. As His power is great, so is His grace full and free and generous: "For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the East is from the West, so far hath He removed our transgressions from us." (Psalms 103:11, 12.) Is not that like our great God? "The earth is full of Thy riches. . . . These wait all upon Thee; that Thou mayest give them their meat in due season. . . . Thou openest Thine hand, they are filled with good." (Psa. 104:24-28.) No, there is nothing mean or miserly about God: "Prove Me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.) Yes, how our cup of blessing overflows if we conform our lives to His will! How sumptuously we feed at the table of His supplying!

Possession

What do we receive from the Lord? Merely a sufficiency? Not only are we supplied enough or as much as we need, but God also provides *abundantly* of His grace, which means more than merely that which is enough. And why does He give us more than enough? Because He wants us to have something to pass on to others without impoverishing ourselves. There is no waste in the economy of God's

grace. We can make no personal use of that which is more than enough. All beyond sufficiency is designed for others. But if others are to be enriched from us it must be from the overflow and not from that which God intends for ourselves. But if our hearts are in the right attitude before God—there is sure to be a copious overflow of His grace to us, and through us to others. Let us make the proper use of divine grace so that we will not be among those who will say, "They made me keeper of the vineyards; but but mine own vineyard have I not kept."—Song of Solomon 1:6.

We are like a vessel filled to the brim, and that which overflows is the grace which is designed for others, and which is above our needs; but if we fail to make proper use of the overflow we will soon find ourselves lacking even in the grace which we need for ourselves—"there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24.

What is your particular need? God will supply it. The range is as wide as the love and purpose of God—all-sufficient for all needs: "I can do all things through Christ"; "all things are possible to him that believeth." (Phil. 4:13; Mark 9:23.) Our lack of faith is so often a hindrance to the inflow of divine grace; indeed, it is often the only hindrance. God is willing, but through lack of faith we may fail to receive that which He would bestow. He has promised all things for our needs as new creatures in Christ Jesus, so let us rely fully upon those promises and realize those needs actually supplied. By faith let us translate His promises into the realities of divine grace inflowing to us, and overflowing for the blessings of others.

Esau Had Enough; Jacob Had All

Jacob, returning home after about 30 years absence (Gen. 31:41), was much concerned and afraid when he heard that Esau was coming to meet him, so he sent Esau a present of cattle, etc., in advance. He also sent his womenfolk and children to meet him. Esau, however, received Jacob kindly, and "fell on his neck, and kissed him. . . . And he said, What meanest thou by all this drove which I met? And he said, *I have enough*, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand. . . . Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough."—Gen. 33:4-11.

According to the King James translation, both of these men said "I have enough." There are, however, two different Hebrew words used in this account for the word "enough." Esau meant that he had a goodly store of the earthly things, and was therefore happy. But Jacob's mind was evidently on something better than cattle, for he said, according to the Hebrew, "I have *all things*." Jacob's was a mind of faith, hence he was thinking of the great promise which was his—the promise made to Abraham, and to his father Isaac. This covenant promise

transcended everything in Jacob's estimation. With that promise and its concomitant blessings he was rich indeed, and could truly say, "I have all things." Should it not be so with us, also? What matters it how much or how little of earthly goods we possess so long as we can claim the exceeding great and precious promises, by which we are assured of a heavenly inheritance, and joint-heirship with Christ in His future Kingdom of blessing.

To the church God says, "All things are yours." (I Cor. 3:21, 22.) That's why it is said that we can be "filled with all the fulness of God." (Eph. 3:19.) Is it too good to be true? And note, it is "*Always* having all sufficiency in all things," not only "sometimes." From the moment of consecration and begittal as new creatures in Christ Jesus, the power of God is ever exercised on our behalf. The grace of God endows us with everything necessary to enable us to have His will worked out in our daily lives, everything which will help to produce in us a copylikeness of Jesus in faithfulness to the covenant of sacrifice which we have made with God.

"He Careth for You"

Yet we often act as if we had forgotten that the Heavenly Father has such a keen interest in us—an interest which never fails. But while *we* may forget, yet, He never forgets—"Behold I have graven thee on the palms of My hands." (Isa. 49:16.) Yes, our Heavenly Father holds each one of us in His hand, and no one can pluck us out of His power and watch-care except our own selves. What a confidence this should give us. From the very moment we associate ourselves with His dear Son the Heavenly Father's arms are round about us, and He never leaves us. From the time when He began the work of sanctification in us, He has been, and will continue to be, in the background, as it were, shaping every circumstance of our lives, arranging His providences on our behalf so that they will work for our highest welfare as new creatures.

Business people enter into business with the thought of making a success of it. Even so, our Heavenly Father enters into relationship with us to the end that we may pass through our probationary period successfully. He wants us to be overcomers, but we must do our part—we must cooperate with Him. Our Heavenly Father's business has no place for sleeping partners. We are to be workers together with Him, acknowledging His wisdom to control and overrule in all our affairs. Obeying His instructions, we may confidently expect to share in the success which will attend His plans. But if we do not cooperate with Him, we cannot continue in the partnership, and shall be discharged as unprofitable servants. There can be no doubt that our Heavenly Father will do everything in His power to avert such a disastrous outcome, but it remains with us to make use of every means of grace so bountifully and freely supplied to us.

Of our grace-supplying God it is truly written that He is "from everlasting to everlasting," and that,

like Jesus, He is "the same yesterday, today, and forever." (Psa. 90: 2; Heb. 13:8.) What confidence this assurance of permanency should give us. He is the eternal source of all sufficiency. His grace enables us to cultivate the patience to endure, thus making obedience easy and suffering light. It is this fact of the riches of God's great storehouse of grace that enables us to meet all the emergencies and overcome all difficulties which otherwise might turn us aside from our course—the narrow way. Yes, God is the source of all grace, and especially is He a "very present help in trouble."—Psalms 46:1.

He is the God of the future, the God of hope on which we may rely. Our past and present supplies of abounding grace from His storehouse give serenity and security for the future. Surely from such an infinite source there must be an infinite supply to meet every need, to compensate for every sorrow of the individual Christian, to cope with every situation in which the members of His church may be placed. And let us remember this when passing through the barren places of our Christian experience; as, for example, those apparently fruitless occasions when we have seized an opportunity to tell the glad tidings of the Kingdom and there has been no response. Then again, we may wonder how we shall meet this question or that question, and what shall we say when we are opposed. Let us remember that God never sends His messengers upon His errands without informing them and instructing them what to say. Yes, God's grace takes care of these situations also; perhaps not always to our liking, but in any event to His glory.

Crosses are Blessings in Disguise

Many times in our lives we are brought face to face with questions which must be settled—difficult problems to be solved. Decisions based upon human wisdom would infrequently lead to disaster; but new creatures in Christ Jesus are assured that if they endeavor to meet these problems as God would have them met, and not to please themselves, divine grace will direct the issues so that "all things will work together for good" to them, because they "love God," and because they have been "called according to His purpose." Yes, divine grace will always take us through *trouble*, but it will not always *deliver* us from trouble. It is no sign that God has forsaken us, if storms continue to assail and endeavor to overwhelm us nor is it a sign of greater spirituality to be free of trials. Frequently, it is the proud and wicked who call themselves happy in this time of testing and trial of the true church of God. But, God has promised, "My grace is sufficient for thee."

Though we may not always be spared from trouble, nor delivered from our trials, some good may always come out of them. St. Paul was shipwrecked, and as a result the island of Melita got the gospel. Lazarus died, but Mary and Martha had a marvelous exhibition of the resurrection. "They that go down to the sea in ships, . . . these see the works of the Lord, and His wonders in the deep." (Psa. 107:23,

24.) It is often in the deep waters of affliction that the mighty works of God are made manifest. "The children of Israel . . . looked . . . and behold the glory of the Lord appeared in the cloud." (Exod. 16:10.) Yes, it is often in a cloud of great trouble that God's glory is most distinctly seen.

The Outflow

"That ye . . . may abound to every good work." The fullness or overflowing of God resides in Christ. He is the channel through which God's grace comes to us, and "of His fulness have all we received." (John 1:16.) Yes, we have the overflow, and what shall we do with it? It is this that we should pass on to others, knowing that God has abounded toward us. We get no blessing simply from mere selfish enrichment. The only way to be able to appreciate a blessing is to give it away. "It is more blessed to give than to receive." (Acts 20:35.) If we hesitate to pass it on we shall lose it—"whosoever will save his life shall lose it."—Matt. 16:25.

We should not keep ourselves shut up continually, month after month, with the Word of God, when there are hungry ones waiting for the bread of life which we can give because we have learned the secret of the comfort-giving God. If we hide ourselves away to enjoy God's blessings for ourselves alone, our souls will become unfruitful in the work of the Lord. The highest life, the one really dwelling on the mountain top, is the one that cannot be hid. It is a life which has sympathy for the cares and sorrows of others. We cannot grow spiritually unless we are helping some one else to grow. This is true of individuals, and is true also of ecclesias. Every ecclesia should recognize that as they have been blessed of the Lord, they should endeavor to pass this blessing on to others.

Are we providing portions of spiritual food for those who desire and require this form of nourishment. Or, are we so eager to "discuss" the truth, and to "study" the truth, that we have no time to practice the principles of the truth. Our attention is often drawn to the need of isolated and lonely brethren, and there are many such. We may say to ourselves that God will provide for them, which, of course, is quite true. But it may be that He wishes to provide for their needs through us, and if we are neglecting our privileges in this respect, we are making Him turn to others who will be more willing helpers, because we have become unprofitable servants—sleeping partners, as it were.

We cannot retain our blessings unless we endeavor to pass them on to others of the household of faith. The truth will not properly benefit us unless we share it with somebody else. But if we dispense to others what we have received, its value to us will be the more deeply impressed and we will make the blessing doubly ours. Many years Abraham waited for his son, Isaac. He had the promise of God that He would have a son; and how he did love Isaac when he was granted him. But this joy must have been doubled when Abraham received Isaac back from God after he had given him up as a sacrifice. He

then possessed him in a way he could never have done before; and thereby the blessing of God was increased to him by virtue of his greater appreciation. It was then that God confirmed the covenant with His oath—"By Myself have I sworn."—Gen. 22:16-18.

What is lent or given to the Lord is always returned many fold. Peter lent his boat to Jesus, and it was returned to him full of fish. "No man that hath left house . . . for My sake, and the gospel's, but he shall receive an hundredfold now in this time"—the interim dividend—"and in the world to come eternal life." (Mark 10:29, 30.) If we would have the increase we must sow accordingly. The principle underlying our abounding is found in the abounding of God toward us. Peter said, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Pet. 4:10.

How can we minister to those around us? In God's way! In the way the Master did it—He went about doing good. Men under the condemnation of sin are utterly unable to free themselves. All man-made schemes for the salvation of the world will be proved to be valueless. God's Kingdom is the only panacea for human woes, and we must proclaim this fact. By thus bearing witness to the Lord and the work He came to do, it may inspire hope where no hope now exists. We should proclaim the coming freedom from sin and Satan.

The Means For Our Abounding

God provides the means for our abounding. We can give because we have received. We must continue to receive in order to continue to give to others; and to thus receive we must be in constant communication with the source of our supplies of grace and truth. For the basin of water to remain full to overflowing there must be a continual supply; and ours *is* a continual supply if we continue to apply for it. "Our fellowship is with the Father, and with the Son, Jesus Christ." (1 John 1:3.) The telephone provides an illustration—it is futile to expect to receive a message unless we are properly connected. We must also *hold* the line of communication. Just so, we must be in living contact with the source and the fountain of divine supply. Branches in the vine can receive the sap only as they remain a part of the plant. Even the weakest member of the Body of Christ can do great things if he will but exercise the faith and confidence in God's willingness and ability to supply his every need, no matter what it may be.

How much should we abound? What is the measure? As God has abounded to us, so we must abound to others; and He gave of His best in the person of His beloved Son. It cost Him a very great deal. Did it cost Jesus anything to pass on the knowledge of the Heavenly Father's love, to man? Yes, indeed! He had many bitter experiences, much suffering, and finally it cost Him life itself. Should we not follow His example? We should give of our best in the interests of others—abounding to others as He has abounded to us. And let us also remember that every

act of love shown to the brethren of Jesus, is counted as done to the Master Himself. We should break our alabaster boxes and scatter the contents as tokens of loving service. The women who came to Jesus' tomb were too late with their spices, but Mary with her precious ointment was not. Why did Mary *break* her box? Evidently it was in this full gesture of devotion, at once to show her love that she gave all of its fragrance to her Master. What generous love that was. Love is the end of the commandment—the fulfilling of the law. Love one another—How much? "As I have loved you." Those who do these things will never fail of that abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. They who hear the gracious invitation to come up higher are those who have already received an hundredfold in this life—all sufficiency for all things—and in the world to come, they will receive eternal life in its fullest, grandest sense—glory, honor, immortality—the divine nature.

"HOLDING FORTH THE WORD OF LIFE"

The Apostle Paul wrote to the Philippian Church that if they did all things without disputing, and continued to hold forth the Word of life as a witness among a perverse generation, he would consider that he himself had not labored in vain inasmuch as there would then be one group of Christians nurtured by him that had lived up to their privileges. (Phil. 2:14-18.) Are we living up to our privileges in this respect today? Are we continuing to sacrifice time, strength and means, as "witnesses for Jesus, and for the Word of God"? Surely we are all desirous of doing this in every way we can; and we want all to remember that the brethren of The Dawn stand ready to cooperate in all efforts along this line.

Many are finding the vest-pocket size booklets very convenient and very effective for witness work. The seventh edition of "God and Reason" has just come off the press, and we are in a position to fill orders for this timely booklet in any quantity desired. As most of our readers know, this little booklet gives a brief outline of the divine plan of the ages, showing how that plan furnishes a solution for present world problems. It is calculated to whet the appetite for a more exhaustive study of the truth in "The Divine Plan of the Ages." Already many have come into the truth as a result of having first read "God and Reason."

Furnished in any quantity at five cents each, post-paid.

Also "The Day of Jehovah,"—a reprint from Volume One—five cents a copy; and "What Is Man?"—reprint from Volume Five—five cents a copy. These booklets are also vest pocket size, and very convenient for mailing to friends, or for distribution in other ways.

**The Dawn, 136 Fulton Street,
Brooklyn, N. Y.**

Be Thankful Unto Him

"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name."—Psalms 100: 4.



THE first thing for which we have to be thankful is God, the Creator, and our knowledge of Him, then we should be thankful for, the life that has been granted to us by the Creator. Without life, we should have no sensation, no volition, no power of thought, no appreciation of the wonderful world in which we live. Our eyes could not see the daisy-spangled meadows, the green in grass and trees, the foam-flecked skies on a summer's day, the flowers in our garden, or the bright, cheery birds that come to visit us in the springtime. Without life, we could not hear the deep bass voice of the ocean, the wild cry of the sea-gull, the song of the wood-thrush, the joyous calls of the stream that glides through the fields and the woodlands and invites us to leave our cares behind and spend some sweet hours in its rejuvenating company. Without life we should know nothing about the world, nothing about the hereafter, nothing about Jesus, nothing about God. Life, O Life, what a wonderful thing thou art!

But man has a far greater and richer life than that of the lower animals; for he has life contained in a human body, of finer construction than that of any other body on this earth. The body of man is supported by a framework of two hundred and six bones, supported by a muscular system, which in turn is sustained by a system of blood and lymph circulation and by a network of nerve cells that connect all parts of the body in one splendid unity. Thus constructed, man can stand erect and easily maintain his balance. He can bend down and pluck the flowers of the field. In acrobatic performances he can achieve feats which manifest amazing muscularity and powers of mobility. He can run very fast. Without the use of firearms he has been known to successfully combat the most savage denizens of the jungle. He has eyes that are more keen in their seeing properties than those of the panther and the lynx, eyes capable of distinguishing between all the various tints of the color screen, eyes that bring sensations of pleasure from the over-spreading canopy of the heavens, the petals of the tulip, the gauzy wings of the butterfly, and the infinite variety of interesting things about us.

Continually in our waking hours our eyes are collecting information from the outside world. The sensations derived by our eyes are transmitted to the brain and are there converted into perceptions and these into thoughts, whence come voluntary activities. Through the use of his intelligence man is harnessing the mighty, natural forces around him and thus securing slaves more potent than those that

Our many causes for thankfulness. Wrong state of heart indicated by an unthankful spirit. David's Thanksgiving. Paul's exhortation to thankfulness. Jesus, our great Exemplar, was thankful.

did the will of Aladdin of magical fame. Man's brain has spanned the broad rivers, circumnavigated the globe, found the North and South Poles, applied steam and electricity to human requirements, brought the world's concerts, music, lectures, etc., into his very home. And the end is not yet, for behind all this is divine power preparing the world for the wonders of a new age, the glory of which shall outshine all that man beholds today.

Causes for Thankfulness

Then we should be thankful for the glory of the natural earth, with its carpet of green sward in the summer and its blanket of white snows in the winter—the great, far-reaching earth, with its mountains, trees and birds; earth, the mighty heritage of man. hills and vales, its rivers, lakes and seas, its flowers,

There are times when, in the contemplation of nature, man feels his smallness. We stand beside the sea and realize a sense of littleness. We stand in awe to gaze upon the mountains which bespeak the sublimity of the Creator's handiwork. How their majestic summits speak to us of the lofty attainments of life. In their presence we want to be bigger, braver, stronger to do and to dare, calmer and sweeter in the temper of our minds, purer in our meditations, and in the thought edifices which we are continually erecting. O ye mountains, symbols of the heights of faith, and of a kingdom that shall yet tower high toward God, we like to be near you, and we thank God for making you as you are.

But higher than the natural things are the blessings derived from God. The first of these that we think of is the Bible, with all its rich, inexhaustible treasures. We have the whole sixty-six books, and we can read and study them at our convenience. It is not so very long ago since the Bible was banned. Those who had even portions of it in their possessions were liable to fine imprisonment or death. What a gigantic struggle was that which obtained for us an open Bible. How the Reformers contended for the privilege of interpreting the Bible for themselves, some of them going into the flames for the things that they believed and loved. That mighty fight was fought and won. Now the Word of God lies on our bookshelves and we can enjoy it to our hearts' content. We can hold up its great precepts and derive hope from its glowing prophecies, and find peace of mind in its assurances that God knows what He is doing in every detail and that His great program of the ages is nearing its consummation in the giving of life to all the willing and obedient of mankind.

"When we take up the Bible we enter in spirit a temple built, not of stone and marble, but with hu-

man words. Of that temple the Old Testament is the nave, with its side aisles of psalm and prophecy; and the Gospels are the choir—the last Gospel perhaps, the very sanctuary; while around and behind are the apostolic epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature to the majestic whole. With what joy should we daily enter that temple! With what profound reverence should we cross its threshold! With what care should we mark and note—where nothing is meaningless—each feature, each ornament that decorates wall or pillar or window or roof! How high should be our expectations of the blessings that may be secured within it! How open, and yet how submissive should be our hearts to the voices—they are not of this world—that might touch and change and purify them!"—Canon Lidden.

"Precious Bible"—When Understood

But the Bible would be of no real value to us if we did not understand it. The many creeds formed by men are not based on the Bible at all but largely on credulity. Those nominal church creeds were formulated for the purpose of capturing the minds of people through fear, and thus the great systems of Churchianity were established. If the people were to study the Bible for themselves, learning to think independently, the knowledge thus derived would deliver them from sectarian bondage and bring them into greater liberty of thought. The Bible, indeed, tells a simple story, a story of the deflection of the human heart from the ways of God, a story of human struggle, of man's desire for something better than the present world has to afford, of God's promise to come to man's assistance in due time, of the sacrificial offering of Jesus on behalf of the world, of the resurrection of both the just and the unjust, and of a state of society where love shall reign supreme once more, and God is known to be a God of wisdom, justice, power and love.

Yet the Bible is written in such a way that it contains things that we did not understand and that puzzled us. But because we honestly and sincerely desired to understand, the Lord came to our assistance and sent us the Harvest truth that has made every part of His Word so clear. Speaking of those who thus received the truth, the Psalmist said, "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that [such] men would praise the Lord for His goodness, and for His wonderful works to the children of men. For He satisfieth the longing soul, and filleth the hungry soul with goodness."—Psa. 107:4-9.

To have the truth is, indeed, a great cause for gratitude on our part. People who do not know the truth just drift along without knowing the meaning of life. Truth is a protection against doubt, discouragement, despair, and many other things. The knights of old went forth to battle with sword and lance, clad in plated armor; but the knight of truth

has the helmet of salvation, the shield of faith, the sword of the Spirit, with truth itself acting as the girdle, and he can say with the Psalmist: "God is our refuge and strength, a very present help in trouble; therefore will we not fear."—Psa. 46:1.

The Feast of Tabernacles

Our season of thanksgiving, therefore, properly began when the truth came to us. It may be said to have been typified by the Jewish Feast of Tabernacles. Eldersheim thus describes this feast: "In Jerusalem booths were erected everywhere, in court and on housetop, in street and in square. These arbors or booths were made of branches of trees—palms, sycamores, olives, pines, willows, etc. All distinctions of rank, all separation between rich and poor, were for a while forgotten, as each one dwelt in as good a dwelling as his neighbor.

"At night four golden candelabra, each with its golden bowls for light, were in the center of the court, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, while the Levites accompanied the songs with instrumental music.

"The Temple illumination was symbolical of the light which was to shine from out the Temple into the dark night of heathendom; then, at the first dawn of morn came the blasts of the priests' silver trumpets and the army of God advanced with festive trumpet sound and call, to awaken the sleepers and to utter solemn protest against heathendom.

"It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to Himself, 'I am the light of the world'—something to shine forever and illuminate not only the Temple and the holy city, but all the world.

"The last great day of the feast was the climax of all this symbolization. Early in the morning the people, with the Paradise apple (an orange) in their left hands and branches in their right, marched to the sound of music in a procession headed by the priest, who bore a golden pitcher to draw water from the Pool of Siloam, south of the Temple. The priest having filled the pitcher at this fountain, brought it back into the court of the Temple, amid the shouts of the multitude and the sound of cymbals and trumpets. The return was so timed that the procession should arrive just as other priests were laying the pieces of the sacrifices on the altar of burnt offering toward the close of the ordinary sacrifice-service.

"On each of the seven days the priest made a circuit of the altar, saying, 'As, then, now work salvation Jah! O Jah, give prosperity.' But on the seventh day they made the circuit seven times remembering now the walls of Jericho had fallen in similar circumstances, and anticipating that by the direct interposition of God, the walls of heathendom would fall before Jehovah and the world lie open before His people to go in and possess it.

"The golden pitcher full of water was then poured upon the altar. The ceremony was considered of vital importance and apparently symbolized the outpouring of the holy spirit. Immediately following the pouring of this water the Hallel was sung. This consists of Psalms 113-118. These were chanted, with responses, to the accompaniment of the flute. As the Levites intoned the first line of the Psalm, the people repeated it; while to each of the other lines they responded, Hallelu Yah (Praise ye the Lord). Then the priests blew a three-fold blast on their silver trumpets."

The Christian's Feast

The things most conspicuous at the great festival then were light, water, green boughs, and music both vocal and instrumental. And is not this true also in the case of the Christian's feast of thanksgiving? Here water means Truth, for Jesus said, "Whosoever drinketh of the water I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.) One needs to be on the parched desert to realize the value of water, and so, likewise, in the desert of this world there are those who have a great thirst for spiritual things, and to them the truth is a perpetually springing fountain of crystalline purity, that never runs dry. David said, "He leadeth me beside the still waters." Beside such waters the sheep could drink in safety, whereas if they tried to drink from a swiftly running stream, they might be carried off their feet and drowned. So there is no danger in the drinking of the truth, whether it come from a figurative fountain or a well. In any case, the Good Shepherd is near to take care of the sheep and to see that their wants are supplied.

The truth is also compared to light, and what is so beautiful as light? Without the solar radiance everything would perish from off the earth. And so we are told that "Light [truth] is sown for the righteous" (Psalms 97:11), and the apostle says that we should "show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Pet. 2:9.) In the case of God's typical people this light was symbolized by the light that was kept shining in the Holy compartment of the Tabernacle, and this was produced by the burning of oil contained in seven golden candlesticks. Jesus said, "I am the light of the world"; and speaking to His disciples on the Mount of Olives, He said, "Ye are the light of the world," meaning that they also were to let the truth shine out from them even as it had shone forth from Him.

Then we have the green things, just as the Jews had them at their annual thanksgiving feast, only that in our case the green boughs are the emerald promises of God relating to the coming glory of the world when an opportunity to gain everlasting life shall be given to all. The members of the church rejoice in these promises because they know that if they are faithful as members of Christ's bride, they will be granted the opportunity of helping the groan-

ing creation in the best possible way and of seeing the great plan of the ages find its consummation in world-wide happiness, peace, prosperity and life.

As there was music on the occasion of the typical feast, so, too, we have music today. Indeed, God's people are described as musicians, and are said to be bearing harps and singing to the accompaniment played on these harps. We know that David was a harpist and that his sweet music was the means of dispelling King Saul's fits of melancholia and of bringing the dejected monarch to the happier frame of mind. The harp is a grand instrument, and for this reason, no doubt, the great plan of God is compared to a harp, even a harp of ten strings, the strings probably signifying the main features or parts of the plan.

The New Song

The book of Revelation pictures the church of Christ as standing on Mount Zion and singing—to the accompaniment of harps—a song that no one but they could learn. Then again, they are represented as standing on a sea of glass, having harps. Therefore, it is clearly seen that they are players and singers. They can say of the Lord that "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, . . . and He hath put a new song in my mouth." (Psa. 40: 2, 3.) This song is a song of praise, a song of gratitude, as well as a song of truth.

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving kindness in the morning, and Thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For Thou LORD, hast made me glad through Thy work; I will triumph in the works of Thy hands. O come, let us sing unto the LORD; let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the LORD is a great God, and a great King above all gods. In His hands are the deep places of the earth: the strength of the hills is His also. O come, let us worship and bow down: let us kneel before the LORD our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand."—Psalms 92:1-4 and 95: 1-4, 6, 7.

The world's great Thanksgiving day will be in the future, when people will say, "This is our God; we have waited for Him, and He will save us: This is the LORD; we have waited for Him, we will be glad and rejoice in His salvation." (Isa. 25:9.) The world cannot rejoice in His salvation now, because the world does not know His salvation. This, however, is something that the church knows, and therefore the church can give thanks at the present time. To cultivate the habit and the spirit of thanksgiving is good for anyone, but especially for those with whom God is dealing in a special sense—the prospective kings and priests of the world. One day in the

year is not enough for them to use as a day of thanksgiving; their desire is to do this every day. Just as their Sabbath is much greater than the Jewish Sabbath, so also their thanksgiving festival is much greater than was the Jewish festival when the people dwelt in booths for a season.

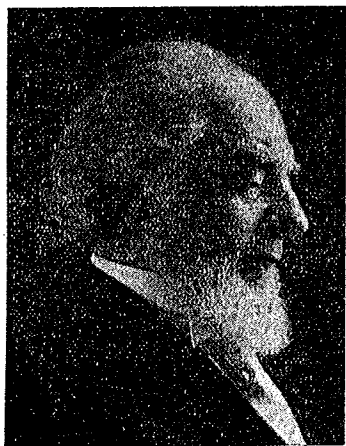
Those who are still standing for the truth, in the light of the truth, and who are maintaining the spirit of their consecration, have much to be thankful for in that the Lord has preserved them from the many pitfalls that abound today, that He has brought them into the full liberty of the sons of God, and that He gives them daily assurance of His love and care. The thought in their minds is, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation [both the cup of suffering and the cup of joy], and call upon the name of the Lord, I will pay my vows unto the Lord now in the presence of all His people." (Psa. 116:12-14.) And after all there is no other genuine way to manifest our appreciation to the Lord for all His benefits than that of faithfully paying our vows unto Him

by laying down our lives in His service. The greatest present blessing the Lord has given us is a knowledge of the divine-plan truth; and may we never cease to manifest our appreciation of this blessing by doing all we can to share it with others. Failing in this, it seems to us that our thanksgiving would not be much more than empty words. In Psalms 118:27 we are given a similar thought. The prophet says: "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Here we are told of the vision of truth resulting in faithful sacrifice in its service—a true expression of thankfulness. May God help us to be Thanksgiving Christians every day in the year.

"O render thanks to God above,
The fountain of eternal love,
Whose mercy, firm through ages past,
Hath stood, and shall forever last."

"Bless the Lord, O my soul; and all that is within me, bless His holy name." "O give thanks unto the Lord, for He is good; for His mercy endureth forever."—Psalms 103:1; 118:29.

IN MEMORIAM



Pastor Charles Taze Russell
1852—1916

When long the fingers of the years
Had drawn endurance from life's loom,
Darkling in mists of sorrow's tears,
And mid the thick, o'ermentling gloom;

A voice was heard above the din,
As from the mountain's peaceful brow,
Where the long arms of light begin
To spread their kindly blessing now.

And that voice spake in terms that brought..
To us the glorious plan divine,
And bounteous was the hand that wrought
Truth's royal fabrics, rich and fine.

Far in the van, with eye on God
He did not fear the foeman's rage,
Unmoved by storm or threat or land,
A mighty captain of the age.

And all those volumes still display
A bright, unshaken verity,
Proclaiming God's eternal day
Of love and joy and equity.

Still point they to the Temple fair
The Lord is building to His praise
With grace divine, bestowing care
On each stone through the passing days.

The Tabernacle too makes known
God's mighty plan, so vast, so real;
The bullock and the goat are shown;
What sacrifice these types reveal!

The altar and the laver stand
Within the Court, by sacred Word;
Then altar, table, lamps so grand,
Within the Holy of the Lord.

Oh wondrous thought! We here can dwell!
To Holiest place we can draw nigh;
And these great things so sacred tell
Of heavenly joys we'll have on high.

So while the Harvest still is here,
And ere descends the pall of night,
We have the peace that knows not fear,
And praise God for Truth's glorious light.

And stalwart was the heart and brave
That bade us faithful be till death,
And comfort of the Scriptures gave
As long as he had life and breath.



International Sunday School Lessons



CHRISTIAN WORKERS

November 21—1 Cor. 3:10-15

Gal. 6:6-10.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Gal. 6:6: Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

GOLDEN TEXT: Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Galatians 6:9.



N ALL his preaching and in all his writing the Apostle Paul was laying the foundation stone of the divine Kingdom, and that stone was Jesus Christ. He said "I deter-

mined not to know any thing among you, save Jesus Christ, and Him crucified." (1 Cor. 2:2.) Then again we find him saying, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) And again, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.) On one occasion Jesus said, "Upon this rock (foundation) I will build My church; and the gates of hell [hades, the grave] shall not prevail against it." (Matt. 16:18.) And the foundation to which He referred was the great truth stated by Peter, "Thou art the Christ, the Son of the living God."—Matt. 16:16.

Upon this great foundation stone, some are building various elements into their character structures. A few are building gold, silver, precious stones, all of which represent divine truths, and the final result of such building must prove highly satisfactory. Others, again, are building errors of tradition and superstition. They have appropriated to themselves the teachings of the creeds of the Dark Ages, and their characters correspond to the elements thus received. This kind of building material is represented by wood, hay and stubble, all of which are combustible and not capable of standing the fire of the great time of tribulation which is to come upon the world in these last days. This fire is to try every man's work in order to make manifest its real character. If the work is genuine, it will stand the test; if not, it will fail.

The reward for the kind of construction that God wants done now will be the divine nature, even "glory, honor and immortality." Those who are consecrated to God, having accepted Jesus Christ, yet who are not building satisfactorily, will suffer loss. Indeed, they will lose the high reward because certain things of the world have hindered them in the race and they have not run so as to receive the prize. The apostle speaks of these

as being turned over to "Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Therefore, while they lose the chief blessing, they do not lose life on the spiritual plane.

"Whatsoever a man soweth, that shall he also reap," is a fact so manifest as to be axiomatic. (Gal. 6:7.) It holds true both in natural and in spiritual things. Jesus said, "Do men gather grapes of thorns, or figs of thistles? Ye shall know them by their fruits." (Matt. 7:16.) Sowing to the spirit means life, joy and peace, and sowing to the flesh means corruption. G. D. Boardman said, "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." When we sow thoughts of love, faith and truth, we are making the proper preparation for the future. When we sow the opposite kind of thoughts, we are sowing for a harvest of trouble.

"Let us not be weary in well doing," is a fine injunction. (Gal. 6:9.) How many, indeed, have grown weary in well doing. Perhaps they look for results too soon. Perhaps they expect a lot of gratitude from others, only to be disappointed. The grand reward will come with our entrance into the Kingdom. Meanwhile we are called upon to exercise a good deal of patience and faith. To have the Lord's approval should be a great incentive to us as we try to walk in the footsteps of the Master. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."—1 Pet. 2:9.

Every true Christian worker is an exponent of truth. He lets the light of truth shine forth in his words and his deeds so that others may see it and glorify God in the day of their visitation. He is glad to do good unto all men as he has opportunity, and especially unto them that are of the household of

faith. None of us can do very much good, but the Lord does not expect great things of us; it is the little things that count. The great Head of the church appreciates those things that manifest our loyalty and love, and, in due time, they shall receive His "well done."

QUESTIONS:

What was the foundation that the Apostle Paul laid, and how did he lay it.

How can anyone build wrong elements upon a right foundation? Can you cite an instance where a man did just the opposite of this? See Matthew 7:26-29.

What is the "day" that shall declare every man's work? Just how will this be done?

How can one be saved, yet so as by fire? And what loss will he suffer?

How is the work of sowing to the spirit accomplished? And how does one sow to the flesh?

CHRISTIAN FRUITFULNESS

November 28—John 15:1-16

1 I am the true vine, and My Father is the husbandman.

2 Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

6 If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

9 As the Father hath loved Me, so have I loved you: continue ye in My love.

10 If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.

11 These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

12 This is My commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are My friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father, I have made known unto you.

16 Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

GOLDEN TEXT: Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. John 15:8.



ESUS announced Himself as the true vine, planted by the Heavenly Father.

This metaphor may have been suggested by a large, golden vine carved on the gate of the Temple. Josephus says that this vine had clusters as large as a man. Its branches kept growing larger as wealthy persons made contributions for this purpose.

As there is the true vine, so also there is the false vine. This is referred to in the book of Revelation, where its fruit is said to be gathered and cast into the great winepress of the wrath of God. In regard to this vine a Biblical commentator said: "The vine of the earth is the nominal Christian church organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is cathedrals, temples, tabernacles, chapels,

political power, honor of men, wealth and social standing. It is great and influential in the world and has the spirit of the world running through its branches and governing all its affairs, and brings forth a fruitage that is not entirely bad but is entirely earthly, and which is relished and appreciated because it is earthly and practical rather than heavenly. This vine has grown wonderfully, has some three hundred branches and claims some four hundred million adherents, and it may be said to practically control the wealth of the entire world."

The branches in the true vine must bear the fruitage that God requires, and this is declared to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22, 23.) It should be the aim of every Christian to develop these qualities in his own heart. Some times, in a natural vine a good, strong branch develops that which lacks the fruit-bearing qualities. A branch that merely draws to itself the sap of the vine but brings forth no fruit, is called a sucker and is cut off so that all the sap may go to the branches that bear grapes. Those who make a fine profession or show of religion, but lack the real fruitage that God requires, would correspond to the suckers in a natural vine.

Besides the suckers, there are certain branches that would not bring the fruit to a proper degree of development, and the husbandman taking note of this, pinches off the sprout of the vine beyond the bud, so as to make the branch more fruitful. And so it is in the case of God's people. There may be certain things in their lives that they would be better off without, and the Lord may take these things away because they are not conducive to the highest development of the Christ life, but tend in the opposite direction.

The secret of the answer to our prayers is contained in the words of the Master, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." If the teachings of the Lord abide in our hearts and minds, then our wills

will be in harmony with the divine will, and our prayers will be answered in the manner that will prove best for us in the end. Those who are filled with the spirit of the truth will not offer up selfish prayers. God knows the end from the beginning. Some one once said to Michael Angelo, "What will you do with the rough stone?" And the reply of the great sculptor was, "I see an angel in that stone, and I intend to get him out." So, likewise, God sees something fine in each one of His people, and He intends to develop it to the fullest possible extent.

QUESTIONS:

Point out the aptness of the comparison of Jesus to a grape vine. When did Jesus become the true vine?

Is there a false vine? Describe this vine, and point out its various branches and fruits.

Why does a vine need pruning? What are suckers? How are these treated? Are there other branches that need pruning?

What fruitage does God require of His people? Are the fruits of the spirit to be developed in full measure, or to what degree?

What is the secret of prayer as set forth in the words of the Master?

enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.

4 For He spake in a certain place of the seventh day on this wise. And God did rest the seventh day from all His works.

5 And in this place again, If they shall enter into My rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts.

8 For if Jesus had given them rest, then would He not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from His.

11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

GOLDEN TEXT: Come unto Me, all ye that labor and are heavy laden, and I will give you rest.—Matthew 11:28.



ATTHEW 11:28-30 is one of the most beautiful passages of the Bible. There are many persons who find life a burden, who realize that its labors weigh heavily upon their spirits, and they are laden down with many affairs. A certain writer speaks of loading a boat to such an extent that one almost faints at the oars, and he adds that many human beings load down the boat of life in a similar manner. They would get along much better with a lighter cargo. But they load down the boat with fine homes, with ambitious aims that often mean sorrow and disappointment, and with that meanest kind of timber, the dread of "What will my neighbor think?" It would be a blessing to them indeed if they would throw a lot of this timber overboard.

Jesus speaks of a rest of mind and heart. It does not come from

the carrying out of earthly projects and schemes, but it does come from taking upon oneself the yoke of Christ. The Apostle Paul took this yoke upon himself. That is to say, he took the truth into his life. It meant much of self-denial to him. It meant persecution and suffering, but yet he declared that he found it an easy yoke because of the great counter blessings he derived from it. Jesus spoke of having "an hundred fold now in this time, . . . and in the world to come eternal life." (Matt. 10:29, 30.) There is a rest of mind in being humble as Jesus was humble, for such a mental attitude militates against inordinate ambition, and tends to keep one in the divine sanctuary of truth.

The Jewish nation did not enter into the rest of Christ because of a lack of faith. They looked for their rest in the law, and found it not, for the law condemned them instead of justifying them. "The commandment, which was ordained to life, I found to be unto death," said the apostle.—Rom. 7:10.

Such a law, therefore, could not mean rest unto the soul. But Jesus could give full and complete justification, so that as we read, "There is therefore now no condemnation to them which are in Christ Jesus, . . . for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1, 2.) To realize that with all our imperfections we can have a standing of perfection before the Lord gives wonderful rest of heart. With such a provision made for us, we can approach God at all times with the assurance that He will hear our cry and will grant to us the things best calculated to develop us as new creatures.

"O Love that will not let me go,
I rest my weary soul on Thee.
I give Thee back the life I owe,
That in Thine ocean's depths
its flow
May richer, fuller be."

Every true Christian finds his rest through the power of his faith. He who has little faith, will have little rest; and he who has much faith will have much rest. A beautiful text of Scripture is, "Thou wilt keep him in perfect peace, whose

CHRISTIAN REST

December 5—Matthew 11:28-30

Hebrews 4:1-11

28 Come unto Me all ye that labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For My yoke is easy, and My burden is light.

Heb. 4:1: Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do

mind is stayed on Thee: because he trusteth in Thee." (Isa. 26:3.) And another is, "Great peace have they that love Thy law: and nothing shall offend them."—Psa. 119: 165.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) If Jesus left us a legacy of peace and rest, then we are entitled to it, and should not permit the world or Satan to interfere with our receiving it. The great promises of God's Word are calculated to induce this rest in our minds, indeed, many of these promises are full of the comforting assurances that brings rest and peace.

There is nothing in God's Word that indicates that we should sit back and do nothing. That is not the kind of rest for us. St. Paul did not have that kind of rest, for he was a very busy man. He was always proclaiming the truth. Let us proclaim the truth too, and daily exercise our faith, so that we may joyfully and fully enter into His rest.

QUESTIONS:

Who are the weary and heavy laden ones that Jesus invites to come to Him? Is this an invitation to indolence and inaction?

What special rest did the Jews miss at Christ's first advent? What caused them to miss this rest?

In what sense does one cease from his works as God did from His?

How do you understand that we should "labor" to enter into rest?

What elements are calculated to disturb the rest of the Christian? What is the best means to use in order to safeguard our rest?

CHRISTIAN FELLOWSHIP

December 12—1 John 1:1-7

Revelation 21:1-7

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal

life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

6 If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth!

7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

Rev. 21:1: And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God and he shall be My son.

GOLDEN TEXT: Our fellowship is with the Father, and with His Son, Jesus Christ.—1 John 1:3.



HOSE who gave the caption to this lesson brought together two passages of Scripture that are not directly related. The selection from John's epistle has a bearing on the fellowship of Christians during this Gospel age, whereas the quotation from the book of Revelation gives a description of the Millennial age in symbolic terms, and has nothing to do with the Christian fellowship of today.

The common interests that draw Christians together are neither understood nor appreciated by the world. Jesus stated in His prayer to God, referring to His disciples, "they are not of the world, even as I am not of the world." (John 17:16.) And again, He said, "If ye were of the world, the world would love his own: . . . but I have chosen you out of the world, therefore the world hateth you."—John 15:19.

Every true Christian regards the Bible as the divinely inspired revelation of God. Today, those to whom God has made known the truth are assured of the fact that God is love. They know this from His matchless plan of salvation. They also know that Jesus is the Son of God. They can see the fallacy of the trinitarian doctrine as taught by the creedal systems of Christendom. They appreciate the fact that the holy spirit is not a person but a holy influence or power exercised by God and by Jesus. They know exactly what the human soul is, also its origin and destiny. They believe in conditional, but not inherent immortality. They have seen that God's Kingdom will consist of two principal parts, viz., the heavenly and the earthly. Furthermore, they know that through the heavenly class, the great "seed" of promise, all the families of the earth shall be blessed in "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:21.

The foregoing statements epitomize the plan of God as found in the Bible. This plan constitutes a basis for fellowship among the Lord's people. Another basis is consecration to the Lord. God thus

(Continued on page 33)

CHILDREN'S HOUR



Jacob and Esau



TONIGHT I will tell you about Jacob and Esau," said Uncle Eb. "These were the two brothers, and he became a great hunter, a sons of Isaac. Esau was older than his man of the woods. He knew how to shoot an arrow with unerring aim, and many an animal of the wild places fell a prey to him. No doubt you know what venison it. It is the meat of the deer. This meat is very tender, and men have been fond of it in all ages of the world. So, when Esau shot a fine deer, he brought it home and they had quite a feast. Father Isaac could enjoy a nice piece of venison as well as any one, and he thought Esau a very clever man and admired him much more than he did Jacob; for Jacob was not a hunter, but just a quiet man taking care of cattle and doing such things as were necessary about the farm.

"Well, one day Esau had been out hunting, and came home very hungry. It seemed that Jacob was enjoying a good meal just at the time. Now you know what a meat stew smells like when one is feeling half-starved. But evidently this was a day of fasting for Esau, for he was the first-born son and the heir to his father's estate. A traveler from the East tells us that this was probably Abraham's birthday, which was observed by the eldest son of the family in fasting, while all the others feasted. Therefore, Jacob must have been very much surprised when Esau asked for some of the meat. We can imagine that he said to his brother, 'Surely you don't meant it. You are the heir to our father's estate, and this is your fast day, it being our father's birthday. If I give you the meat, it means that I'll have to change places with you and do the fasting while you do the feasting. But don't you see that in that case the birthright will come to me? I'm willing if you are, but surely you don't want to do such a thing, do you?'

"But, strange to say, Esau didn't seem to care at all about the birthright. The Scriptures tell us that he despised it. So Esau said something like this to his brother: 'Give me the dinner, and never mind about the birthright. If you want it, you can have it, and much good may it do you!' So then, in this manner the exchange was made.

"And what did this mean? It meant that Jacob became the heir of the estate and the heir of the blessings which God had promised through the line of Abraham. Evidently Esau did not care at all

about those blessings. Perhaps he did not even believe in them. They were something that he could neither eat nor wear, so what was the good of them? In fact, Esau was like a certain class of people in the world today. They can appreciate a good dinner, a good car, a fine house, a nice radio set, money, the best clothes, and things of that kind, but they can't appreciate the great promises of God contained in His Word. You see, they are just all for this present world, and if you talk to them about the plan of God, which you and I have come to love, they just look at you and think you queer, for they don't understand what you are talking about. Such people have no faith, and the great things of the Bible do not appeal to them.

"Now when Isaac was old and knew that he would soon die, he called his son Esau and said to him, 'Take your bow and arrow and go out into the wilderness and shoot a deer and bring the meat home so that I may have some of that delicious, tender venison, of which I am so fond.'

"So, Esau did as his father desired. However, while he was away, Rebekah, the mother of the two young men, thought that Jacob was the one who should have his father's chief blessing because he had the birthright, and the two things went together. So she got Jacob to bring in two kids of the flocks, and with these she made just the kind of stew that Isaac liked. Then she disguised Jacob to make him appear to be Esau. Now poor old Isaac was almost blind and could not tell the difference. The voice sounded like Jacob's voice, but the hands felt like Esau's because Rebekah had covered Jacob's hands with the skins of the young goats to make them feel hairy like his brother's. So, then, Isaac felt sure this was Esau and he blessed Jacob in place of his brother."

"Uncle Eb," interrupted Peter, "the Bible says that Jacob was a good man, doesn't it? Then why did he deceive his old father and say that he was Esau when he was not? How could he tell a lie like that?"

"That's a good question, Peter. Certainly Jacob was not perfect, but had his faults like the rest of us. No doubt he thought he had a right to the chief blessing when he already had the birthright, and in this, of course, he was right. It is said by travelers in the East that among the Arabs to this day it is considered all right to deceive aged people in order to

save them from sorrow. You see, it might have broken Isaac's heart had he learned that his elder son, Esau, had so lightly esteemed his birthright. Then again, Esau had no right to claim a blessing which he had forfeited. The end of the matter was that Jacob left the farm to Esau, which satisfied the latter, while Jacob went away with the divine blessing, which was the one thing he desired to have.

"Later, when Esau came in from the hunt, with savory meat for his father, he learned that Jacob had taken his blessing. At the time, he was very angry about this and said that he would kill his brother. When his mother heard of this, she feared for the life of Jacob, and so she called Jacob and advised him to leave the farm at once and go to her brother in Haran. Now her brother's name was Laban.

"So then, Jacob set out on his journey toward Haran. One night he came to a certain place and, the sun having already set, he decided to stay there all night. So he took a stone and made a resting place for his head. It must have made a pretty hard pillow, I think, but, at any rate, out under the great vault of heaven and the silent stars he soon fell asleep. And he had a dream. He beheld a great, tall ladder reaching from the earth right up to heaven, and moving up and down on this shining ladder were beautiful angels of God.

"But, best of all, at the other end of the ladder some one was speaking. Do any of you know who this was?"

"Wasn't it the Lord?" asked John.

"Yes indeed, it was the Lord, and the Lord was saying something very interesting indeed. And suppose we have Esther read it for us from Genesis 28, verses 13 to 16."

What Esther read was this: "And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not."

"All right, Esther," said Uncle Eb. "It was very early in the morning when Jacob arose, and he took the stone that he had used for a pillow and set it up and poured oil upon the top of it, and he called the name of the place 'Bethel,' which means 'the house of God.'

"That day Jacob pursued his journey, and, after a time, he came to a well in a field with flocks of sheep lying near it. Now there was a stone over the top of the well, and some shepherds came forth to

meet Jacob, and he asked them if they knew Laban and they said yes. Now there was a beautiful young girl named Rachel, who was keeping sheep for her father, Laban, and she came to the well to water the sheep, and Jacob rolled away the stone for her. Then Jacob told Rachel that they were cousins, that his mother was her father's sister, and she was very much surprised, and she went and told her father, and her father was pleased, and came forth to meet Jacob and took him to his home and Jacob stayed there and served his Uncle Laban. And he married Leah and Rachel the daughters of Laban, for it was customary for men to have more than one wife in those days. And he served seven years for Rachel, and seven years for Leah, but he loved Rachel the better of the two.

"Now Jacob worked for Laban for twenty years, and he prospered and had many sheep and cattle of his own, as well as sons and daughters. But the time came when he felt that he had been in that place long enough, so he took his wives, his family, and the things that belonged to him and left his uncle, intending to go to his kindred in the land of Canaan. And he sent messengers before him to his brother Esau, and the messengers returned and said that Esau was coming to meet Jacob with four hundred men, and Jacob was sore afraid.

"Jacob was very rich in sheep, camels and cattle, and he picked out several hundred of these as a present for Esau, and he divided them and his servants into two bands and sent them before him. Then he prayed to God and told the Lord that he did not feel worthy that God should help him, but yet he earnestly entreated the Lord to deliver him from the hand of Esau, and God answered that prayer in a beautiful way.

"That night Jacob was left alone and there came a man and wrestled with him and put his thigh out of joint. And Jacob refused to let this man go before he received a blessing at his hands, for he knew that he was an angel from the Lord. And the angel changed Jacob's name to Israel, which means a prince of God. And Jacob called that place Peniel, for he said, 'I have seen God face to face, and my life is preserved.'

"Next morning Jacob looked and behold Esau was coming with his four hundred men, which was quite an army in those days. And when he saw the grand present of cattle, camels and sheep that Jacob was offering him, he was greatly impressed, and came forward and embraced his brother, and the reunion of these two after the long years of separation, was a very joyful one indeed.

"Thus Jacob prospered, for he had the divine blessing. He wanted to serve God and to do the divine will, and to belong to that wonderful seed of promise that God has said, in due time, should bless all the world. And you and I want to see the world blessed too, and that is why we so often say that prayer the Lord Himself taught us, a part of which is, 'Thy Kingdom come, Thy will be done in earth, as it is in heaven.'"—Matt. 6:10.

Talking Things Over



THE PITTSBURGH CONVENTION



THE NINTH ANNUAL REUNION CONVENTION at Pittsburgh, held this year on October twenty-second, twenty-third, and twenty-fourth, is now in the past; but it will continue to live for a long time as a blessed, stimulating memory in the hearts and minds of more than four hundred of the Lord's truly consecrated people. And through the published report it is hoped that this sacred influence will be extended to many thousands of the brethren throughout the world. As this report will shortly be published in the form of a special edition of *Bible Students News*, we will not attempt here to give a detailed report of the convention.

The spirit of Christian love that prevailed at the Pittsburgh gathering was genuine; springing, as it did, from the hearts of those who gave evidence that they were walking with God, and desired above everything else to be pleasing to Him. It was the opinion of many that this "unity of the spirit" was also the natural and inevitable result of a proper appreciation of the precious doctrines of the truth. These doctrines were given their proper place on the convention program, and the rejoicing of the friends increased as in discourse after discourse they were reminded of the beautiful truths of the divine plan and were encouraged to put those truths into practice in their lives.

It was indeed a truth convention, but there was no disposition to judge the motives of those who may hold differing views. While the speakers properly urged that the pure message of present truth should be preached at all times, yet the conventioners were reminded that this should be done in love, and with no desire to condemn those who are unable to see certain deep things of the Word as the majority of Bible Students do understand them at the present time. Surely we should all be learning to leave the judgment of the Lord's people in the hands of Him who alone is able to read their hearts.

The attendance this year was larger than it was any previous year. On Sunday the old Bible House Chapel was filled to overflowing. All the chairs in the building were pressed into service, and in addition to these, the brethren secured all the available chairs from three undertaking parlors; and this wasn't enough. During the Sunday morning and afternoon sessions of the convention, not only was all available floor space in the chapel taken up, but the cloak rooms at the side were also filled, and friends were lined down the stairs, trying to hear what they could of

the speakers' messages. This marked increase of attendance was attributed by some to the growing enthusiasm of the friends generally, as well as to the fact that during the past year many within reach of Pittsburgh have severed their connections with Jehovah's Witnesses.

In 1929, when the first reunion convention was held in Pittsburgh, it was doubtless the thought of some that perhaps the time of the deliverance of the church was then so near that there would not be much use in continuing the work of preaching the gospel with the idea that new ones would accept and consecrate themselves to the Lord. But, whatever the opinions of the brethren at that time may have been, it was demonstrated at Pittsburgh this year that the Kingdom message is still going out and hearing ears reached, in that a show of hands indicated that there were twenty-eight present at this convention who have accepted the truth and consecrated themselves to the Lord, since that first reunion convention in 1929. These "new" brethren rejoiced greatly in the blessings of the convention. Two of them were immersed.

The testimony meetings were inspiring. The testimonies of the brethren betokened a rich indwelling of the holy spirit, and a resolute determination on their part to prove faithful to the end. The very first testimony of the convention, given by Sister Cameron, of Washington, D. C., revealed that she attended the first general convention of Bible Students, held in Chicago, Ill., in 1893. She told of the blessings received there and especially of her joy in meeting Brother Russell. Sister Cameron told that after all these years she is still rejoicing in the truth, and still striving diligently to make her calling and election sure. The second testimony, on the other hand, given by Sister Cogglin, of Montreal, who symbolized her consecration at the convention, told of receiving the truth during the past year, having previously been a member of the Church of England, and just before receiving the truth, very much interested in the teachings of "British Israel." So it was that "old timers" and "new comers" comingled their hearts and voices together in that blessed fellowship of kindred minds which is like to that above.

A goodly number of the friends attended the memorial service at the grave of Brother Russell, although this service was very brief due to the inclemency of the weather. Those who gathered for this service had only in mind a sense of deep appreciation to God

for the great blessings received through the truth ministered through that wise and faithful servant of the harvest period. No one went to that grave to worship Brother Russell, but to show their appreciation of and love for the one whom the Lord had so wonderfully used in revealing to them the true God, and how to worship Him. May God continue to bless the memory of that faithful saint.

The public meeting was an encouraging and fitting climax to the convention. It was held in Carnegie Hall, used many times by Brother Russell for public work. The main floor of this auditorium seats, officially, eight hundred, and only a few scattered empty seats were to be seen. A number of the brethren gave seven hundred as a conservative estimate of the attendance. As many of the conventioners had started for home previous to the Sunday evening public meeting, there were probably not more than two hundred in attendance at Carnegie Hall, which means that there were about five hundred strangers. Out of this number, seventy-eight left their names for a copy of the booklet, "God and Reason." Brother C. W. Zahnow gave the public talk, using the subject, "The World Crisis and Its Final Outcome." Unusual attention was manifested throughout the lecture. A Baptist clergyman was present, and expressed much appreciation. He promised to come out on the following Sunday evening to hear Brother Wilson speak on the subject "Life, Death and the Hereafter."

While the attendance at the Carnegie Hall was not large in comparison to former days, yet, in comparison to the amount of advertising, it was outstanding. Judging from the attendance at this and other public meetings held during recent months, it seems evident that if it were possible to advertise on the large scale of days gone by, we could not find auditoriums large enough to hold those who would want to attend the lectures. Circumstances, of course, do not permit of such extensive advertising at the present time; we mention this point merely to indicate that the general public is more willing to listen to the truth today, than at any other time in the past. Let us then be faithful in whatever opportunities may come to us of sending out God's light of truth.

SERVING THE SCATTERED SHEEP

MANY BRETHREN have been convinced for some time that there are many cities and towns over the country where it would be possible to start classes of free Bible Students if some way could be devised to reach the scattered friends in these places, and encourage them to take a renewed hold of the truth and to meet together for the mutual help of each other. During August, September and October, very encouraging results have been obtained along this line by Brother Zahnow, who, in the Lord's providence, has been instrumental in helping the friends in six places to start regular meetings. All these classes have been started in places where no regular meetings have been held for years.

The method employed in this work is as follows: The brother goes to the town or city, furnished with

whatever names and addresses of friends are available. One or more of these may be Dawn subscribers, or they may not be. These brethren are contacted by a personal visit; and where the opportunity offers they are invited to gather together for a meeting. If possible, arrangements are then made for a public meeting to be held at a later date, when the brother returns for a second visit. These public meetings are held in the hope of reaching friends whose addresses are not known; and also a means of helping to revive enthusiasm for the pure Kingdom message. Sometimes the expenses of the public meeting are paid by *The Dawn*, and sometimes by the local brethren. In most cases it has been necessary for Brother Zahnow to himself make the arrangements for the auditorium, and to help with the distribution of the advertising matter. The results have indeed been heart-cheering.

We will of course continue the usual pilgrim work of serving classes already holding regular meetings; but we hope that we will be able to extend this additional ministry to towns and cities now being passed up by the pilgrim brethren. We are convinced that there is a wide field of service to the brethren along this line, as there are hundreds of towns and cities in America where there formerly were Bible Student classes, and where none exist at the present time. There is no doubt but that in the majority of these places there are brethren of ours who need the help that we can give them. Shall we not all be alert to whatever opportunities may be presented to be of service, "especially to the household of faith."

KINGDOM CARDS

IN THE September issue of *The Dawn* mention was made of a form of witness work being employed by the brethren in Great Britain through the use of what they term Kingdom Cards. Our British brethren report that in some cases the replies to these Kingdom Cards averaged one to each two hundred cards distributed; which is much better than the usual response from the distribution of tracts. In view of this encouraging result, it was thought well to give the Kingdom Cards a try-out in America; and this has been done recently by some of the friends in Denver, Colo.

The friends in Denver, instead of distributing the cards from door to door, as tracts are usually distributed, mailed them to names and addresses procured from the telephone directory, and other sources. Seven hundred and fifty of the cards were mailed out, and we have recently received a letter from Denver indicating that to date fourteen replies have been forthcoming, with more expected. This means an average of two replies for each card mailed, which, to us, seems very encouraging indeed.

We take it from this that the Kingdom Cards will be equally as effective in America as in England. The experiment by the Denver friends showed a much larger return than reported by the British brethren, but this may have been due largely to the fact that the cards were sent through the mails rather

er than distributed from door to door. Further experiments will be made, both in mailing and general distribution of these cards, and results will be reported. It may be that this will prove to be an effective method of procuring the names of interested persons to whom First Volumes can be loaned. Perhaps the Lord is showing us how the pastoral work can be revived by those interested in carrying on with a service of this kind.

SPEAKING THE TRUTH IN LOVE

TRUTH, in the Bible, is symbolized by water; and frequently it is found that through human imperfections and deceptions of the adversary the water of truth becomes mixed with mud of human traditions and false doctrines. What is the best course for the individual Christian to pursue when this occurs? Too frequently the tendency is merely to tell a brother that he is wrong, without attempting to patiently point out to him the better way. No one, not even a Christian, likes to be told that he is wrong, so the result of this method of "standing for the truth" is usually that of raising a more formidable barrier to a helpful exchange of thought than existed before.

The better way to help our brethren to a clearer understanding of the truth is well illustrated by what occurs when pure water is poured from a pitcher into a glass containing muddy water, which is, that the muddy water is gradually replaced by the pure. Keep on pouring, and the glass is eventually filled with the crystal-pure water. So it is with the truth. Rather than tell a brother that his views are radically wrong, it is better, as opportunity affords, to continue making clear the right, doing it patiently and in love. The truth is so grand and reasonable and powerful, that a proper and continuous presentation of its beautiful principles can't help but ultimately have the proper effect in the lives of those whose hearts are perfect toward God.

THE END OF THE WAY

ON SUNDAY morning, October, 17, Brother William F. Hudgings, of Brooklyn, N. Y., finished his earthly course in death, after a brief illness due to a heart attack. Brother Hudgings was known to the majority of the brethren throughout America and other parts of the world because of his long association with the harvest work—cooperating with Brother Russell until his death, and since then in various other capacities. He was born in Ash Grove, Mo., in 1890, and accepted the truth as a mere lad, coming to Allegheny, Pa., when he was only seven-teen years old. At that time he was used widely in public lecture work, and was known as the "boy preacher."

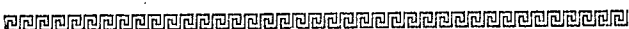
Brother Hudgings was unsparing in the use of his time and strength in the service of the Lord and the Truth. The happiest moments of his life were those during which he was engaged in the Lord's work; and whether it was cleaning the office floor, or preaching from the platform, he seemed equally enthusiastic about it, and was never concerned about how long

the day, or how hard the task. When the great apostle spoke of those whom the Lord would not forget because of their "labor of love," he was undoubtedly describing such as our Brother Hudgings.

Funeral services were conducted in Brooklyn by the elders of the local class of Associated Bible Students. During the last year and one half Brother Hudgings devoted much of his time to giving out the Zionist message to the Jews, and had made many friends among the leaders of the Zionist movement. The Zionist Organization of America sent a representative to his funeral; and the president of the Pro-Palestine Federation also attended. A Rabbi, who attended the service, was heard to remark that if all Christians were like the Bible Students he believed the Jews as a whole would be more interested in Jesus.

Services were also held in Ash Grove, Mo., where the interment took place. These services were conducted by former pilgrim Brother J. A. Meggison.

Our prayers go out to Sister Hudgings in this time of her loss. She is very appreciative of the many messages of sympathy received from the friends throughout the country, and wishes us to express her heart-felt thanks for the same.



The Day of Jehovah

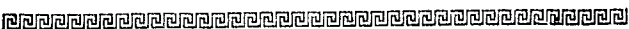


- **A Great Revolution**
- **The Forces Gathering**
- **A Message of Hope**
- **Selfishness the Cause**
- **Birth of the New Order**
- **Labor vs. Capital**



The above is an approximate reproduction of the front cover of the booklet, "The Day of Jehovah." This booklet is a reprint of the 15th chapter of The Divine Plan of the Ages. It is excellent for use in witnessing work. It is priced at five cents a copy, in any quantity. Address:

The Dawn 136 Fulton Street Brooklyn, N. Y.



TRUTH PUBLICATIONS

For Personal Use, Gifts; and Witness Work

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The Divine Plan of the Ages will ever remain the standard present-truth text book. Though published originally more than half a century ago, it is still up to date, and vibrant with the living message of the Messianic gospel. Whatever other literature may be used to introduce the truth, whether tracts, or booklets, those who become interested will ultimately need The Divine Plan of the Ages in order to obtain a clear, detailed knowledge of the divine purpose.

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FREE TRACTS

We have a large assortment of free tracts for general distribution. Some of the subjects are: "The Coming World Dictator," "Earth's Coming Glory," "What Is the Soul?" "Coming Back From Hell Soon," "Do You Know," "Calamities, Why Permitted," etc. Send for samples, or order a supply. In ordering tracts please state the number desired, whether a hundred, a thousand, or ten thousand, or more. These tracts are furnished free, and paid for from the Tract Fund. Upon request, ecclesia address will be printed on quantity lots.

(Continued from page 27)

CHRISTIAN FELLOWSHIP

becomes a great reality in the Christian's life. Those who know Him and love Him want to do all things in conformity with His will. Especially do they desire to be sanctified in heart and life, "for this is the will of God, even your sanctification."—1 Thes. 4:3.

Many of the Lord's people today are having fellowship in class meetings both in private homes and in halls. They believe that such fellowship is good for them spiritually and that it is carrying out the apostle's injunction, "Not forsaking the assembling of ourselves together,

as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Verily these can see the day approaching, but they know that before the full rising of the morning sun a dark time of trouble is to come upon the world, and they want to so build themselves up in the elements of the truth that they will be able to stand against the wiles of the great adversary and give a faithful witness to the truth in these last days.—Heb. 10:25.

"But if we walk in the light [the truth], as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7.) This is a blessed as-

urance! May we hold it fast as we follow on in the way of faith, hope and love!

QUESTIONS:

What is the basis for Christian fellowship?

What features of the plan of God especially appeal to Christians and tend to draw them together?

What does the apostle mean by walking in the light? Could we sit down in the light?

What is the practical value to us of fellowship with the people of God?

Name some good ways of promoting the spirit of Christian fellowship.



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.