

THE DAWN



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NOVEMBER

1947

A HERALD OF CHRIST'S PRESENCE

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. 16, No. 11

NOVEMBER 1947

One Dollar a Year

My Shepherd

"He leadeth me!"

*And so I need not seek my own wild way
Across the desert wide;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest,
Beneath the calm hillside.*

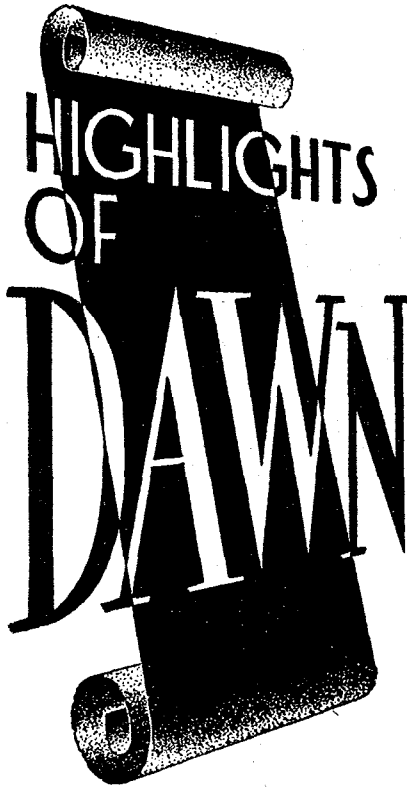
"He leadeth me!"

*And though it be by rugged weary ways
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
When Jesus "goes before."
His gentle shepherding my solace is
And gladness yet in store.*

"He leadeth me!"

*I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end,
Through trials manifold.
Up the far hillside, like some sweet surprise,
Waiteth the quiet fold.*

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Why the only solution for world problems is the setting up of Christ's kingdom

Upside Down And Empty

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty

people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—ISAIAH 24:1-6

HERE is a symbolic picture of a world perplexed, distressed, and starving because of its own wrongdoing. It is the world of today, a world that is falling apart because it cannot stand the hammer blows by which its misguided leaders are seeking to repair it; a world that is sick unto death while it continues to take as medicine the poisons concocted by selfishness and stirred with hate. It is necessary to take but a glance at a summary of what is hap-

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pening throughout the earth from day to day to realize that human wisdom is utterly unable to cope with the situation, and to be convinced that what Jesus said of this very time is true; namely, that unless these days be shortened no flesh shall be saved.

It is not a case of trouble in one place, but in every place; not of one kind of trouble, but of every kind. Nor is even a single ray of hope visible through the fact that possibly a solution may be found for one of the problems, for there is no such fact. Nearly thirty years ago, when the world was left sick and bleeding from the first World War, the "League of Nations" was formed. A magnificent and imposing edifice was erected in Geneva, Switzerland, as a home for the League—a sort of world-doctor's office. Now the League of Nations itself has died, while the building in which it was housed stands as ironic testimony to the failure of human wisdom. We visited this famous "Peace Palace" the other day, but were refused admittance, with the explanation that there was a diplomatic conference in session. Diplomats and their assistants were hurrying in and out, but nobody seemed to know what the conference was about. It doesn't really matter, because even if they reached an agreement on some point or other, one of the "great" powers would probably veto it; if not, then it is sure to be vetoed by human selfishness.

Now we have the disunited "United Nations," but the United Nations has already failed, and is sick unto death. At the moment an operation is being urged. Perhaps the veto will be by-passed, but then there will be something else, some other obstruction in the way that leads to peace and good will. Meanwhile the people of the earth continue to suffer. There are very few places on this whole planet where the masses have enough to eat and to wear; and fears of war, of revolution, of dictatorship, of race prejudice, of communism, to say nothing of the fear of utter starvation, are staring the nations in the face.

In the United States the people are not hungry—except those who are unable to pay the exorbitant prices being asked for food. But more and more the United States is being looked to as the bread basket of the world. As if the food shortage brought about by human selfishness was not enough, Europe is suffering from an unprecedented drought. In the memory of the oldest inhabitants there has not been such a prolonged spell without worthwhile rain.

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It was all over Europe, and continued until it was too late for rain to save many of the important summer crops. Even in Switzerland, blessed by escaping the ravages of war, the people are fearing the shortage of food during the coming winter due to this lack of rain.

Food alone is not the only shortage of the world, although closely related to many other problems. Many parts of the world are suffering from a shortage of fuel. This is particularly true of Europe. The Ruhr valley of Germany is one of the chief coal producing centers of Europe, but here the production of coal is far below what it should be due to the lack of food supply for the miners. Without sufficient food they cannot do a normal day's work, and thus far adequate food supplies have not been made available. So in this again we see evidence of how, symbolically, the earth has been turned upside down and made empty.

Food, clothing, and housing are in reality at the root of all the world's problems. This has been true from the time man sinned and was driven from the Garden of Eden into the unfinished earth to die. Self-interest has dominated in all the governmental, political, and social arrangements of men by which they have undertaken to secure these necessities for themselves and for their families. Now the terrible harvest of selfishness is being reaped, and as a result the earth is laid waste and made desolate. Also during this time when such a large proportion of the human race is suffering from want, groups, races, and nations are adding to the confusion and suffering by clamoring for their real and fancied rights.

Thus the problem of the Jews and of Palestine is imposed upon the general scene of unrest and distress. For nearly two thousand years these natural descendants of Abraham to whom God promised the land of Palestine have been but sojourners in the many countries to which they have been scattered. They have never felt secure, and in many places and much of the time have lived in ghettos and endured other hardships imposed upon them by the ruthlessness of professed Christian nations. With millions of the Jews killed under the Hitler regime, the remainder, particularly in Europe, living in fear of further persecutions arising from they know not where, are clamoring to return to Palestine. Most of these give little or no thought to the fact that God promised them the land of Palestine. They want to go there simply because they

imagine that there they will find liberty and security.

But the insistent demand of these displaced persons who, among other millions are "scattered abroad," as our text declares, is creating one of the world's most serious international problems. Palestine is strategic to the security of the anti-communist nations of the earth. The Arabs want that land, and are just as insistent in their demands for it as are the Jews. It is feared that if the Jews are permitted to go there in large numbers the Arabs may take sides with Russia. So around and around goes the vicious circle of perplexing problems arising out of the fact that just a tiny fraction of the human race wants the land which God gave to their fathers four thousand years ago.

India is another trouble spot. For a long time India has been ruled from a little island in the North Sea. Her resources have been drained to raise the standard of living throughout an empire so extensive that the sun never sets upon it; but India, a part of that empire, did not have her standard of living raised. Now India, having clamored for liberty until it was technically given to her, is deep in the throes of religious and other dissensions among her own people. As the governing hand of Britain is withdrawn, India is not prepared to rule herself, and, in the chaos which results, is in danger of sinking into a worse state of starvation and want than normally experienced under her anglo-saxon taskmasters. There is also the danger that India in her helplessness may accept the helping hand that is constantly being offered by Russia and thus become another satellite of expanding totalitarianism.

With millions of people starving all over the Old World, in both the Occident and the Orient, it seems idle to draw special attention to one country, but we do so in order to emphasize the plight of all. It is France. The food crisis in this unhappy nation has been highlighted by the sudden skyrocketing of prices. Like previous postwar problems in France the outcry concerning it came from the kitchen. One housekeeper said, "I quake when I start out on my morning shopping round because I know that prices will be sky high as compared with the day before."

During August alone Paris food prices advanced 23 per cent. Tomatoes and potatoes doubled in price. The cost of one egg (and the people of the United States should notice this) rose from the equivalent of 10 to 16 cents; and it takes \$3.00 to buy a pound of

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ham. Ten years ago in France one could buy a good woolen blanket for 55 francs, now that much money will not buy anything of more value than a pocket comb. Before the war 60,000 francs would buy a twelve-room villa, but now one who is fortunate enough to have that much French money could buy no more for it than a chest of drawers.

But even if a Frenchman has enough money to purchase his needs at these high prices, he cannot do so because practically everything is strictly rationed. The bread ration has sunk to an all time low. The wheat harvest has been less than half of normal. France's credit abroad is rapidly dwindling so that large quantities of food can no longer be purchased from other countries such as the United States and Canada. Besides the rationing of food, supplies of electricity, gasoline, and fuel are running out, and corresponding restrictions on their use imposed. Electric current will actually be cut off from time to time as it was following the first winter after the war.

Great Britain is only a little better off. Rations are being reduced, and gasoline for other than business purposes withheld altogether. It is universally attested throughout England that living conditions were much better during the war years than they are now. When lend-lease supplies from the United States were shut off, the British began to tighten their belts, and now they have to pull them in still another notch. Yes, the British part of the world has also been turned upside down and emptied.

Germany is probably suffering more than any other country from the most critical shortage of the necessities of life, and no hope of relief is in sight. The prophetic words "empty" and "desolate" are tragically true of this unhappy country. Well nigh, if not quite, on a par with Germany are many other countries of Europe which suffered the ravages of war. Italy, for example, is another nation where the people are slowly starving to death. Nor can we stop with Europe, for there are India and China. The whole Far East, in fact, has been emptied and laid waste.

In this turning of the world upside down, the prophet said also that the inhabitants would be scattered. We doubt if ever before in the history of the human race there have been so many scattered and homeless people. Certainly never before has it been necessary to coin an expression descriptive of these hapless victims

of human selfishness, but now this has been done and we have them identified as "Displaced Persons." How many millions of Displaced Persons there are probably no one knows, but the number is staggering. These have become another pressing problem for the rulers of the world to solve. The longer it remains unsolved the greater the menace becomes to a world society which already is so sick that it no longer responds to the traditional treatments administered by its physicians.

Our text indicates that this "time of trouble" upon the nations will continue and increase in severity until there will be "few men left." Jesus declared that unless these days be shortened no flesh would be saved. Obviously it takes more than wars, even world wars, to reduce the population of the earth as drastically as indicated by these prophecies. But increasing food shortages will do it; and, apart from divine intervention, before human selfishness has reached its extreme limit, the misuse of atomic energy would complete the obliteration of the human race. How glad we are for the promise of Jesus that the days of trouble will be shortened ere this ultimate extremity is reached!

THE EVERLASTING COVENANT

The prophet explains that the cause for this great catastrophe coming upon the human race is that the nations have broken the "everlasting covenant." This is evidently a reference to a covenant which the Lord made with Noah and his family following the flood. At that time a world had been destroyed by water because of its wickedness. The earth was filled with violence, the Scriptures declare, and this is given as one of the reasons for the flood. (Gen. 6:13) But at the beginning of the new world—"the heavens and the earth, which are now" (II Pet. 3:7)—God promised Noah that he would never again destroy all flesh by a literal flood of waters. In connection with the promise or covenant not to destroy the human race again with a flood, the Lord said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Gen. 9:6

To a large extent men and nations have ignored this condition of the "everlasting covenant." Instead, they have preyed upon one another without consideration for human rights and the sanctity of human life. This has not always been done by war. The life blood of the people has mercilessly been drained in other ways

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as well. The slow destruction of life by economic malpractice, or through the oppression of the poor by the rich, may be just as culpable in the sight of the Lord as outright and precipitate murder.

The slow destruction of human life in China by forcing the opium traffic upon that nation could not go unnoticed by a covenant-keeping God. The cruel exploitation of slaves in America and elsewhere went down on the books of justice as an entry against the countries responsible for it. The sweatshops of the world where laboring men and women had their lifeblood slowly crushed from them by circumstances imposed by their economic overlords have not gone unnoticed by God. James tells us of the operation of this principle of divine justice, saying, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."—James 5:4

Throughout all the centuries, from Noah's day until now, man's inhumanity to man has continued and increased. For a short time, during the growth of democracy and the increase of knowledge in these last days, it appeared to many that the people were becoming more humane. The horrors and cruelties of the Dark Ages were thought to have been discarded in the limbo of the past. But what the world thought was progress toward understanding and mercy and love proved to be but a veneer under the cloak of which the enlightenment of science prepared more devilish instruments of destruction and cruelty than the ignorance of the past could conceive.

And now the veneer has vanished. Two world wars in a generation have demonstrated that man is still willing to murder his brother in order to have his own way and to provide for his own lusts and necessities. Thank God, there are individual noble exceptions to the rule! There are men in all the governments of the world who would like to do things differently, but they are in the minority and are, therefore, helpless to change the course of human greed or hold back the flood-tide of selfishness.

So, again, even though most of the world is dying as a result of former orgies of murder which were dignified by the name war, the nations are again ready to plunge their people into another onslaught of butchery. A palpable excuse is always offered. This time it will be the necessity to preserve a way of life. The com-

munists want to preserve their totalitarian way of life; and the democratic world wants to preserve its democratic way of life. To do this, both sides are ready to embark upon the sure way of death. Thus again, and on an unprecedented scale, will human life be taken in defiance of the explicit command of the Lord.

Is it any wonder, then, that the earth is "empty," turned "up-side down," and made "desolate"? God promised that never again would he destroy the inhabitants of the earth with a flood, but he is destroying this "present evil world" by allowing man to bring upon himself this terrible harvest of selfishness. The retribution shall be so complete and final that concerning it the prophet declares:

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."—Isa. 24:17-20

"The transgression thereof shall be heavy upon it"—how true this has already become! But the end is not yet, for the "earth"—the present world order—must fall completely so that it will "not rise again." Already it is "reeling to and fro like a drunkard." Already it is being "removed like a cottage." But it is yet to fall so completely that there will be no possibility that it shall rise again.

"Then the moon shall be confounded," says the prophet, and "the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. 24:23) The moon and the sun would seem here to stand for the symbolic "heavens," which together with the symbolic "earth" that is being removed, constitute this the evil world of today. As human selfishness reaches its terrible climax even these "powers of the heavens" are shaken. No longer are they able to control the people, and they, together with the other elements of a world gone mad, are "confounded" now that the due time has come for the Lord to reign.

And this kingdom of the Lord is the only hope of the people,

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but it is a genuine hope. As yet the people in general know little or nothing about it. They stumble on in the darkness, knowing not that the "Sun of righteousness" is about to arise and heal the sin-sick and dying world, giving to the people a new way of life which will be one of peace and everlasting joy.

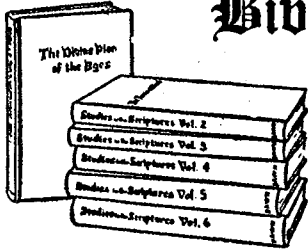
According to the marginal translation, this text explains that when the Lord reigns "there shall be glory before his ancients." This is evidently a reference to the "ancient worthies," those who, in the kingdom, will be its human representatives, serving as "princes in all the earth." (Psalm 45:16) Through these, the glory of the Lord will be reflected to the people, and they will learn of him and serve him "with one consent."—Zeph. 3:8, 9

While the present world-smashing troubles of the nations have been brought on by their own misconduct, God refers to the time in which the world is being destroyed as the day of his vengeance. The trouble is prophetically described as the "fire" of his "jealousy." It is the day of reckoning, and the accumulated sins of the nations throughout the centuries are now finding a just retribution in the destruction of a world order. The people of God, enlightened by the truth of his Word, and therefore knowing the meaning of events, should hold aloof from participating in world affairs.

But we should not keep silent. In the great commission of service given to Jesus and his church through the prophet, one of the responsibilities imposed upon the church at this end of the age is to "proclaim . . . the day of vengeance of our God." (Isa. 61:1-3) We are not to pronounce vengeance, but merely to explain its meaning. The Lord's vengeance is already upon the world, and millions are mourning, not knowing the meaning. We are, as far as possible, to comfort all who mourn by pointing out to them from the Word of God the real causes of present world distress and the marvelous manner in which God's remedy will cure the ills of human selfishness.

It is a glorious message we have for the people in this their day of great trouble and perplexity. It is only the people of God who know the answer and can give the reason for the present sickness of the world. We should not hold back that answer, but proclaim it far and wide, and by every possible means. By so doing, we bring comfort to some and demonstrate our worthiness

of the enlightenment with which the Lord has graciously blessed us. While one of the great cries of the world is for liberty and security, we can assure those who will listen that all mankind is about to be given the true liberty of the sons of God, and a security so real and lasting that life eternal will be the result.



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THE DAWN

East Rutherford,

NEW JERSEY

OVERSEAS RELIEF INFORMATION

THE urgent need of our brethren in Germany and other stricken countries in Europe cannot be overemphasized, and in order to expedite relief in the way of food and clothing we suggest the following arrangements:

CLOTHING—If you can make up one or more 22 lb. (gross weight) bundles of used clothing, either from your own family, or from friends and neighbors, advise us, stating how many packages you can send, and we will forward you addressed shipping labels and simplified shipping instructions to enable you to dispatch the bundles direct to brethren overseas. This will not only save time, but also money, for the postage rate to Europe from anywhere in the United States is only 14 cents a pound. When your bundle arrives overseas, the brother to whom it is sent will see that the clothing is placed in the hands of the most needy, and those whom it will fit. Warm underwear, stockings, and shoes are most urgently needed.

FOOD—There is considerable detail involved in dispatching properly packed food packages, and for this reason we believe the majority of the brethren would rather simply send their donations to The Dawn. Brethren in California are co-operating with us to expedite the shipment of food, but all donations toward overseas service should be sent direct to The Dawn. In Great Britain, the brethren may send their contributions to our British Branch, 68 South Castle Street, Liverpool 1, England, and the food will be sent from the United States, where there are no rationing restrictions.

LITERATURE—Our brethren who have visited Europe report a great need for truth literature among the brethren in Germany, and we are undertaking also to supply that need to the extent of our resources. More information along this line will appear in the report of Brother Heinen's visit among the brethren in Germany which will be published in our December issue. Should any of the friends have German Bibles, or know where they can be obtained, these also are sorely needed. We will appreciate it if they are forwarded to The Dawn.

The Hungarian Dawn

We take pleasure in announcing that the Hungarian Dawn will appear monthly from now on. We shall be glad if our readers, regardless of nationality, will assist in spreading this magazine among the Hungarian people. All subscriptions and donations for this purpose should be addressed to the Hungarian Department of The Dawn, East Rutherford, N. J.

New British Address

Owing to the development of the work in the British Isles it has been found necessary to secure larger accommodations. Consequently, the address of the British Branch of the Dawn Bible Students Association will now be 68 South Castle Street, Liverpool 1, England. All communications should be sent to this address.

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St. John's, N. F. (Thurs.) VOCM 1006 9:00

Fort Worth, Texas KWBC 970 2:15
Waukesha, Wis. WAUX 1510 3:15
Wausau, Wis. WSAU 1400 2:45
Wis. Rapids, Wis. (Fri.) WFHR 1340 3:15

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio WADC 1350 9:45
Augusta, Ga. WGAC 580 10:15
Baltimore, Md. WFBR 1300 9:15
Bay City, Mich. WBCM 1440 10:00
Binghamton, N. Y. WNBF 1290 10:00
Columbus, Ohio WHKC 610 8:30
Coral Gables, Fla. WBAY 1490 9:45
Dayton, Ohio WHIO 1290 11:45
Hamilton, Ont. CHML 900 9:45
Hendersonville, N. C. WHKP 1450 10:00
Lawrence, Mass. WLAU 680 10:15
Martinsburg, W. Va. WEPM 1340 10:30
Philadelphia, Pa. WIP 610 9:30
Pittsburgh, Pa. WWSW 1490 9:45

MOUNTAIN TIME **STA. KC. A.M.**
Caldwell, Idaho KCID 1490 9:30
Douglas, Ariz. KAWT 1450 10:15
Globe, Ariz. (Sat.) KWJB 1240 8:45
Phoenix, Ariz. KPHO 1230 9:45
Prescott, Ariz. (Sat.) KYCA 1490 8:45
Safford, Ariz. KGLU 1450 10:15
Tucson, Ariz. KVOA 1290 8:45
Wallace, Idaho KWAL 1450 10:15
Yuma, Ariz. (Sat.) KYUM 1240 9:15

» » P.M.

Kalispell, Mont. KGEZ 1460 4:45
Prince Albert, Sask. CKBI 900 12:15

» » P.M.
Detroit-Windsor (Sat.) CKLW 800 5:15
Grand Rapids, (Thurs.) WLAV 1340 10:00
Jacksonville, Fla. WJHP 1320 1:00
New York, N. Y. WINS 1010 10:15

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. WHBU 1240 9:45
Birmingham, Ala. WSGN 610 10:00
Clinton, Iowa KROS 1340 9:45
Fergus Falls, Minn. KGDE 1230 11:00
Grand Forks, N. D. KIL0 1440 9:15
Jamestown, N. Dak. KSJB 600 10:45
Knoxville, Tenn. WBIR 1240 8:45
Louisville, Ky. WGRG 1370 8:45
Medford, Wis. (Wed.) WIGM 1500 9:45
Minneapolis, Minn. WTCN 1280 9:15
St. Louis, Mo. KKOK 630 10:00
San Antonio, Tex. KMAC 1240 8:45
Shenandoah, Iowa KMA 960 9:15

» » P.M.

Chicago, Ill. WAIT 820 1:30

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. KWIL 1240 10:45
Berkeley, Calif. KRE 1400 9:00
Brawley, Calif. (Sat.) KROP 1300 12:45
Brawley, Calif. KROP 1300 10:15
Calexico, Calif. KICO 1490 7:00
Indio, Calif. (Sat.) KREO 1400 12:45
Indio, Calif. KREO 1400 10:15
Lewiston, Idaho KRLC 1400 11:00
Long Beach, Calif. KGER 1390 8:45
Riverside, Calif. (Sat.) KPRO 1440 12:45
Riverside, Calif. KPRO 1440 10:15
Riverside, Calif. KPOR FM 10:15
San Diego, Calif. KFMB 1450 9:45
Seattle, Wash. KJR 950 7:45
Spokane, Wash. KREM 1340 9:45
Stockton, Calif. KGDM 1140 9:30
The Dalles, Ore. KODL 1230 9:15
Vancouver, B. C. CKMO 1410 10:30
Vancouver, Wash. KVAN 910 9:15
Victoria, B. C. CJVI 900 10:00
Wenatchee, Wash. KPQ 560 8:45

FRANK AND ERNEST RADIO TOPICS

WEEK OF NOVEMBER 2—"God's Promises." Frank and Ernest discuss this refreshing subject, bringing a message of real hope and comfort—a message of stability—something to which to cling in a world staggering under the successive blows of world events. A free copy of the booklet, "God's Plan" will be offered to interested listeners.

WEEK OF NOVEMBER 9—"John the Baptist Not in Heaven." Do you know the meaning of Jesus' statement, "He who is least in the kingdom of heaven is greater than John the Baptist"? In this discussion Frank and Ernest scripturally explain the destiny of the worthy ones who lived and died before the Gospel age began. The booklet, "God's Plan" will be offered free to those desiring information to supplement this broadcast.

WEEK OF NOVEMBER 16—"A People for His Name." During the first advent of Jesus, his ministry was confined to the Jewish nation. Later God "visited the Gentiles," and this dialog is enlightening as to why the Gentiles were given the opportunity to complete the predestinated number of the church, who will be taken into the immediate family of God and, together with

Christ, will be the divine ruling house, controlling the affairs of mankind for a thousand years. "God's Plan" booklet will be offered free to those interested.

WEEK OF NOVEMBER 23—"Christ's Thousand-Year Reign." The Gospel has been preached during this age for the purpose of reaching and developing those who are to reign with Christ in God's new world of tomorrow. Frank and Ernest point out that the reign of Christ will result in the destruction of death and all other enemies of righteousness. A copy of "God's Plan" booklet will be sent free to those requesting it.

WEEK OF NOVEMBER 30—"The Binding of Satan." God has provided a real hope for the happiness of mankind, with sin and death permanently eliminated from the scheme of things. Frank and Ernest tell us how this will be accomplished. An interesting booklet entitled "The Everlasting Gospel" will be offered free at the close of the program.

Single copies of the literature offered on these programs may be obtained free by writing to Frank and Ernest, Box 60, General Post Office, New York, N. Y.

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time
 Geelong 3GL 222 metres 10:00 A. M.
 Sydney 2KY 294 metres 8:15 A. M.

Western Australian Time
 Perth 6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

| | |
|----------------------|-----------------|
| Ashtabula, Ohio | WICA 8:45 a.m. |
| Boston, Mass. | WORL 10:30 a.m. |
| Chicago, Ill. | WGES 8:45 a.m. |
| Niagara Falls, N. Y. | WHL D 9:45 a.m. |
| Springfield, Mass. | WSPR 10:00 a.m. |
| Stevens Point, Wis. | WFHR 10:30 a.m. |

A BIBLICAL DIALOG

The Binding of Satan

¶ Today, Frank, if you don't mind, I would like to ask some questions in connection with the 20th chapter of Revelation.

¶ That's the chapter which starts out by telling us about the binding of Satan, is it not?

¶ Yes, and one of the questions I have in mind is right on that very subject. The first verse of this chapter tells us that Satan is to be bound for a thousand years. Is this the same thousand years ordinarily referred to as the Millennium?

¶ Yes, it is, Ernest. In the 4th verse of this chapter we are told that during this same thousand years the church of Christ will live and reign with him.

¶ Over whom will Christ and the church reign during that period?

¶ The human family, of course! In Revelation 5, verse 10, we read that they shall reign upon the earth. They will reign in fulfillment of God's promise to bless all the families of the earth.

¶ I know that's the way you have explained it to me many times, Frank, but others would like to have me believe that the earth will be a complete desolation during

the thousand years of Christ's reign, and that Satan will be bound during that time, simply because there will be no one on earth for him to deceive. As I get their thought, the entire planet, in a state of desolation, will be the bottomless pit in which Satan is to be bound. This means, of course, that during the time that Satan is bound the entire human race, except the church who will be with Christ, will be dead and in their graves.

¶ Why Ernest, that would mean that the people are bound, not Satan!

¶ However, Frank, there is a scripture which tells of a time when the whole earth, seemingly, will be empty and desolate. It is Jeremiah 4:25-27, and reads, "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Now, Frank, if this passage of Scripture applies to the thousand years dur-

ing, which Christ will reign, it certainly means that there will be no one alive on the earth at that time, does it not?

¶ Ernest, the real application of that text is to the seventy years' desolation of the land at the time the Israelites were taken into captivity in Babylon. A much earlier prophecy concerning this is recorded in the 26th chapter of Leviticus, and when Jeremiah sees the vision of desolation and records it, he explains that his prophecy relates to what God had already foretold concerning the desolation of the land of Israel.

¶ But Frank, in Jeremiah's prophecy of desolation he applies it to the earth, not merely to the land. He says that the whole earth is to be desolate, as though it applies to the entire planet.

¶ That, Ernest, is no obstacle to the correct understanding of the passage, because in this one prophecy the Hebrew word "erets" is translated both "earth" and "land." It is this word that is translated earth in verses 23 and 28, and land in verse 27. If it had been translated land throughout the entire prophecy no one could have misused the prophet's words as an explanation of the manner in which Satan is to be bound during the thousand years of Christ's reign.

¶ Frank, as we have already seen, the Scriptures declare that Satan is to be bound by being cast into the "bottomless pit." If the bottomless pit is not the desolated earth, what is it?

¶ This same "bottomless pit" is mentioned in two other places in

Revelation—once in chapter 11:7, and again in chapter 17:8. In both of these instances we are told that a "beast" comes out of the "bottomless pit" to resume activity among human beings dwelling on the earth. By common consent of all students of the Scriptures, these symbolic beasts represent corrupt governmental organizations. Their coming out of a bottomless pit portrays the thought that they once ruled, then lost their power for a while—virtually going out of existence—and later return. It is clear, of course, that people continue to live on the earth while these beasts temporarily lose their power.

¶ And that is the way it will be in connection with the binding of Satan—is that the thought?

¶ Yes. When Satan is loosed at the close of the thousand years, it will be true of him, as of the scarlet-colored beast, that he will ascend out of the bottomless pit, in which he was bound. But, just as millions of human beings lived on the earth during the time that the beast was in the bottomless pit, so the human race will be living on the earth during the time Satan is similarly restrained from exerting his influence among men.

¶ Thanks for that explanation, Frank, but here's another question: In this 20th chapter of Revelation we are told of the first resurrection, and that those who participate in it live and reign with Christ a thousand years. And then in the 5th verse it is said that "the rest of the dead lived not again until the thousand years were finished." Doesn't this indicate, after all, that no one will be

living upon the earth during the thousand years?

¶ Ernest, as we learned in a previous discussion, the expression, "The rest of the dead lived not again until the thousand years were finished," is an interpolation, and not properly a part of the inspired record. It is not found in the oldest Greek manuscript, which means that it was added by some zealous, but misguided, copyist during the Dark Ages. To recognize such interpolations is not higher criticism of the Scriptures. It is especially important to recognize them when an interpolation denies a great fundamental truth of the inspired Word of God.

¶ And would you say, Frank, that it is a fundamental truth of the Scriptures that the dead world of mankind will be restored to life during the thousand years of Christ's kingdom?

¶ Absolutely! Why, Ernest, the very purpose of the thousand-year reign of Christ is to restore the dead to life! The Apostle Peter emphasizes this in Acts 3, verses 19-23, where he explains that following Christ's return there will come "times of restitution" of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Not only all of God's prophets, but the apostles also, and Jesus himself, make this point clear and emphatic. Besides, right in the 20th chapter of Revelation itself the apostle says, "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were

judged out of those things which were written in the books, according to their works." Certainly the people are not dead when they stand before God for judgment.

¶ Perhaps not, Frank, but what does this text mean? How do the people stand before God, and what is meant by the opening of the books? Do the books here mentioned contain a record of the good and evil deeds of all mankind?

¶ No, Ernest, that is not what the books symbolize. But let us examine the passage point by point. First it says that "the dead, small and great, stand before God." Dead men do not stand, literally. So the evident meaning is that those who WERE dead stand before God. Obviously this means that they are awakened from death and are taken into consideration in the divine arrangement.

¶ Is it the thought, Frank, that the dead are awakened from the sleep of death and given a standing before God?

¶ Yes. And this standing is based upon the redemptive work of Christ. All mankind lost their standing before God through the sin of Adam, but in this passage they are shown regaining that standing, and an opportunity is given to them of having their names recorded in the "book of life."

¶ But what are the books which are said to be opened?

¶ The text says that the dead are "judged out of those things which were written in the books." So all we need to do is to find out

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from the Word of God what it is that will judge the people, and then we will know what it is that is written in the books.

❑ Does the Bible furnish that information?

❑ Yes, Ernest. Jesus himself said, "And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. . . . The Word that I have spoken, the same shall judge him in the last day." —John 12:47, 48

❑ Why, Frank, according to that it will be the words or teachings of Jesus which will judge the people in the last day!

❑ Which means that these teachings are the things written in the books, by which the people will be judged. The opening of the books, therefore, is a beautiful symbol of the fact that the true knowledge of God will then be caused to fill the earth, so that the way to life will be made plain, so plain that

a wayfaring man, though a fool, will not need to err therein, as the prophet declared.—Isa. 35:8

❑ What about the opening of the book of life? What does that mean?

❑ The opening of the book of life gives the thought that those who then qualify will have their names placed in that book. In other words, they will be accounted worthy of everlasting life. In Revelation 22, verse 12, we are told that the rewards of that time will be given to "every man according as his work shall be," not HAS BEEN. The whole world was condemned to death through father Adam, and has continued to die because of sin, so no purpose would be served by judging mankind according to their past works. But Jesus paid that penalty, and the judgment of the next age will be for the purpose of giving every man a new and individual opportunity for life.



WEEKLY PRAYER MEETING TEXTS

NOVEMBER 6—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1 (Z. '00-170. Hymn 14)

NOVEMBER 13—"Your Father knoweth what things ye have need of."—Matthew 6:8 (Z. '04-90. Hymn 57)

NOVEMBER 20—"If ye do these things, ye shall never fall."—II Peter 1:10 (Z. '97-148. Hymn 225)

NOVEMBER 27—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Ephesians 6:18 (Z. '01-80. Hymn 239)

THE CHRISTIAN LIFE

The Shepherd's Goodness and Mercy

*Surely goodness and mercy shall follow
me all the days of my life."*

—PSALM 23:6

DAVID, in his meditations on the Lord's tender watchcare over all his interests, became so impressed with the reality of his heavenly Shepherd's love as to leave no room for even the shadow of a doubt concerning it, so he wrote, "Surely [unquestionably], goodness and mercy shall follow me." This reminds us of Paul's assurance of divine care as expressed in the statement, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

The certainty of the Good Shepherd's care is further emphasized in the expression, "shall follow me." The Hebrew text gives the thought of pursue—goodness and mercy shall "pursue" me. This suggests that divine care is aggressively manifested toward us, that the Lord anticipates our needs and is ready to provide them even before we ask. When we think of how energetic the various forces of evil are in their opposition to the Lord's people, of how we are pursued by evil, it is indeed comforting to realize that we are also being pursued by God's goodness and mercy. And knowing that greater is he who is for us than all that be against us, we can with confidence entrust ourselves to the care of the Good Shepherd "all the days" of our lives.

Both the "goodness" and the "mercy" of the Lord manifest his love toward us; and while these two principles are closely related, their operation is along different lines. In the use of the two expressions David's mind is evidently reflecting upon the various ways the shepherd's care for his sheep illustrate God's goodness

and mercy—the various ways which he had just enumerated in the preceding verses of the psalm. It is a summing up, as it were, of all those manifestations of divine grace which the Psalmist saw so beautifully portrayed in a shepherd's care of his sheep.

"I SHALL NOT WANT"

"The Lord is my Shepherd, *I shall not want*," wrote the Psalmist. David knew that it was because of the goodness of the Lord that all his needs were sure to be supplied. He lived under the terms of the law covenant given to the children of Israel at Sinai, and through that covenant God obligated himself to supply all the needs of those who obey his Law. David knew that the Lord was faithful to this arrangement. In another psalm he wrote, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25

Yes, David could write, "I shall not want," because in his own experience as a servant of God, and in his observation of the manner in which divine care had been manifested toward others, there was no indication that God ever failed to carry out that which he had promised. And what was true in the life of David is equally true in our experience today. The goodness of God in providing all the needs of his people during the Gospel age is manifested more particularly along spiritual lines, but to those who live by faith, and who are setting their affections on things above rather than on the things of the earth, this goodness is very real, very satisfying.

With David we too can say that because of God's goodness "we shall not want." We may not always have all the material good things of life that we deem necessary, but we will not want for any of the spiritual blessings which are so important to us as new creatures in Christ Jesus. No one in the church has been more faithful in following the Good Shepherd than was the Apostle Paul, yet he wrote, "I have learned . . . both to abound and to suffer need." (Phil. 4:11, 12) This is a reference to material needs, and indicates that the apostle did not always have sufficient food and raiment, and perhaps like Jesus, did not always have a place to lay his head. From this standpoint Paul could not say, "I shall not want," but from the standpoint of the new creature he could affirm that all his needs were supplied.

To the apostle it was consistent with the terms of his consecra-

tion that the outward man should perish, and it made little difference to him whether it perished as a result of insufficient food, or for other reasons. The important thing to Paul was that the inward man, the new life begotten in him by the Holy Spirit through the Word of God, was being renewed and nourished and built up by the spiritual food so abundantly supplied to him by the Good Shepherd.

"GREEN PASTURES"

Following his general affirmation of God's goodness and mercy—"I shall not want"—David then begins to itemize, from the shepherd's standpoint, the various ways in which the Lord's care is manifested. "He maketh me to lie down in green pastures." Here we are reminded of God's abundant provision of spiritual food. The pastures of truth are indeed green for all those who are faithful in following the Good Shepherd whithersoever he leads. This has been true of the entire church of the Gospel age, and it is more than ever true now in the end of the age, when in fulfilment of his promise, the returned Lord has girded himself and has served his people with "meat in due season." How wonderfully green and refreshing and satisfying are the pastures of present truth! Truly our longings are satisfied by these green pastures as nothing else could do!

Surely it is a wonderful manifestation of God's goodness to be blessed by a knowledge of present truth in these dark days of world distress and chaos. One of the great blessings of the truth, especially in this "time of trouble," is the confidence it gives us, the peace of heart and mind. Truly we can "lie down" in these green pastures, and rest contentedly as we partake of the nourishing spiritual food to which the Good Shepherd, now present to set up his kingdom, has led us.

"STILL WATERS"

As if the green pastures were not sufficient evidence of the Good Shepherd's loving care, in order to reassure us that we shall not want, the Psalmist adds, "He leadeth me beside the still waters"—margin, "waters of quietness." It is not enough merely that we should be led where there are waters of truth to drink, but they are "still waters," or "waters of quietness"—water that is not only refreshing, but set out before us in a way that we can drink of it

with ease, and unstintingly.

And how true this is of the waters of truth of which the Lord's sheep are privileged to drink during this harvest period at the end of the age! Beginning with the return of our Lord, these waters were cleared of the muddy traditions of the past and caused to flow in a deep and inexhaustible stream of refreshment—a stream which has been readily available for all who have had ears to hear and recognize the Good Shepherd's voice calling them to follow him. Because of this wonderful provision, all who have had their spiritual thirst quenched by the waters of present truth can truly say with the Psalmist, "I shall not want." They know that in their thirsting after righteousness they have been filled to overflowing, that their thirst has been quenched.

"HE RESTORETH MY SOUL"

In outlining the various ways in which he assures us that we shall not want, David draws illustrations from the life of the shepherd which remind us not only of God's goodness, but also of his mercy. This is why, in summing up his meditation, he said so appropriately and eloquently, "Surely goodness and mercy shall follow me all the days of my life." God's mercy is of course a manifestation of his goodness, but it is a goodness which operates under different circumstances. God supplies our needs of spiritual food and drink, but this is not the end of his goodness. There are times when in addition to these blessings we are in sore need of his mercy.

It is this that the Psalmist spoke of when he wrote of the Good Shepherd, "He restoreth my soul"—literally, "He saveth my life." It required an exercise of God's mercy, operating through the saving grace which is in Christ Jesus our Good Shepherd, in order for us to become his sheep in the first place. And then, all along the way we need his mercy. We fail, at times to give proper heed to the Shepherd's voice and find ourselves straying away from him and from the remainder of the flock. In this unhappy position we are exposed to the various enemies of the sheep. There are wolves in sheep's clothing, ready to devour us. And worst of all, our great adversary, the devil, goeth about as a "roaring lion" seeking whom he may devour. Because of these and other enemies, our lives are in danger, particularly if we do not keep close to the Good Shepherd. But he is merciful, yea, we are "pursued" by

his mercy, and when in these positions of special danger, threatened by enemies too cunning and too powerful for us to resist, he comes to our rescue and in his great mercy he restoreth our souls.

There are no enemies of the Lord's sheep who are able to pluck them away from the protecting care of the Good Shepherd. Because of our imperfections we may inadvertently expose ourselves to danger, but even then divine mercy pursues us and we are restored to safety. It is only if we wilfully walk away from the Shepherd, deliberately turning our backs upon him and upon his goodness and mercy, that he gives us up to our enemies and we fall helpless into their clutches.

"PATHS OF RIGHTEOUSNESS"

Divine goodness is further manifested in the fact that the Good Shepherd leads us "in the paths of righteousness"—or right paths. We need divine wisdom in order to walk in the right way, and this is promised to us if we ask in faith, nothing doubting. (James 1:6, 7) But we must be willing to obtain divine wisdom through God's appointed channel which is his inspired Word. It is through the Word that the Good Shepherd leads us; it is through the Word that we hear his voice calling us to follow him.

The path of righteousness is not an easy one in which to walk, yet there is joy in walking in that path, although the path itself is rugged and difficult. It is the narrow way of sacrifice. If we walk in this path of righteousness to its very end, we will find that it leads to death. But the goodness of God is manifested toward us in this connection by the fact that those who are led by the Good Shepherd to the end of the path of righteousness, the narrow way, and are faithful all the way to the end, will have the privilege of living and reigning with Christ a thousand years. They suffer with him, but through faithfulness in suffering, they will share his glory and be with him on his throne.

In a most wonderful manner, then, divine goodness is demonstrated in that the Good Shepherd leads us in the paths of righteousness. It would be impossible for us to walk in this way unless he did lead us. In leading us he not only shows us the way, but gives us strength to walk in it—strength for every time of need. And truly we need that strength else we would soon become weary in well doing and would faint by the wayside. But his goodness

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does not permit this. It pursues us, and safeguards our every interest so that we can truly say, "I shall not want."

THIS VALLEY OF DEATH

David cites an extreme condition of danger and hardship through which a shepherd sometimes finds it necessary to lead his sheep, and declares that even under difficult conditions in the lives of the people of God thus illustrated they do not need to fear evil, for the Good Shepherd is with them, that his rod and staff comfort them. "Yea," he writes, as if some might doubt such an outstanding example of divine goodness and mercy, "though I walk through the valley of the shadow of death, I will fear no evil."

When the Lord found us, and before we actually became his sheep, we were wandering about, and in fact dying, in the valley of the shadow of adamic death. All mankind is walking through that valley, and the only way out of it during this age is to follow the voice of the Good Shepherd. And how good the Lord is that we should be permitted to hear that voice saying to us, "Follow me." We respond, and while the way in which he leads is difficult and fraught with danger on every hand, leading in the end to sacrificial death, we know that by following it we will escape from the valley of the shadow of death to glory, honor, and immortality in the "first resurrection."

The Good Shepherd's wise use of both the rod and the staff is a further manifestation of divine goodness and mercy, a further assurance that we shall not want. Through their use he guides and corrects his sheep, and thus manifests a love that otherwise could not be so fully appreciated by his followers. Paul wrote, "Whom the Lord loveth he chasteneth." (Heb. 12:6) How glad we are, then, to realize that the divine goodness and love is pursuing us even when it requires the use of the chastening rod.

THE LORD'S TABLE

Who can question the goodness and mercy of the Good Shepherd as evidenced by the table of rich spiritual food which he prepares for us in the presence of our enemies? There is a special sweetness attached to this thought, now that we are living in the days of the presence of the Good Shepherd. The green pastures and the still waters might be thought of as the Lord's abundant provision for his sheep throughout the entire age, and truly he has

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cared for them in their every time of need. But now, more than ever before, he is feeding his sheep, having prepared a table of the choicest spiritual food, food that is designed to give them strength to overcome all the enemies which surround them in this "evil day." How truly wonderful is his goodness and mercy when viewed from the standpoint of the special provision he has made for us at this time! Let us appreciate this specially prepared table, partake of the "meat in due season" which is spread out before us, and thereby be strengthened to follow the Good Shepherd in this time when so many are falling by the wayside.

THE HOLY SPIRIT

"Thou anointest my head with oil." Here is another manifestation of God's goodness. There is no greater evidence of God's love than his gift of the Holy Spirit, as symbolized by the oil of anointing. Jesus spoke of this explaining that just as earthly parents are pleased to give good gifts to their children, so the Heavenly Father will give the Holy Spirit to those who ask him. Yes, God is good, and he not only manifests his goodness by the outpouring of his Holy Spirit, but as we are filled with that Spirit and yield ourselves to its sweet influence, we partake of divine goodness, and are transformed into the image of God.

And think of what the "oil" of the Holy Spirit means to the consecrated! It gives enlightenment, spiritual strength, and comfort. By it we are commissioned to be co-workers with God, and by it also we are begotten to a new life and become new creatures in Christ Jesus. It fills us with love, and gives us power and the spirit of a sound mind. It bears witness with our spirits that we are the children of God. Our relationship to God is sealed by the Holy Spirit; and by the influence of the Holy Spirit in our lives, its fruits of love, joy, and peace become manifested, enriching our own lives and blessing others. Truly the goodness of the Lord is demonstrated by his gift of the Holy Spirit.

THE OVERFLOWING CUP

In view of all these wonderful ways in which the Psalmist has indicated that the goodness and mercy of the Lord are pursuing us, what could otherwise be the experience of life except that suggested by the assertion that our cup runneth over? And, as we saw in the article of last month, this is true of each individual

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"sheep" who is following the Good Shepherd. Not only is the Shepherd's goodness and mercy revealed in the wonderful provisions which have been made alike for all his sheep, but he takes a personal and individual interest in them, providing each one with a "cup" peculiarly adapted to their special needs. And that cup runs over, being a full provision for our every time of need. Truly, each one of us can say, "I shall not want!"

One of the very marked tendencies of fallen human nature is the lack of constancy. Millions of the race start out zealously along some line of endeavor, but soon weary of their attempt and turn to something else. Even among the consecrated people of God this inclination to become weary in well doing must be guarded against. How often we make a feeble effort to bear witness to the truth, through tract distribution, or otherwise, and, after a week or two, give it up and seek an easier way to serve the Lord. But God is not changeable. He is constant in the fulfilment of his promises.

We need not fear that the green pastures will continue but for a few days, nor that the still waters of truth will dry up and leave us thirsting in vain for the refreshment which they give. There is no danger that the Good Shepherd might not be on hand to restore our souls, when soul restoration is needed; nor that he will ever fail to lead us in the paths of righteousness. Evil will never befall us as we walk through the valley of the shadow of death, for the Good Shepherd will continue to lead; and his rod and staff will continue to be used until we reach the very end of the narrow way.

Nor will there ever be a lack of food on the table which the Lord prepares for us in the presence of our enemies. It will not be a case of having spiritual food today, and not having it tomorrow; nor will there be any stinting in the outpouring of the Holy Spirit to guide and enrich our lives. Ever and continuously the cup which the Lord provides will overflow. There will never be a time when it is not full. It is this constancy of the Good Shepherd's care, the never failing aspect of his goodness and mercy, that David affirms when he says that they will pursue us "all the days" of our lives. We can be assured of divine goodness and mercy, not merely for today, or tomorrow, but for every day and all the days, until we reach the very end of the way.

The Sociology of Jesus Christ

"Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

—MATTHEW 23: 8-12

THE days of the Early Church, while yet the seed of the Gospel message was being scattered among men by the erstwhile disciples, now become apostles, of this strange new teaching of the last Prophet in Israel, were days of great activity. It is well to note the difference in the meaning of these two words "disciple" and "apostle." A disciple is one who receives teaching and becomes by virtue of his instruction a follower and supporter of the teacher. An apostle, however, is one who has absorbed the teaching and, being in a state of conviction as to the worthiness of his cause, is commissioned by authority to labor in the spreading of the teaching.

Up to Pentecost, after the ascension of Christ, it may be properly said that the eleven left of the twelve chosen by Jesus Christ to contain the essence of his teaching—Judas having departed from the elect company by his own hand—

were still disciples, followers, of the Master. At Pentecost, in the upper room in which they had gathered, the promise of Christ to send the Holy Spirit was fulfilled to them. Then they became in the true sense, apostles. Before his arrest and trial, Jesus had endeavored to explain to them the meaning of the things that were to happen to him as to why the people who had heard him gladly in his ministry were now turned against him by the malice of the priests, and as to the blessing that was his through his continued faithfulness to his Father's desire. The condemnation which was to come upon Israel was rapidly approaching at the time he talked of these things with his disciples; for Israel, embodied in the leaders of religion of the day, had completed their plotting as to how his life was to be taken, had connived with Judas and completed the sordid bargain whereby the body of the

Son of God was to be betrayed to them for the price of a slave. All that now remained was the opportunity to take him prisoner and that, Judas was to supply.

Jesus knew that these happenings and his own unresisting acquiescence in them would shake greatly the not yet secure faith of even these, his closest friends, and so he tried to prepare their minds for this last great test of their loyalty and fitness to carry on the work he had commenced. Yet he knew they understood but little of his teachings.

"I have much I would like to tell you," Jesus concluded, "but you have more now than you can well comprehend. However, I will send to you the Holy Spirit of truth, which will make these things, and the many incomprehensible things you have heard me say and seen me do, clear to you, and you will be comforted in your grief at my going.

"The Holy Spirit," Jesus continued, "will explain me and my mission to you, and once you understand it you will be my witnesses on the earth, for you have known me from the beginning of my ministry."—John 14-16, paraphrase

So there were together in the room Peter, James, and John, Andrew, Philip and Thomas, Bartholomew, Matthew, and James the son of Alphaeus, Simon Zelotes, and Jude the brother of James. With them was a company of their friends, including Jesus' mother, his natural brothers; and no doubt Mary and Martha, sisters of Lazarus whom Jesus had raised

from the tomb, and many others. —Acts 1:13-15

It was a solemn and important occasion, this waiting for the fulfilment of the Master's promise. Probably none of those present had any idea of just what to expect. They prayed and hoped, and prepared their minds as best they knew for the revelation which all earnestly expected, and then it happened!

Like a rushing mighty wind, so that none present might doubt this choosing by the Spirit of those whom God was honoring as his earthly emissaries, the Spirit appeared in visible form—not, be it noted, in human bodily form as though it were a person, an angel, such as had in times past appeared to men of Israel—but like divided tongues of fire, which descended upon them, and perhaps enveloped them in a radiance which none might mistake.

And they began—these ignorant fishermen and tax-gatherers, and not much less ignorant physicians and merchants—to talk in many languages, so that those gathered there, being people from many parts of the Roman Empire, heard each his own language spoken fluently. Naturally they were surprised and startled, but as usual there were the mockers who tried to explain it by accusing the Lord's brethren of being intoxicated.

Peter, ever the first to stand forward and face opposition, refuted the suggestion, and assumed for the first time the active work of apostleship. He recited to them a prophecy of Joel concerning the foretold evidences of the ending of one dispensation and the beginning

of a new, and then boldly took his stand for Christ and Christianity, setting the pattern for his future ministry and that of his brethren—a ministry in which he never faltered thereafter.

He reminded them of the fact that God had approved of Jesus as evidenced by the miracles Jesus had performed, but that they, wicked men, had slain the Messiah, the Christ, whom God had raised from the dead. He went on to deduce evidence of Jesus' position as Son of the Most High from the words of their prophet and king, David.

Peter preached an eloquent sermon on that occasion, evidencing the heart-searching power of the Holy Spirit to influence the minds of even scoffers, for, when he stopped speaking, the listening crowd asked what they must do. He told them briefly of the call of God to become a part of the new nation he was gathering, a nation called by the name of Christ, to whom the promises of God had been transferred.

It was one of the most effective sermons of which we have any record in history, for three thousand professed repentance for the sins of Israel against Christ, and consecrated to this new faith, and were baptized. (Acts 2) So the apostles, who had been disciples, were launched upon their work of ministry, in which they were faithfully to continue until one by one the enemies of truth prevailed and they died for their faith even as had their Master.

Brethren they were in very fact; brethren welded together by a consuming love for one another

and for their common Lord; brethren of the family of Christ, filled with his spirit, consumed with his passion; having one objective—union with the Jesus with whom they had walked, whose suffering and death they had witnessed, whose present glory they now began to understand.

Truly to their hearts the Comforter had come, and to their minds holy enlightenment which displaced every earthly desire. Now they understood Jesus' mysterious references to a kingdom of heaven. Now they realized that the King's Son had returned to his far country, and to that far country they were making their way, traveling the same pathway of suffering, to enter it through the same portal he had used—the death of the human being.

And as they traveled, they established outposts of the faith in every place where they could obtain a hearing. In fulfilment of the prophetic promises to Israel, they preached at first only to Jews, men of Israel, children of the covenant with Abraham, Isaac, and Jacob.

In due time they turned to all men with the message of hope, Jew and Gentile alike. The family of Christ, the Christian Church, expanded even as they went farther and farther afield, and with its expansion new problems arose to trouble them.

In God's due time he raised up another apostle. Saul of the city of Tarsus was of Jewish birth, of the strict religious sect of the Pharisees, and, as were some Jews of that day, a Roman citizen. His appointment to the apostleship of

Christ was miraculous. (Acts 9) Zealous he had always been, and zealous he was in persecuting the infant church of Christ. He had officiated at the stoning to death of Stephen, a convert to Christianity, lending to the murder his official sanction as a Pharisee.

As evidence of his conversion, his Jewish name Saul was changed to Paul. Now his zeal, through God's mercy, was to be exercised in the very field in which he had made such a mark as a persecutor; for Saul, the Jewish zealot, was to become Paul, the missionary, the apostle of Christ, who was to be such a wise directing genius in the establishment of the Christian faith among the Gentiles.

With masterly argument he approached the subject of the common application of the Gospel message, in his letter to those in Rome, whom he designates as "called to be saints." He opens his letter with his confession of faith, "I am not ashamed of the Gospel of Christ." (Rom. 1:16) But Paul never forgot, nor let his listeners and the readers of his letters forget, that he had once been a man of violence such as were some of them, but that, by the grace of God, he had been called to be an apostle of Jesus Christ.

He reminded them that for some time he had labored among the heathen, people who debased God to the level of the lowest things he had created, and worshiped him in the images of unclean beasts. He catalogued the filthiness of mind and body which such debasement of the conception of the Deity begets.—Romans 1

That there were some in Rome who professed Jesus Christ with their lips but practiced the corruption of the heathen may be inferred from his condemnation. But Paul reminded the church at Rome of God's judgment of these things, that it was the only judgment to be feared, and that his judgment is impartial.

The Christian faith made certain definite demands upon those who professed it. Once having publicly accepted the responsibility of being a follower of Christ, then the requirements of the faith lay upon all equally. As one sowed, so one would reap. If one sought for glory, honor, and immortality, then eternal life would be granted; but to seek for those things implied perseverance in the only way by which they might be obtained. If, on the contrary, one refused to abide by the law of love and complete honesty of practice as well as profession, he would be demonstrating his unworthiness.

This law would apply equally to Jew and Gentile alike according to their profession. The Jew who refused Christ and still considered himself bound by the Law, was so bound. The Gentile, with no Law, was still condemned if his actions were not in harmony with the universal requirement that demanded that men, Gentile or otherwise, should dwell together in peace. But the Jews who still recognized the demands and requirements of their Law must keep it in all its exact requirements, not teaching one thing and doing another, for by such actions their God was made of

disrepute in the eyes of the heathen.—Romans 2

Paul admitted that this general application of the Gospel call to Jew and Gentile alike seemed to reduce the former chosen people of God, Israel, to a position no different from that of nations which had never known God. But he explained that this is not so; for by the very fact that Israel had known God, and had been the custodian of his truth for many centuries, that nation had the best reason to seek salvation by this new way of Christ, now that the old way, through the keeping of the Law, was closed.

Faith in the sacrifice of Christ, which in itself fulfilled prophecy and superseded the former sacrifice of animals, is the way of life. Even Abraham was not justified in God's eyes until he demonstrated his faith. Then he was counted righteous. So with David, who perceived no righteousness in works of the flesh, but only through forgiveness of sin. Christ is the One Paul emphasized, who has covered sin by his robe of righteousness for those who accept his vicarious sacrifice; and the value of this sacrifice will be for all the world, not for the Jew only. Thus there is a hope of salvation for all, Jew and Gentile alike, and the way of salvation is the way of faith. (Romans 3) "Without faith"—personal faith, undiluted faith—"it is impossible to please God."—Heb. 11:6

This, then, was the core of the message of Paul and all the apostles in those early days of the church's history. It has never ceased to be the basic doctrine of

the Christian teaching. However, its application to men's lives very soon became deflected after the apostles fell asleep, and evidences of its dilution by an admixture of error were observable even in those early days as indicated in the writings of the apostles.

The principal danger to the faith of the Early Church lay in the desire of men's hearts to find an easier way to the kingdom than through a complete application of faith to their lives, for such complete faith implied complete sacrifice of all the claims of earth. Another danger was in the arrogance which filled the hearts of some, that because the bearing of this message of salvation had been committed to them, all men must be converted and that speedily. Any who resisted the new doctrines were to be counted enemies of the kingdom and dealt with accordingly.

Within the first two centuries of the Christian era, therefore, subtle errors had tainted the pure message which Christ had taught his disciples, error which had grown through the desire of men to run ahead of the Lord, to anticipate the outworking of his plan and to force the kingdom of heaven into existence before the due time. It was an easy step from that position to the assumption that into men's hands had been committed the setting up of Christ's kingdom in the earth, and thus the ground was broken for the sowing of seeds of diabolical error by the Enemy—error which has almost choked out the growth of the truth of Christ's teachings.

With the idea in mind that the

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setting up of the kingdom was in men's hands, and with the constant growth and spread of the Christian faith throughout the world-ruling Roman Empire of that day, there developed another danger within the church, and that was that there must be a supreme earthly authority as there was a supreme heavenly authority. The powers delegated by Christ to his disciples, and exercised by them as apostles, must still be held within the church. But who was to hold them?

The struggle for supremacy within the church went on for years. By the very nature of the times a program of organization had evolved, at first very loose in nature, but gradually tightening as the years went by. In the days of the apostles, and for some time afterward, the "ecclesias" or local church groups had each conducted its own affairs, electing, by the open vote of all the consecrated of God in the ecclesia, its elders, deacons, and such officers as it deemed necessary.

Many ecclesias had become virtually Christian communities, holding ecclesia property and funds in common. This system had come into existence, partly as a means of defense against hostile heathen and Jewish neighbors. Partly also because the strict interpretation of the Christian teaching that there was neither Jew nor Gentile, slave nor freeman, but that all were equal in social position, being brethren in Christ. This created real problems in an age and in a world where the line of demarcation between the slave and the slave owner was so clearly fixed

as to separate the two classes poles apart.

Such socialistic doctrine as Christ had taught was as revolutionary between the Christian Church and the Roman state, as it had formerly been between the Jew and the Gentile. In all ages, in all society, Christianity has always found itself in opposition to the accepted conditions of life in the world. In that day Christians, persecuted and killed as enemies of the state even as their Lord had been before them, in order to survive at all, had in many cases banded themselves together, pooled their resources, and formed separate communities in a hostile world.

Certain of these communities, in a further effort to escape persecution and to maintain a greater degree of purity within themselves, removed entirely from the haunts of men into deserts and waste places, and there, cut off from the world, lived their own lives according to their concepts of Christianity. Many individuals, more fanatic even than this, moved still farther afield, becoming hermits who lived in holes in the rocks in an endeavor to realize a supposedly closer union with heaven.

These actions were not dictated by the teachings of Christianity at all. They were a misapplication of what Christ had meant when he had said, "They are not of the world, even as I am not of the world," and also the admonition, "to keep themselves unspotted from the world." They were also based upon a misunderstanding of the many scores of other statements of Christ and the apostles which indicated that a true fol-

APPLES OF GOLI

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—I THESSALONIANS 5:18

Thanksgiving

If a friend of ours should remember us in his will and leave us his home, or a little money, we would be very thankful. And yet our Heavenly Father has given us the earth for our home; he has given us life and health, and the ability to reason upon his Word. Some feel that they are under no obligation to God, but for the many blessings which we have received, and for the promises of future blessings in his kingdom, we all should be sincerely thankful.

"Praise the Lord"

My soul, with humble fervor raise
To God the voice of grateful praise,
And all thy ransomed powers combine,

To bless his attributes divine.

Deep on my heart let memory trace
His acts of mercy and of grace,
Who, with a Father's tender care,
Saved me when sinking in despair.

He led my longing soul to prove
The joy of his forgiving love.
And when I did his grace request,
He led my weary feet to rest.

One Minute Sermon

Samuel appealed to fleshly Israel to remember the great things God had done for them, as a ground for thankfulness and faithfulness. If we apply these words to spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He has led us out of darkness into his marvelous light. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea more! he has put a new song into our mouths, even the loving-kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious of which he has given us a glimpse or foretaste through the Holy Spirit, an earnest of our inheritance.—C. T. R.

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."—I TIMOTHY 4:4

D "A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER." -- PROVERBS 25:11

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—COLOSSIANS 3:15

Great Cause for Thanksgiving

Shall we not set apart every day as a day for the expression, in deeds as well as in words, of our hearty thanksgiving to God for all his multiplied favors to us? Thanks be to God for preparing our way before us in a land where, though we are merely aliens and foreigners, we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth; and thanks be to him for delivering us out of the kingdom of darkness into the kingdom of light and peace, and calling us to be the bride of Christ and joint-heirs of all things with his dear Son.—C. T. R.

Food for Thought

We have every reason for thankfulness; no reason for murmuring. And not only are we to be appreciative of the smooth places along the "narrow way" in which the Lord gives rest to the weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification; secondly, upon the high calling and its exceeding great and precious promises, we must, thirdly, lay hold also by faith on the assurances of the Lord's Word that all things are working together for good to those who have made this

covenant with him, and who are seeking to perform it; to those who love God and who are called according to his purpose, to this high calling.—C. T. R.

His Loving Care

How shall I praise thee, Savior dear,
For this new life so sweet,
For taking all the care I laid
At thy beloved feet,
Keeping thy hand upon my heart
To still each anxious beat.

Oh! thou hast done far more for me
Than I had asked or thought!
I stand and marvel to behold
What thou, my Lord, hast wrought,
And wonder what glad lessons yet
I shall be daily taught.

"Offer unto God thanksgiving; and pay thy vows unto the most High."—PSALM 50:14

lower of Christ would have no part or lot in this world, but that he held citizenship in heaven.—John 17:16; James 1:27; Phil. 3:20, R. V.

It had never been part of the teaching of the Master, nor of his apostles, that Christians should endeavor to withdraw physically from the world, but rather that they should maintain their kinship with Christ despite worldly conditions. Only by that means could they receive the discipline and demonstrate the spirit of the Master under conditions approximating those he had endured during his earthly ministry.

Despite this disturbed state of human society, and in the face of growing errors both of doctrine and of conduct, the missionary spirit burned strongly in the hearts of the faithful, and itinerant preachers traversed the lengths and breadths of the Mediterranean littoral, sowing the seed of the Gospel message. North Africa from Ethiopia to Mauritania, Europe from Palestine to Spain, and even as far as Britain and Eire, received the word of Christ and his kingdom. Asia, or such part of it as lay within the Roman Empire, also received the witness. And the founding of "ecclesias" followed the steps of the Christian missionaries, until hundreds of such Christian communities had been founded throughout the domain of Rome.

The teachings of Jesus are, on the surface, simple. But beneath the simplicity of the words he spoke was a profound and disturbing truth—a truth which caused separation as well as unity. In the faith was unity, unity in the

bonds of love toward a Savior but in the doctrine lay the seeds of separation.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword," Christ had said. So history has shown it to be; for the teachings of Jesus have divided husband from wife, father from son, mother from daughter. It separated the Jew from his temple, the heathen from his gods, the usurer from his profits, the soldier from his weapons, the philosophical scholar from his books and his school.

The Christian communities of that day had little other than word-of-mouth instructions in the mysteries of their faith. Few possessed even copies of the Old Testament, fewer still had the writings of the evangelists and the apostles. In some of the larger and wealthier churches, as at Rome and Alexandria, copies of the Pauline epistles and the Old Testament might be found.

It was not uncommon, therefore, for traveling evangelists, circulating among the ecclesias, themselves to become confused on matters of doctrine, and thus wittingly or unwittingly to teach error rather than truth. Leaders of communities also, on occasion, became overcome with a desire for prestige and power, and, obsessed by some interpretation of a doctrine which appealed to their own minds, sought to draw men after them in support of their particular way of salvation.

There was of necessity opposition on the part of the Christian elders to these teachers of error, opposition which often, and with

increasing frequency, led to the presentation of the matter of controversy to the large churches where the written Word might be found, so that a decision according to Scripture might be rendered. In course of time this practice resulted in the "bishop" of the dominant churches assuming of right what had been a matter of privilege, and demanding allegiance of the smaller scattered ecclesias to their rulings on matters of faith and doctrine.

Thus grew up in power three leading churches—that of North Africa, that of Rome, and that of Byzantium, now called Istanbul. As a natural progression, if a decision rendered by the bishop of the Church of North Africa, for example, was disagreeable to the litigants, they would appeal the ruling to one or other of the remaining bishops, making confusion worse confounded.

As a result of the state of anarchy rapidly coming into being through this demand for authoritative decisions, there began a contest for supremacy by the bishops of the three major churches. The wrangling continued for years, but the Church at Rome, the seat of earthly power in the empire, enlisted the authority of the state in its support, and succeeded in acquiring for its bishops the title of "Pontifex Maximus"—the supreme ecclesiastical authority in the Christian Church. Within a short time of the acquisition of the title and the power, other titles and authorities were assumed, including that of Father of the Church, Papa, or Pope.

Thus, within a comparatively

short time of the death of Christ, his warning, "Be not ye called teacher, for One is your Master, Christ; and all ye are brethren. **And call no man father upon the earth,**" had been ignored, and an earthly being had assumed power and authority, position and title, which elevated him above all who bore the name of Christ, making himself equal in spiritual power with the Lord himself.—Matt. 23: 8, 9

This elevation on the part of the Bishop of Rome was not achieved easily, nor was it at any time acquiesced in by the whole body of the church. Division after division took place within the Christian communities, which fell into the fatal error of making decisions as to which "man" they would follow—the man at the head of the Roman Church, or the man at the head of the Eastern church, or the one in North Africa.

The arrogant claims to supremacy by the Bishop of Rome were based largely on the supposed statement of Christ that to the Apostle Peter had been delegated leadership in the church's affairs; that he had spoken of him as a "Rock" on which the earthly church should be founded, and that Peter had founded the church in Rome, sealing its commanding position with the blood of his martyrdom there. With equal truth one might say that Paul also founded the Roman Church and established it in the blood of his martyrdom. Neander in his "History of the Christian Church," concerning this claim by the Roman bishops, writes:

"This idea that there must be outward (visible) unity of the Christian Church—led to the thought that there should be some fixed point for the outward (visible) representation of this outward unity. This notion was at first very vague and undefined, but it was, nevertheless, the germ from which sprang the papal monarchy of the Middle Ages. Now it was, without doubt, no accidental circumstance that the Apostle Peter, rather than any other of the apostles, became the representative of this unity for the religious consciousness of the Western Church, for him especially, in virtue of his natural character, ennobled by the Holy Spirit, the inner meaning of church government had been bestowed. This Christ adopted for the development of the first (Christian) Community, when he named him the Man of Rock, but this he said, not to that Peter whom rather he called Satan (Matt. 16:23) but to the one who had uttered the mighty witness of him as the Son of God, and in so far as he had uttered this—that one to whom he could say 'Blessed art thou, for flesh and blood hath not revealed this unto thee, but my Father in heaven.' This peculiar insight gained for this apostle the position he held in speaking and acting in the name of the first church. Yet with all this, pre-eminence and authority over the rest of the apostles was not conceded to him. Indeed the question of precedence of rank was never once to be raised among them. Every assumption of that kind was severely rebuked by him who came not to be ministered

to, but to minister (Luke 22:24)."
—Neander Church History, Vol. 1,
Page 294

And again, quoting Neander from pages 295 and 296:

"From this . . . it must be clear that the idea of the primacy of St. Peter rested on nothing but a misunderstanding both of the position which had been assigned him in the progressive movement of the church, as also of the particular titles which were given to him.

"Although we admit as true the tradition that the Apostle Peter visited the Church at Rome, yet **it is most certain that he was not the founder of that church, and never was at its head as bishop.**"

The assumption of the superior powers of the bishop of the Roman church was put forward by Bishop Victor in A. D. 190, when he excommunicated the churches of Asia Minor because they disputed with him about the time of celebrating Easter. In the middle of the third century A. D., Bishop Stephen adopted the same spirit of hierarchical arrogance when he visited the penalty of excommunication on the churches of Asia Minor and North Africa because they refused to acknowledge the pre-eminence of the traditions of the Roman Church as decisive in matters of doctrine and ecclesiastical law.

It must not be supposed that these dogmatic utterances carried much weight at the time. They were opposed and refuted by the affected congregations, who strictly maintained their right to govern themselves according to the recom-

mendations of the Apostle Paul. They refused stedfastly to acknowledge that any ecclesia or church community, regardless of its size and power, had any right to pre-eminence among them. No bishop of any church should designate himself "episcopos episcoporum"—bishop of bishops.

With the growth of the church—both in number of ecclesias and in number of adherents—places of public meeting and instruction began to assume a degree of importance. Christ had talked to the multitudes on a hillside, or from a boat on the lake, and in the homes of his friends. The early ecclesias met most often in the homes of the members of the churches, and, during the years of the greatest persecution in Rome, in the catacombs—the great underground quarries over which Rome was built. But with the cessation of the persecution and the tacit if not actual approval of the state, the church could practice its religion openly.

To the heathen, accustomed to magnificent temples, filled with costly images, incense, pictures, and priests in gorgeous robes, the simple spiritual character of the Christian worship was a singular and striking phenomenon. To the Christians, each one of them believed he himself was a temple of the living God, a dwelling place for his Holy Spirit. Therefore where they met was immaterial. They never ascribed any degree of sanctity to the place of meeting. To them their God was ever present—to the man who prayed in secret in his own room, as to Paul in prison, or on the ship when he

gave thanks for the food after the long fast.—Acts 27

To have ascribed any special sanctity to the place of meeting—to the house in which the meeting was held, or to the greatest public hall which might be secured for some special gathering—would, to the mind of these early exponents of the faith, have been idolatry. They believed that "where two or three of the consecrated were gathered together the Lord would be in their midst." (Matt. 18:20) They, with his presence, hallowed any place in which they met. The place itself possessed no special or enduring holiness.

The use of images and pictures had no part in their worship. This purely heathen practice was anathema in the eyes of the Christian leaders as far as the third century. The observation of festivals was ignored as of heathen origin and, also, as a direct contravention of Paul's strictures against recognizing special times and seasons.—Gal. 4:10, 11

Throughout this struggle for supremacy in church government there were always some, few in numbers and with no power, who kept themselves unspotted from the worldly ambitious spirit which ruled in the majority of the hearts of the professed Christians. Some few, in every century, refused to "bow the knee to Baal," suffering persecution and death for their convictions, rather than accept the twisted and distorted views presented to the people as Christian truth.—Rom. 11:4

Rome, flaunting its growing power, laid heavy tribute upon its adherents, took over great palaces

of worship, many of which had formerly been heathen temples, and built others using those heathen places of worship as models. Adapting heathen rites and ceremonies into a church ritual, images, pictures, and gorgeous priestly robes were used to awe and impress the ignorant, and in matters of faith and doctrine emphasis was laid on the intercessory power of the priesthood and the need to have the church function as the keeper of the consciences of the faithful.

At a later date, as the pantheon of lesser gods, saints, multiplied, a chief saint was adopted, and thus Mariolatry entered the church picture to further confuse the worshiper and strengthen the power of Rome.

By the sixth century the power of the Roman Church was firmly established; the truth of God's Word was held captive in the archives of Rome; superstition replaced faith; the various religious orders were becoming established throughout the world, holding tight rein on the surrounding communities, and Rome could say "I am rich, and increased with goods," "I sit a queen."—Rev. 3:17; 18:7

Adding a further blasphemy to all that had preceded it, the reigning Bishop of Rome declared himself to be Christ's representative on earth, assumed the power to bind or loose at will the souls of the people, and later promulgated the idea that on all matters of faith and doctrine the pronouncements of the reigning pope were incontrovertible, and were in very fact unassailable truth to be accepted without question. Thereafter the

church entered upon what it represents to be the thousand years of Christ's reign on earth. Non-conforming Christians refer to this period as the Dark Ages.

Throughout that period the light of the simple truths as taught by Jesus Christ flickered and barely smouldered. For centuries it was so hidden as to be indiscernible, yet that it was not entirely extinguished was shown by the periodic but usually abortive attempts of reformers within the church to rescue the truth from oblivion—abortive until the trenchant utterances of Martin Luther, a priest of the Roman communion, set alight a fire the illumination of which never afterwards entirely died out.

This man struck at the heart of Roman power, defied the power of the pope, assailed the corruption which had all but consumed the church, cleansed to some degree the sanctuary, opened the eyes and minds of the people to new ideas—or more properly, to old ideas which had long remained dormant. It showed again the clear scriptural truth of salvation through the blood of Christ alone, and not through the self-assumed power of the church as such; that the just should live through faith in the ransom sacrifice of Christ; that no one could commit his conscience into the keeping of anyone or any organization, for no man could be a ransom for his brother; but that personal consecration and personal responsibility alone counted with God.

For two centuries thereafter reform movements swept through the so-called Christian world.

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Rome fought back with all her powers—state troops, the Holy (?) Inquisition, flats of excommunication, religious courts with their sentences of torture and burning—but the time for the judging of the world by that Man whom God had appointed was drawing ever nearer, and the truths long hidden must again be made available to the honest hearted.

That which Jesus Christ had enjoined on his followers must come to pass—"Call no man father upon the earth; for One is your Father, which is in heaven." Paul said, "God is not mocked." (Gal. 4:7) Not forever can his Word be flouted and ignored. For centuries millions who called themselves Christians had done lip service to him by their adoration of a man who usurped the powers and the titles of God himself. That day was over.

In another period of transition, the error which had replaced the truth was to be exposed for what it was, and the shackles on men's minds were to be struck off. Liberty to the captives of Rome came again in great measure, even as

in the days of the apostles, when their preaching released believing Jews from the weight of the Law.

Some availed themselves of this liberty. However, very few in comparison to the many who, from fear, laziness, indifference, or other motive, preferred to stay in the worn-out and discredited Roman Church. But among the ranks of those who fled the wrath to come upon Babylon, were the founders of the Protestant churches, who walked the truth-lit pathway awhile, only to be overcome in their turn by many of the errors against which they had formerly protested.

Thus denomination after denomination came into being, in which were found some wheat suitable for garnering into the Lord's storehouse, but they became rank with "tares." These were the rapidly mounting scores of "bundles" into which the "tares" were to be gathered for destruction prior to the final ingathering of the last grains of wheat.—Matt. 13:30

—Contributed

If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellow-men; and in harmony with this habit of the mind, the acts of life will speak. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty.

—C. T. R.

"Whatsoever ye do in word or deed"

"Do All

In the Name of the Lord Jesus"

WHETHER he realizes it or not, each one who professes to be a Christian speaks and acts in the name of the Lord Jesus. The thought of our text therefore must be that we should endeavor to keep this fact continually before our minds, to the intent that our actions and words may properly represent our Lord and honor the name which he has permitted us to bear. Imagine a maiden from the lower strata of society married to a prince of royal blood. We can imagine a true wife under such circumstances extremely careful of her every word and action, seeking to have these as nearly as possible comport with her new station in life—her new relationship. We can well imagine that from the moment of her espousal the thought of her husband's high position and of her responsibility as his helpmate and family representative would lead her to guard particularly her every action and word. From the time that she assumes his name, or acknowledges that she is espoused to him, whatever she does or says must of necessity be either to the credit or the discredit of his name. Our Master Jesus stated, "They are not of the world, even as I am not the world." Elsewhere the apostle said, "I have espoused you

to one husband, that I may present you as a chaste virgin to Christ; hence this picture very accurately represents our present responsibilities to the great name which our heavenly Bridegroom has granted us permission to use as his espoused. What an honor to be his representatives in the world! And what a responsibility to bear his name!

Another scriptural illustration well represents the manner in which our words and conduct—good or bad—are all done in the name of the Lord Jesus from the time we formally confess him. The apostle's words are, we are "ambassadors for Christ," "who also hath made us able ministers of the New Covenant." (II Cor. 3:6; 5:20) The United States appoints ambassadors or ministers of state to foreign countries. These are all supposed to be persons of good, reputable character before they are chosen, but we can well suppose that the most honorable and discreet among them, after realizing the dignity of such an appointment, would feel doubly impressed with the responsibility of his position. Previously he acted in his own name, and because of his own self-respect and personal love of justice, truth, honor, etc., he was careful of his words and conduct;

but now he has not only the same personal responsibility, but additionally, an appreciation of the fact that the nation he represents will be either honored or dishonored by his course. If he were careful about his language and conduct before, his carefulness would be increased many fold. And then, because of his official position as the representative of a great nation, his words and actions would be more critically weighed than previously by those who know him to be the American ambassador; and we may be sure that morning, noon, and night a realization of his position as representative of a great nation would be with him, prompting him to prudence. He would realize as never before that whatsoever he said or did, all would be either to the credit or discredit of the nation whose general character and policy he represents—in whose name he speaks and acts.

If it is an honorable matter to represent one great civilized nation of earth before another, how much more honorable it is to represent the heavenly kingdom and its King of kings and Lord of lords before the "children of this world." If we as Christians could keep this thought always prominent before our minds, what a dignity it would add to our character; what a transforming power it would be! what an assistance to the new nature in its battle with the low and groveling tendencies of the old nature now disowned by us and reckoned dead! "Our citizenship is in heaven," says the apostle. "Ye are not of this world, even as I am not of this world," says our

Master, Jesus. While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly kingdom, set free through the merits of "him who loved us and bought us with his precious blood." And now as the appointees of our kingdom, while still living in the world amongst aliens and strangers, we as representatives and ambassadors should feel both the dignity and the honor of the position and the weighty responsibilities, and ever keep in memory the apostle's words, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Another scriptural figure represents us as the "members of the body of Christ" under our Lord Jesus as our Head. "As he was so are we in this world." When Jesus was here in the flesh, he suffered, the Just for the unjust, that he might bring men to God. Since his exaltation according to the divine plan such of the redeemed ones as now enjoy the hearing ear and understanding heart, and as are in full sympathy with the Lord's great plan, are called to be joint-heirs with him in his kingdom—to be changed from human nature to spirit nature in a resurrection like that which highly exalted our great Head. But all such are called upon to demonstrate their loyalty to the Lord by walking in his footsteps. Because of their ignorance, superinduced by the great Adversary, the world hated our Master, opposed him, said all manner of evil against him falsely; and he requires that those whom he shall ultimately recognize as members of the glorious

kingdom class shall now attest their loyalty by being so faithful to him, and to the principles of righteousness for which he suffered, that they will draw upon themselves more or less of the same opposition of the world which he endured.

As his was a most honorable position as the ambassador and representative of the Father, so ours is the same, for he counts us as members of his body, his flesh and his bones. But he forewarns us not to expect worldly appreciation of the high standards of his teaching, but contrariwise, in proportion as we are faithful unto him and the heavenly kingdom of light—in proportion as we let our light so shine that men may see our goods works and glorify our Father in heaven—we will, nevertheless, draw against ourselves the opposing forces of darkness. Our Lord explains this, saying that the darkness and those who are of the darkness hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives of it.

We see, then, that when the prophets spoke "beforehand of the sufferings of Christ and the glory that should follow," those sufferings included not only the tribulations upon the Head, Christ Jesus, but those also to be endured by all the members of his body before the ushering in of the kingdom glories—before the change of all the members of the body to the spiritual nature—before their shining forth as the sun in the millennial kingdom glory for the blessing of all the families of the earth with the true light and opportunity for

return to harmony with God.

As ambassadors, therefore—as representatives of the Lord Jesus, members of his body, bearers of his name—we are not to expect under present conditions that our embassy will be highly esteemed among men; rather we should "marvel not if the world hate us, for we know that it hated him before it hated us." (John 15:18; I John 3:13) But we are also to remember that an ambassador of a hated government is more critically and unsympathetically watched than under other circumstances, and that such ambassadors would endeavor to be all the more careful as respects their every word and action.

This subject may be viewed from still another standpoint. With some the tendency is that, whatsoever they do, whether in word or deed, they shall do all in their own names—for their own credit, for their own glory. This is a spirit and disposition contrary to those which the Lord is seeking, and he who maintains such a disposition will surely not be accounted worthy of any place in the kingdom, whatever may be his ultimate end. The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him—not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to

render to any. They will be glad to be able to do something in his name—to the glory of him who did so much for them. Their sentiment of heart is well expressed in the apostle's words: "We thus judge, that since One died for all, all were dead, and that we who live should not henceforth live unto ourselves but unto him who died for us"—"doing all things in the name of the Lord Jesus."

Another erroneous custom amongst those who have named the name of Christ is that of ignoring his name in favor of some sectarian name. Such as are thus misled consecrate themselves, devote their lives, talents, etc., and spend these talents and opportunities in seeking to glorify the names of human institutions. One does all in the name of Methodism; and another in the name of Presbyterianism; another in the name of Lutheranism; another in the name of Roman Catholicism, etc. This is all a mistake. None of these names were ever authorized by the Lord; and who can confidently depend upon it that even the best of works done in these names and for the upbuilding of these institutions which the Lord and his apostles neither instituted nor authorized, will be accounted of the Lord as just the same as though his admonition through the apostle had been heeded—"Do all things in the name of the Lord Jesus."

Another view of the subject is this: many are unauthorizedly using the name of the Lord Jesus in combination with the name of some earthly institution. Mark the words: "Unto the wicked God

saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and castest my words behind thee?" The wicked here are not the worldly wicked, but those who have a form of godliness and deny the power thereof—those who draw nigh unto the Lord with their lips while their hearts are far from him. These covenant-breakers are the wicked of this text. These the Lord reproves, telling them that they have no right to take his name—to attempt to speak in his name and call themselves Christians, to advertise themselves before the world as his representatives and ambassadors, when as a matter of fact he disowns them.

If a sharp dividing line were drawn in the church, which would place on the one side the sincere believers in the precious blood, begotten of the Holy Spirit, and thus recognized of God as his ambassadors, and on the other side of the line all those who are merely nominal Christians and without either ability or authority to act as representatives of the heavenly kingdom, what a small number it would leave on the Lord's side amenable to the apostle's words in our text and ready to be influenced by the presentation of them we are here making! There are some who are anxious to get the worldly to sing the song of Zion, to get the worldly to name the name of Christ in religious profession: but we are not of these. We are anxious to recognize as brethren in the Lord all who hold "the faith once delivered to the saints"—faith in the Lord and in the salvation which he is yet to bring to us

at his revelation—and who on the strength of such faith have presented their bodies living sacrifices to God, and are therefore commissioned of the Lord to be his representatives and to bear his name; but we would be glad indeed to see all others than these discard the precious name which they misrepresent.

Would it seem like a great falling away? We answer that it would affect only the "tare" class, and that all the true "wheat" would be much better off separate from the "tares." It is only the holy class the Lord recognizes as his, anyway. The great mass of professors have neither part nor lot in his present grace. The sooner we learn that at the present time the Lord is choosing out of the world a peculiar people, zealous for his name and delighting to do his will, and that the hope of all others lies in the millennial kingdom, with its chastisements and corrections of righteousness and uplifting influences, the greater will be the benefit to ourselves who are seeking to make our calling and election sure to a place in that kingdom.

One of the Ten Commandments given to the Jews forbade their taking the name of the Lord in vain; and although this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us. The spirit of that commandment applied to us would not relate to profane swearing, cursing, etc., but rather to a misappropriation of the Lord's name. We have taken the name of Christ as our name. We are counted as members of the body of

Christ. The holy name of the Head belongs to all the members of the body. The honored name of the bridegroom belongs to his espoused. What carefulness the thought of this should give us, and how appropriately we should say to ourselves, "I must see to it that I have not taken the Lord's name in vain, that I appreciate the honor, dignity, and responsibility of my position as his representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise, to honor it in every thought and word and deed."

Nothing in this should be understood to mean that our Lord expects from us absolute perfection. He merely expects us to do all in our power to glorify him "in our bodies and our spirits which are his." Nor are we to consider the apostle to mean that whatsoever things we do, in word or in deed, are all to be done in the name of the Lord Jesus—with the hope that by thus doing things well we shall obtain salvation. The thought is really the reverse of this. Those whom the apostle is addressing are "saints at Colosse," and the words are applicable today only to a similar class—"saints." Only the "saints" are authorized to take the Lord's name and act as his ambassadors and representatives. And this honorable position came to them because their sins had already been forgiven by the grace of God—through faith in the precious blood; and because on the strength of this forgiveness of sins they had been called to membership in the body of Christ which

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is the church; and because they had accepted this invitation and presented their bodies living sacrifices to the Lord.

Having thus properly, legally, officially taken the name of Jesus upon us, and having been acknowledged by having had his Spirit shed abroad in our hearts, and having been promised in addition the completion of this work of grace at the close of this age, we seek to speak and to act to his name and to his glory, not in hope of obtaining forgiveness of sins, but because we have obtained divine favor and because we appreciate the same and love him

who first loved us. This loving devotion to him whose name we bear must with all "saints" be the power of God, working in us to will and do his good pleasure—to honor his name and to serve his cause to the best of our ability. And the best of our ability, thank God! is accepted in the Beloved as perfection. How gracious are the divine providences! The more we realize these things the more careful and circumspect they will make us—that whatsoever we do, in word or deed, it shall all be done in the name of Jesus and to his glory.

—REPRINT, *March 1, 1904*

The Divine Fashioner

The sculptor, with an ideal form in his thought, produces a statue from the block of marble. Every measurement of the block, every turn of the drill, every blow of the mallet upon the chisel, and every effort of the sculptor's mind, goes to make up the finished form, which is the production of his ideal, as nearly as the materials would admit. So, our Lord, as our Maker, has the ideal toward which he seeks to form us. And all his operations are but steps in the work of our formation. Every measurement of our life by the divine truth tests our capacity to attain the ideal; every turn of the drills of penetrating precepts of life prepares us for the ideal character; every blow of the hammer of circumstances is, in the hands of the divine providence, constantly shaping us toward the heavenly pattern. And, in the perfect economy of our Lord, never do we have to bear one measurement, or one penetrating cut, or one blow of circumstances, that is not absolutely needed to produce the most perfect work which we will allow to be done within us.—Selected

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CHRISTIAN STANDARDS OF CONDUCT

November 2

GOLDEN TEXT: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Psalm 19:14

THE sentiment of our Golden Text should be the true desire of every Christian. Certainly there could be no higher standard of Christian attainment than to have our words and thoughts acceptable to God. The text is part of a prayer by David for guidance in the right way. It follows a meditation by the Psalmist in which first he recalls the glory of God as manifested in the heavens, and then exalts the importance of the Law of the Lord as a governing factor in life. He also praises the statutes of the Lord saying, that they are "right," and that they rejoice the heart.

David also extols the commandments of the Lord, asserting that they are "pure, enlightening the eyes." "The fear of the Lord," he says, "is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they," David con-

tinues, "than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."—Psalm 19:8-11

David, realizing his weaknesses, then prayed, "Cleanse Thou me from secret faults. Keep back thy servant also from presumptuous sins." (Psalm 19:12, 13) Then follows our Golden Text as the conclusion of his petition to God for guidance and help in thinking and speaking only that which is pleasing to him.

JAMES 3:1-6—In this passage James sets forth a truth which is acknowledged by all right-thinking persons, namely, that the tongue is a most unruly member of fallen human flesh. The tongue cannot be tamed, he explains. Try as we will, there will be an occasional "slip of the tongue"—not necessarily a malicious speaking of evil, but words which indicate a certain degree of imperfect thinking. The tongue is merely an index of our thoughts, hence the importance of right habits of thought, of meditations based upon the Word of God.

"If any man offend not in word, the same is a perfect man," writes James. Even though we endeavor diligently to fill our minds and hearts with holy thoughts, and to speak only those things which are in harmony with the will of God, we fail in some degree, due to human imperfection. It is important, therefore, that we recognize the only proper method of control, namely, through the heart. "Out

of the abundance of the heart the mouth speaketh," declares the Master. (Matt. 12:34) If our hearts are filled with bitterness toward others, we will speak bitter words; but if our hearts are filled with divine love, our words will be unctuous and blessed toward all. Offending words, of which the apostle indicates there will be some, should reflect merely a lack of judgment, not a wrong heart condition.

The tongue is a "fire," writes the apostle, which sets on fire the course of nature, and is itself "set on fire of hell [Geenna]." This highly figurative language is most descriptive of the harm that is often wrought by the tongue of one who is bitter at heart. Its evil influence spreads and others become involved. Feelings are hurt, anger rises, and one's whole soul is poisoned. At the same time, the original bitterness is not sweetened, but increased, until finally the individual who gives way to the evil that is in his heart becomes endangered of the second death, symbolized by Gehenna fire.

JAMES 4:4-10—Spiritual adultery on the part of a Christian consists of unholy association with the world, being drawn away by its lust of pride and pleasure. John writes, "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him." (I John 2:15) This is understand-

able, for the selfish spirit of the world is exactly opposite to the unselfish spirit of divine love which God possesses and which should fill the heart and control the life of every Christian.

Instead of looking to the world for satisfaction, we should draw nigh to God. When we do this in sincere humility and singleness of purpose, he will draw nigh to us, and we will find in him a source of true satisfaction and joy which the world can neither give nor take away. But there must be a genuine turning to the Lord. We are to "mourn" and weep" if we have been guilty of fraternizing with the world after entering into a covenant with the Lord.

Pride is a defiling sin in the sight of God. It leads to self-exaltation and a desire to shine before the brethren. We should constantly be on guard against this sin, and should humble ourselves before the Lord and before his people. It is only those who, with genuine sincerity, thus humble themselves, that he will exalt to joint-heirship with Jesus in the kingdom.

QUESTIONS:

Why is it so important to Christians that the meditations of their hearts should be acceptable to the Lord?

Is it possible for a Christian to keep absolute control over his tongue?

What is spiritual adultery, and how can Christians guard themselves against it?

"Continue in prayer, and watch in the same with thanksgiving."

—COLOSSIANS 4:2

A CALL TO RIGHT LIVING

November 9

GOLDEN TEXT: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Corinthians 10:31

WHEN one makes a full consecration to do God's will it means that thenceforth his whole being belongs to the Lord and that his every thought, word, and deed is to be regulated, not to suit his own preferences, but to please God. This does not necessarily mean that all one's time and strength can be devoted directly to the Lord's service, for there are certain obligations which God wants the Christian to recognize as a sort of first mortgage on his time and means. But whether serving the Lord directly, or discharging the obligations which he outlines in his Word as being incumbent upon us, we are to do all as unto him, and to his glory. This is the thought of our Golden Text.

Consecration implies the giving of our all to the Lord, but he does not immediately take from us all that we present to him. Instead he makes us stewards of that which we have given to him, and expects us to discharge our stewardship faithfully by observing and obeying that which his Word outlines to be his will. He wants us to use that which is necessary of what we have given to him to provide

for our own; and the remainder he wants us to use directly, and as wisely as possible, in his service.

I PETER 1:13-23—The devoting of one's whole being to the Lord is the task of a lifetime, and to do it successfully and victoriously requires both diligence and endurance. This is the thought of the apostle in his admonition to "gird up the loins" of our minds and "be sober." In the apostle's day girding up the loins was considered a necessary preparation for a long journey or the undertaking of a difficult physical task. Peter applies the thought to the Christian's mind, that it needs to be "girded up"—that is, to be prepared properly for coping with the difficulties of the narrow way. Today we would speak of it as being in the right frame of mind, or having the proper outlook on the Christian life and the trials that are certain to be encountered. If our minds are properly girded, we will be "sober," or steady, and will not be governed by emotion, but by reason based upon the Word of God. Possibly it was the use of the term "sober" by the apostle that contributed to the selection of this passage as part of a "temperance lesson," as today's study is designed to be. We doubt, however, if the apostle, in using this word, is warning Christians not to become intoxicated with alcoholic beverages. No true Christian should need to be warned against such drunkenness. There is, however, a spiritual soberness for which all Christians should strive; namely, a constant, day-by-day devotion to the Lord, regardless of the hardships involved.

INTERNATIONAL BIBLE STUDIES

Peter enlarges upon this thought, saying, "Not fashioning yourselves according to the former lusts in your ignorance." Among the "former lusts" were the love of ease, of pleasure, of wealth, and of popularity. Spiritual intoxication results from lusting after any or all of these, and those who become thus intoxicated are not "sober," and their minds are not properly girded—not under the control of the new creature.

Peter cites Leviticus 11:44: "Be ye holy; for I am holy," and admonishes that we should consider this to be our standard. To be holy as God is holy means complete devotion to him and zeal in carrying out every detail of his will. God is thus faithful to us. We can depend upon his word. He is not for us today and forgetful of us tomorrow. Solomon truly said, "There hath not failed one word of all his good promise." (I Kings 8:56) Can we do less in return for his faithfulness than to be similarly faithful in our devotion to him?

God's love for us was demonstrated in the gift of his beloved Son to be our Redeemer. When our hearts are touched by this love there is no alternative but to respond in full consecration to do his will as it is outlined in the Bible. It is by obeying the Word of truth in the fulfilment of our consecration vows that our souls, our lives, are purified and we are made "meet to be partakers of the inheritance of the saints in light."—Col. 1:12

The expression "born again" used in the 23rd verse, should

read "begotten again." Spirit birth takes place only in the resurrection. But the new life then reaching full maturity in spirit birth has a beginning, and this beginning is properly spoken of as a "begetting." The "seed" of begetting, the apostle indicates, is the Word of truth. It is through the Word of truth that the spirit, or power of God, makes contact with our minds and hearts. Jesus, in fact, refers to the Holy Spirit as the "Spirit of truth."—John 14:16, 17, 26; 15:26; 16:13

I PETER 4:1-5—Here the apostle uses another illustration with reference to the control of our minds—"Arm yourselves likewise with the same mind," that is, the mind of Christ. In this reference the mind of Christ is seen to be one which endured suffering. Our minds need to be armed, or fortified, in order to endure suffering, and through it to remain loyal to the Lord. Satan offers all the allurements of the world in his attempts to draw us away from the hardships incurred by following in the footsteps of Jesus.

QUESTIONS:

What is the underlying principle set forth in the Golden Text?

How does a Christian gird up the loins of his mind?

How can a Christian be holy as God is holy?

When is a Christian "born of the Spirit"?

What does it mean to be "armed" with the mind of Christ?

BUILDING CHRISTIAN CHARACTER

November 16

GOLDEN TEXT: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him."—Colossians 2:6, 7

OUR Golden Text is a beautiful summary of what it means to build Christian character. Paul explains that we should walk in Christ and be built up in him along the same lines that we originally received him. The only condition upon which anyone in this age can receive Christ is with the understanding that he suffer and die with him by following consistently the course in life which will lead to sacrificial death with the Master. Jesus made this fact plain when he declared, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me." (Matt. 16: 24) The apostle explains that in "bringing many sons unto glory" the Captain of our salvation was made perfect through sufferings.—Heb. 2:10

We are to grow up into Christ in "all things," writes Paul. (Eph. 4:15) This means that we are to follow the example of Christ in self-sacrifice; in our willingness to bear witness to the truth at the

cost of suffering; in prayer; in loyalty to the Word of God; in kindness; and in our love for God, for his people, and for all mankind. In Jesus we see a perfect example of godlikeness, and in emulating that example our true godliness in character results.

II PETER 1:5-11—Here the Apostle Peter enumerates many of the essential elements of true Christian character which, as he admonishes, should be added to our faith. In the 4th verse he reminds us that the basis of our faith is the "exceeding great and precious promises" which assure us that if we are faithful we will become "partakers of the divine nature." Faithfulness to these promises calls for diligence in adding to our faith those elements of Christian character which result from being built up in Christ in "all things."

We are to add to our faith "virtue," writes the apostle. The Greek word here used has more the thought of "fortitude." This suggests the need of stability and a strength of character which will enable us to "endure hardness, as a good soldier of Jesus Christ." (II Tim. 2:3) The Christian way is not an easy one. As we have noted, we receive Christ on the basis of our being willing to suffer and to die with him, and we will need fortitude to continue in this narrow way of death all the way to the end.

And to fortitude "knowledge," adds the apostle. In the matter of God's providences over us as individuals we are often called upon to walk with him in the dark, and it is essential that we learn to trust him where we cannot trace him.

INTERNATIONAL BIBLE STUDIES

But he has given us his Word in order that we might become acquainted with his plan, and we are to study that Word in order to show ourselves approved unto him as workmen who will not be ashamed. (II Tim. 2:15) Thus in the matter of his plan and our part in that plan we are enlightened, hence add knowledge to our faith.

"Temperance"—self control, should also be added to our faith. How tragic is the plight of those who fail to rule their own spirits. The prophet describes them as being like a city broken down, and without walls.—Prov. 25:28

"Patience" is also to be added to our faith. Here the thought is that of cheerful endurance under trial. Jesus said that those who endure unto the end shall be saved. (Matt. 24:13) Without the quality of endurance a Christian becomes "weary in well doing" and sooner or later will faint by the wayside.—Gal. 6:9; II Thess. 3:13

We are also to add "godliness" to our faith. As we have already seen, in Christ we have a perfect example of true godliness. As we follow him we will become more and more like God.

"Brotherly kindness" and "love" are essential elements of true godliness, and how beautifully they were exemplified in Jesus! Love comprehends all the graces of Christian character, and without love all our efforts to please the Lord would be in vain.

Peter explains that one who lacks "these things" is "blind, and cannot see afar off." Evidently there is a very close relationship

between faithfulness and spiritual vision. Perhaps this is the reason some seem to grasp the truth more readily and more clearly than others.

JUDE 17-21, 24, 25—Here Jude admonishes us to remember the words of the apostles concerning mockers who would come in the last days walking after their own lusts. (II Peter 3:3) Jude explains that these are the ones who "separate themselves," and who "have not the spirit." How important it is to have the spirit of the truth as it is exemplified in the various elements of Christian character which we should diligently add to our faith.

The spirit of the truth is a self-sacrificing spirit, a spirit which will urge us on to use time and strength and means in the service of the truth. If we have the spirit of the truth we will want others to know about it, and we will be happy to work with the "truth people" to this end. We will not be among those who separate themselves because they want their own ways carried out.

QUESTIONS:

What does it mean to be built up in Christ in harmony with the manner in which we have received him?

What did the apostle mean when he wrote, "He that lacketh these things is blind, and cannot see afar off"?

How does Jude identify the "scoffers" whom Peter foretold would come in the last days?

What does it mean to have the spirit of the truth?

THE WAY OF LOVE

November 23

GOLDEN TEXT: "Follow after charity."—I Corinthians 14:1

THERE is no other divinely approved way for the Christian except the way of love—or "charity," as the King James translation puts it. In the Greek text the word *agape* is used, and the basic meaning of our English word charity is a fairly accurate translation. Simply stated, charity is the act of giving where there is no expectation of receiving payment in return. It is giving for the joy received from the thought of having done something for the blessing of others. In the Creator himself we have the greatest of all examples of giving.

The entire human race, born in sin and misshapen in iniquity, were and are objects of charity. They were undone, and hopelessly dying. God, recognizing the need, made a gift—a gift of charity—he gave his Son in order that the people might live. While it is the privilege of each one of the race when learning of God's great love to dedicate himself to the service of the Lord, there is nothing any of us can do in return for God's gift that will enrich him. God's gift was purely one of love, and in it we have a perfect example of what it means to walk in the way of love. The

entire Christian life should be one of giving, reaching its consummation in the giving of life itself.

I JOHN 2:7-11—John was the apostle who, more than the others, wrote on the theme of love. It was he who penned those precious words concerning God's love for the world as manifested in the gift of his beloved Son. (John 3:16) Now, in his epistles, John applies the lesson of divine love to the Christian life. In this passage he contrasts love with hate, and shows that those who walk in love are in the light, but that those who hate their brethren are in darkness.

Hatred is an element of selfishness. Generally speaking, there would be no occasion for hating others unless they were in possession of that which would be of benefit to ourselves if we possessed it, such as money, influence, power, esteem, etc. In the world hatred often leads to murder as the means of obtaining that which another possesses. This is true with individuals and with nations. Nations have legalized murder and call it war.

How different is the operation of love! Love finds its chief joy in giving, and rejoices to see others happy. Love, instead of taking from others that which gives them joy, would rather give, that the joy of others might be increased. Thus we see that love and hate cannot dwell together in the same heart. If we have recognized God's great love toward us in giving his Son, and are endeavoring to follow in the footsteps of Jesus, we should be on the alert to detect the first indications of bitterness or hatred in our hearts and seek to have

these defiling evils purged from us by a greater infilling of love.

I JOHN 2:15-17—We are not to love the world, "neither the things in the world." The world is in darkness, one of the contributing causes of which is the fact that it does not follow the way of love. Light is used in the Scriptures to symbolize that which is in harmony with God, while darkness represents that which is contrary to the will of God. The divine plan is "light," because it is God's plan, while all teachings out of harmony with the divine plan are darkness. The same is true of practices based upon truth or upon error. The world is in darkness because it follows the way of selfishness. The true followers of Jesus, enlightened by the divine plan and walking in the way of love as revealed in that plan, are said to be walking in the "light." These find themselves out of harmony with the world and its spirit of selfishness and have no love for it. They love the people in the world just as God does, and they are happy to lay down their lives with Jesus in order that they might later reign with him for the blessing of the people; but they are out of harmony with the selfish ways of the world. They are glad that the selfish world will pass away—come to an end.

I JOHN 3:13-18—The apostle reminds us that it is but natural that the world should hate us. "We know that we have passed from death unto life, because we love the brethren," not because the

world is pleased with the way of love in which we are seeking to walk. Jesus loved his brethren, and gladly laid down his life for them and for all mankind, but the world hated him. That was because the darkness hateth the light.

"He that loveth not his brother abideth in death," John wrote. The way of love is truly the way of life. God's love provided the Redeemer, "that whosoever believeth in him should not perish, but have everlasting life." (John 3:15, 16) However, true belief implies more than a mere mental assent of acceptance. It means also a turning from the way of selfishness to the way of love—an earnest endeavor to emulate the love which prompted the gift. And it must be more than a mere profession of love. John reaches the very core of the subject, declaring, "Let us not love in word, neither in tongue; but in deed and in truth." Only as we love in "deed and in truth" by laying down our lives in God's service may we be assured that we have passed from death unto life.

QUESTIONS:

What is the true meaning of the word "love" as applied to God?

What is the underlying cause of hate, and what is the only remedy for this great evil?

Why should Christians not love the world? Should we love the wicked people of the world?

Should Christians expect the world to appreciate the way of love in which they walk, and love them for it?

THE PROOF OF A CHRISTIAN

November 30

GOLDEN TEXT: "He that hath the Son hath life; and he that hath not the Son of God hath not life."
—I John 5:12

THE testimony of the Scriptures is emphatic that eternal life is obtainable only through the acceptance of Jesus Christ as the Son of God and the Redeemer of the world. This great truth is expressed in a variety of ways. Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53) Peter explained that "there is none other name under heaven given among men," that is efficacious for salvation except the name Jesus.—Acts 4:12

To have the Son, and through him the hope of eternal life, implies much more than an appreciation of the unmatched qualities of his character. In the modernistic churches of today there are millions who imagine they are Christians and feel a measure of security simply because they look upon Jesus as an outstanding teacher and believe the world would be better if it followed his precepts and examples more closely. They do not believe in the vicarious atonement provided through his shed blood. Such do not have the Son in the true scriptural sense, nor

have they yet passed from death unto life.

I JOHN 4:15-21—When John wrote of confessing that Jesus is the Son of God he undoubtedly had in mind his own explanation of this great truth as set forth in the first chapter of his Gospel. There he reveals that Jesus, in his prehuman existence, was the "Logos," or Word of God, and that he was the active agent of the Heavenly Father in the creation of the universe and all things in it—"Without him was not anything made that was made." (John 1:3) John explains—as the Greek text clearly indicates—that the Logos was "a" god, or mighty one, while the Father was "the" God, the great Almighty One. When the due time came in the divine plan, the Logos was made flesh "for the suffering of death" in order that the condemned and dying world might be redeemed from death.—Heb. 2:9

We see, therefore, that the acceptance of Jesus as the third part of a trinity of gods is not what John had in mind; nor did he mean the confessing of Jesus as a good man whose example is worthy of following. Thus, when we analyze the apostle's outline of a confession of faith that is meritorious to give life, we find that it implies a clear knowledge of great truths concerning which nominal churchianity today is in darkness.

It is also important, in confessing Jesus, to appreciate the motive that prompted the Heavenly Father to send him into the world to save sinners. That motive was love. A true confession that Jesus is the Son of God implies an appreciation

of divine love and an earnest endeavor to be filled and controlled by it. It is thus that we dwell in love, and in so doing are in harmony with our Heavenly Father—dwelling in him.

From the margin we learn that the expression, "Herein is our love made perfect," should read, "love with us," and the apostle explains that we need to have love with us "in the day of judgment." The Christian's day of judgment, or day of trial, is during the present life. It is now that we are being tested, or proved worthy or unworthy of eternal life. And how essential that we have love with us in order to pass the test successfully!

A true confession of Jesus calls for faithfulness in following him into sacrificial death. "As he is, so are we in this world," writes John. The world in its selfishness and hate was against the Master. He was persecuted and put to death. If our love is full and all-consuming we will not fear the final outcome of our trials, because we know that the way of love will eventually triumph.

I JOHN 5:10-13—Here the apostle speaks of the record which God gave of his Son, and the necessity of believing that record in order to have life. The apostle himself helped to give that record, particularly in the 1st chapter of his Gospel. John the Baptist also bore record of Jesus being the Son of God, and Jesus himself declared it. This record is complete, convincing, and soul-satisfying to every Christian. It constitutes a sure foundation for faith, and standing on this firm foundation

we can suffer and die with Jesus knowing that if faithful unto death, we will live and reign with him.

II JOHN 4-6—The 2nd Epistle of John was to "the elect lady and her children, whom," as the apostle states, "I love in the truth." He expresses great joy over the fact that this family continued to walk in the truth. Here John emphasizes the way of love, and he has this in mind when he speaks of "walking in the truth." Love in action is the ultimate goal of all divine truth, the great objective to which all the doctrines of the Bible lead.

True love for the brethren calls for a protective interest in their spiritual well-being. In this epistle John admonishes the "elect lady" not to receive any into her home who are not in harmony with the truth. He tells her not to give such any encouragement, for he that "biddeth him God speed is partaker of his evil deeds." (Verses 10, 11) In this advice we see true love in the role of protecting the Lord's people against erroneous teachings. Love does not excuse everything.

QUESTIONS:

Can those who do not believe in the vicarious sacrifice of Christ properly be called Christians?

Can it be said that one who believes in the doctrine of the trinity has in reality confessed that Jesus is the Son of God?

In what way has God borne record of Jesus?

Does love for the brethren imply a lack of protective interest in their welfare?

TALKING THINGS OVER

Report of European Pilgrimage

OUR Brothers Joseph Heinen and Norman Woodworth have now completed their European schedule. Their return journey was delayed, but we are happy to publish another instalment of the report of their visits among the brethren overseas. We trust that as a result of this pilgrimage, and by other means as well—particularly through prayer—the hearts of the Lord's people in the Old World and in the New may be more closely knit together with that blest tie of Christian love that binds all of the consecrated to one another and to the Lord. The report follows:

"After spending the week-end of September the 7th in England, on Tuesday the 9th Brother Heinen and I left London and flew direct to Geneva, Switzerland. Here we took time to visit the famous "Peace Palace" which was built as a home for the now deceased League of Nations. Thus we were reminded forcibly of the failure of human efforts to bring lasting peace to a sin-sick and selfish world, and our hearts rejoiced anew in the glorious hope of the kingdom which is the heritage of all the Lord's people today.

"By telephone from Geneva, we made contact with our French speaking brethren in the western zone of Switzerland, and in a few hours we were in the home of Brother and Sister E. F. Meylan, in Prilly, a suburb of Lausanne. Brother and Sister Meylan have been rejoicing in present truth since 1903, and Brother Meylan served as a French-speaking pilgrim during the time of Brother Russell. We enjoyed a sweet season of fellowship at this home. Here we had a conference with a committee appointed by the French speaking brethren to work out with us ways and means of carrying on the ministry of the truth in the French language. Brother Fernand Pretre, who is a member of the committee, speaks English and served as an interpreter. On the following Sunday we met with a larger representative gathering in a hotel dining room in Lausanne, where the plans made by the committee received enthusiastic approval, and as a result a French language branch of the Dawn Bible Students Association will be established in Lausanne.

"Much of the enthusiasm of these brethren arose from the fact that

through an interpreter the message in the booklet, 'When Pastor Russell Died' had reached them. They were very desirous that a French translation of this message be made available for general distribution as soon as possible. Through the branch in Lausanne, not only will the French speaking brethren of Switzerland be served, but brethren in France as well. Many were the expressions of joy from these dear ones that once more they will be able to fellowship and labor together in the service of the truth with their brethren in America.

"On Monday, the 15th, following the convention in Lausanne, we moved into the German speaking zone of Switzerland and were enthusiastically received at the home of Brother and Sister W. Hodler, of Olten. Brother Hodler speaks English, as well as German and French. On the way to Olten we stopped over for a few hours in Bern to visit the Military Permit Office where a permit to enter Germany was supposed to be waiting for me, but it was not there, although we were given assurance that in time it would arrive.

"Our intention was to remain but a short time in Olten and then enter Germany, as we were now very near to the German border, but it was necessary to change our plans. Brother Heinen did proceed to Germany, but I remained in Switzerland. This, we are convinced, was providential, for we found that there were many brethren in this part of Switzerland, brethren who are rejoicing in present truth and glad for the opportunity of renewing their ties of Christian love with their brethren in America.

"We learned that there are thirteen German speaking Swiss ecclesias, besides many isolated friends, totaling between five and six hundred brethren. For many years they have worked together harmoniously through a committee which is appointed annually. A small monthly paper is published through the medium of which the brethren have contact with one another. Several conventions are held each year, and a pilgrim service is conducted. One of the conventions of the year was scheduled for Schaffhausen on Sunday, September 21, and I was invited to attend this gathering and to participate in the program. At this convention the brethren with great enthusiasm sent greetings to their brethren in America, in Europe, and in other parts of the world.

"Schaffhausen is situated on the Rhine River, and on the border of Germany. It was here that American bombers during the war made a mistake in identifying their target and dropped bombs on Swiss territory. Many Swiss were killed, and there was heavy damage to property. The railway station was almost completely destroyed, but is now rebuilt. It was just across the railway tracks from this station that the convention was held. Brother Bollinger, of Schaffhausen, who led the testimony meeting, observed that previously when Americans had visited Schaffhausen they rained destruction upon the city, but that now one was visiting them from America who had come with a message of peace and good will.

"Three Swiss brethren addressed the Schaffhausen convention. The first address was given by Brother Beeck, of Bern. Brother Beeck spoke concerning God's dealings with Abraham, showing the manner in which they illustrate the Heavenly Father's dealings with the church of Christ. To Abraham God revealed important truths concerning his plan, particularly that it was his intention to bless all the families of the earth through his seed. Through Abraham that great truth has reached us, and we have learned that Jesus and his church are the real seed of promise.

"From the standpoint of human wisdom it is difficult to understand why God calls certain ones to represent him. Abraham had no traditional background of honor and prestige. Nimrod and the builders of the Tower of Babel were the important people of that age from the world's standpoint. Abraham's calling was by the grace of God, and by God's grace he was led and blessed. The same is true of us today. We have nothing of material importance by which we can commend ourselves to the Lord. If, like Abraham, we have faith to believe and to act upon God's promises, his blessing will be upon us.

"To believe the promises of God without seeing their fulfilment is the real test of faith today, even as it was with Abraham. He was called to go into a land which the Lord would afterward show him. Only after he had acted upon his faith in God's promises did he see the land. Thus does God lead his people now. We walk by faith and not by sight, and God is pleased when we take each step of obedience which he indicates to be his will.

"After entering the land Abraham dwelt in tents, having no permanent abode, but he preferred his tent and the promises of God to the pomp and false security of the cities of his day. To him God's promise was his real security. Today nominal churchianity is not satisfied with 'tents,' but have formed great denominational organizations and built imposing edifices in order that they might be secure. But the real people of God still prefer to dwell in tents, to be merely sojourners in the land; their security is also in the promises of God, and they are rejoicing in the hope of entering into their permanent home beyond the veil.

The Three Hebrews

"Brother Hodler, of Olten, also addressed the convention, and he used the experiences of the three Hebrews in the fiery furnace as a basis for his discourse. In this experience the fact is illustrated that God tests all of his people with respect to their fidelity to truth and righteousness. Throughout the age Satan has erected great systems of error by which the entire nominal church world has been deceived, and to which the people bow down. But like the three Hebrews, the true followers of the Master refuse to bow down to these 'images.' They take their stand for truth regardless of what the result may be.

"It is not always large matters which test the Lord's people, Brother Hodler said, but frequently the small things of life. But if we are true and faithful in the small things, we will be prepared for the larger and more severe tests if and when they come. Ability to endure tests depends much upon making a definite decision. If we will to do right, the Lord will help us to prove faithful. The three Hebrews were definite in their decision not to bow down to the image. They were determined to be faithful to the truth then due, and God was with them.

"After these three young Hebrews had been cast into the fiery furnace it was discovered that there was a fourth one in their midst—one like unto the Son of God. This, Brother Hodler said, suggests the presence of Christ among his people during the testing time at this end of the age. We know not what hard experiences may yet be ahead of us. Many years ago it would have been thought impossible that the brethren in Germany and elsewhere would be faced with such severe tests as came upon them, and these conditions can arise again, and become world-wide. If they do, let us be prepared for them through day-by-day faithfulness in the smaller tests by which we are now proving our faithfulness to the Lord and to the truth.

The Ministry of Suffering

"Brother Fuhrer gave the closing discourse of the Schaffhausen convention, and in it he reviewed many of those features of truth which reveal the divine purpose in the permission of evil. Beginning with the fall of man in Eden, Brother Fuhrer showed how the sorrow and suffering of the people have been preparing them to appreciate the blessings of life to be showered upon them through the administration of Christ's kingdom. And throughout the thousands of years during which the world has experienced the result of sin, God has been selecting and preparing his people for their future part in the work of blessing, using oftentimes the same distresses to test and prove them that are experienced by the world.

"To be called out of darkness into the marvelous light of truth does not mean that we are free from trouble. The truth people, as followers of the Master, have their crosses to bear. Opposed to them is the great Adversary, the Devil, and also the world, as well as their own fallen natures. During this life of trial there is no crown, but only the cross; no reigning with Christ, but only service. Upon Jesus more than anyone else, the great Adversary, the leader of all the forces of evil, hurled his opposition, but Jesus overcame. And to us Jesus said, 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' (John 16:33) Because Jesus overcame, we know that in his strength we can overcome. We may stumble and fall at times, but, by the Lord's help, we will rise again and go forward; for, like Job, we know that our Redeemer liveth and will help us in every time of need.

"Following this very happy visit with the German speaking brethren

THE DAWN

of Switzerland, I proceeded to Denmark, traveling directly through Germany from Basle. I arrived in Copenhagen late Friday evening, September 26, and remained there over the week-end. Three brethren of the Copenhagen Ecclesia met me at the railway station and gave me a very hearty welcome. These were Brother Carl Luettichau, Brother Herman Larsen, and Brother Rolfe. Soon after arriving I learned that two meetings had been arranged, and at these meetings I met the entire ecclesia. With the assistance of Brothers Luettichau and Larsen, who both speak English, I enjoyed sweet fellowship with these consecrated children of the Lord. At the last meeting, they expressed a desire that their Christian love and greetings be taken to the friends in America, the British Isles, and elsewhere as we came in contact with them. They asked that Hebrews 13:20, 21, be given to the brethren as a special message from them. And what a blessed greeting! The message reads:

'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.'

'There are twenty ecclesias of Bible Students in Denmark. The largest one is at Copenhagen, which numbers about forty. These are also in touch with brethren in Norway and Sweden. A truth paper is published for the benefit of these brethren, and a pilgrim service conducted. Once each year they hold a General Convention. As in the other places visited, we found these dear ones rejoicing in the truth and becoming increasingly desirous, not only of being more zealous in building up one another in the truth, but also of giving out the message publicly. We found during the course of this visit that there is a good basis for co-operation with these brethren and we believe that, in the months to come, we of America will become knit together with the Danish brethren in a closer fellowship in the Lord and co-operation in his service. Tracts and booklets were requested for making translations, and permission asked to use Dawn articles in their paper.'

Back in Great Britain

'From Denmark I returned to Great Britain, where we enjoyed a blessed season of fellowship with the brethren in a number of centers. In addition to meeting with eight individual ecclesias during the few remaining days of our journey we were greatly encouraged and blessed by communion with the brethren at two week-end 'Home Gatherings.' One of these was in Ilford (London District), and sponsored by the Aldersbrook Ecclesia, and the other at Glasgow.

'At the Ilford gathering twenty-four ecclesias were represented, brought together by the blest tie that binds our hearts in Christian

TALKING THINGS OVER

love.' The opening session of this gathering was on Saturday evening, October 4, and took the form of a prayer meeting. Brother Kipps, one of the elders of the Aldersbrook Ecclesia, suggested the theme of 'Thanksgiving,' and quoted texts of Scripture indicating that we should give thanks to God for all his blessings—for his own love; for the love of Christ; for our privilege of being the sons of God; for our privileges of fellowship; and for the material blessings we daily receive from our loving Heavenly Father.

"At this Home Gathering, I Corinthians 15:57, 58 was given to us as a message of greeting to the brethren in 'America.' The passage reads, 'But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' The next day the brethren at Luton joined in this greeting; and at Oxford the ecclesia gave us Psalm 133 as their message to the brethren across the ocean—'Behold, how good and how pleasant it is for brethren to dwell together in unity.'

"The gathering at Glasgow was attended by brethren from Dundee, Edinburgh, and others places in Scotland; and a few friends from England. Brother Frederick Linter, of Stockport, England, gave one of the discourses at Glasgow, using as his topic, 'Redeeming the Time.' He brought to the convention the thought that in this transition period between the ages the Lord's people have a responsibility and privilege of being ambassadors of Christ to bear witness to the meaning of world events and to point to the kingdom of blessing soon to be manifested.

"At Glasgow we had the privilege of being entertained at the home of Brother Morton Edgar and Sister Minna Edgar. These dear ones are well known to many of the brethren in the United States and Canada, and sent their greetings of Christian love to all. The brethren at the Glasgow Convention sent Habakkuk 3:18 and Romans 8:38, 39, as their salutation to the American brethren. The Chairman, Brother MacDonald, said that they wanted their American brethren to know that despite the increasing difficulties of living in the British Isles, their trust was firmly anchored in the Lord's promises that he would care for them according to the riches of his grace in Christ Jesus."

In the December issue of *The Dawn* the concluding instalment of this report will be published. It will deal largely with Brother Heinen's visit with our brethren in Germany.

*He sendeth sun, He sendeth shower—
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done.*

Speakers' Appointments

H. E. ANDERSON

| | | |
|----------------------|------|---|
| Paterson, N. J. | Nov. | 2 |
| Albany, N. Y. | | 9 |

W. T. BAKER

| | | |
|--------------------------|---------------|--------|
| Dallas, Tex. | Nov. 1, 2, 17 | |
| Weatherford, Tex. | | 3, 4 |
| Mineral Wells, Tex. | | 5 |
| Nacoma, Tex. | | 8, 9 |
| Electra, Tex. | 10, 11 | |
| Iowa Park, Tex. | 12, 13 | |
| Bowie, Tex. | | 14 |
| Dublin, Tex. | | 15, 16 |
| Corsicana, Tex. | | 18, 19 |
| Galveston, Tex. | | 20, 21 |
| Donna, Tex. | | 23, 24 |
| San Antonio, Tex. | | 27, 30 |
| Austin, Tex. | | 28 |

F. A. BRIGHT

| | | |
|---------------------------------|------|----|
| Binghamton, N. Y. | Nov. | 9 |
| York, Pa. (Evening) | | 22 |
| York, Pa. (Morning) | | 23 |
| Lancaster, Pa. (Afternoon) | | 23 |

S. C. DE GROOT

| | | |
|--------------------------|------|------|
| Chicago, Ill. | Nov. | 8, 9 |
| (11037 S. Michigan Ave.) | | |

O. D. DEIFER

| | | |
|----------------------|------|------|
| Pittsburgh, Pa. | Nov. | 1, 2 |
| Reading, Pa. | | 16 |

EDW. FAY

| | | |
|------------------------|------|----|
| Santa Ana, Calif. | Nov. | 23 |
|------------------------|------|----|

I. C. FOSS

| | | |
|------------------------|------|---|
| San Diego, Calif. | Nov. | 2 |
|------------------------|------|---|

W. J. HOLLISTER

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|---------------------------|------|---|
| New Brunswick, N. J. | Nov. | 2 |
|---------------------------|------|---|

G. O. JEUCK

| | | |
|---------------------------|------|---|
| St. Petersburg, Fla. | Nov. | 9 |
|---------------------------|------|---|

G. S. KENDALL

| | | |
|--------------------------|--------------|--------|
| Detroit, Mich. | Oct. 27-Nov. | 2 |
| Ann Arbor, Mich. | | 3, 4 |
| Jackson, Mich. | | 5, 6 |
| Chicago, Ill. | | 8, 9 |
| (11037 S. Michigan Ave.) | | |
| Batavia, Ill. | | 10, 11 |

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|--------------------------|---------------|--------|
| Cicero, Ill. | | 12 |
| Grand Rapids, Mich. | | 15, 16 |
| Gary, Ind. | | 18, 19 |
| La Salle, Ill. | | 20 |
| Canton, Ill. | | 21 |
| St. Louis, Mo. | | 23 |
| Mattoon, Ill. | | 24 |
| Urbana, Ill. | | 25 |
| Danville, Ill. | | 26 |
| Indianapolis, Ind. .. | Nov. 27, Dec. | 1 |
| Muncie, Ind. | Nov. 28-30 | |

R. A. KREBS

| | | |
|--------------------------|------|------|
| Chicago, Ill. | Nov. | 8, 9 |
| (11037 S. Michigan Ave.) | | |

L. P. LOOMIS

| | | |
|----------------------|------|----|
| Hartford, Conn. | Nov. | 9 |
| Paterson, N. J. | | 16 |

J. Y. MAC AULAY

| | | |
|---------------------------|------|--------|
| New Brunswick, N. J. | Nov. | 2 |
| Paterson, N. J. | | 5 |
| Syracuse, N. Y. | | 9 |
| Tonawanda, N. Y. | | 10 |
| Orillia, Ont., Can. | | 12-14 |
| Toronto, Ont., Can. | | 16 |
| Detroit, Mich. | | 17, 18 |
| Essex, Ont., Can. | | 19, 20 |
| Ann Arbor, Mich. | | 21 |
| Toledo, Ohio | | 23 |
| Elyria, Ohio | | 24 |
| Wadsworth, Ohio | | 25 |
| Cleveland, Ohio | | 26 |
| Buffalo, N. Y. | | 27 |
| Rochester, N. Y. | | 30 |

E. R. MAC JILTON

| | | |
|--------------------|------|----|
| Monessen, Pa. | Nov. | 23 |
|--------------------|------|----|

EDWARD MAURER

| | | |
|---------------------------|------|----|
| East Liverpool, Ohio | Nov. | 9 |
| Connellsville, Pa. | | 30 |

M. C. MITCHELL

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|----------------------|------|----|
| Paterson, N. J. | Nov. | 23 |
|----------------------|------|----|

R. E. MITCHELL

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|----------------------|------|---|
| Paterson, N. J. | Nov. | 9 |
|----------------------|------|---|

JOHN H. MOORE

| | | |
|----------------------------|------|-----|
| Victoria, B. C., Can. | Nov. | 7-9 |
|----------------------------|------|-----|

SPEAKERS AND CONVENTIONS

| | | | |
|------------------------------------|--------|--|--------|
| L. H. NORBY | | Los Angeles, Calif. | 18, 19 |
| Wilmington, Del. (Morning) Nov. | 9 | Phoenix, Ariz. | 20 |
| Philadelphia, Pa. (Afternoon) | 9 | Kansas City, Mo. | 21 |
| Pottstown, Pa. | 16 | Chicago, Ill. | 22, 23 |
| G. R. POLLOCK | | H. L. YOUNG | |
| Whittier, Calif. Nov. | 16 | Wilkes Barre, Pa. Nov. | 9 |
| F. W. RICE | | C. W. ZAHNOW | |
| Riverside, Calif. (Morning) Nov. | 16 | Columbus, Ind. Nov. | 2 |
| Pomona, Calif. (Afternoon) | 16 | Southern Indiana Territory | 3-16 |
| M. A. STAMULAS | | Saginaw, Mich. | 23 |
| New Haven, Conn. (Morning) Nov. | 23 | Detroit, Mich. | 30 |
| Waterbury, Conn. (Afternoon) | 23 | BRITISH APPOINTMENTS | |
| C. A. SUNDBOM | | J. E. HUMPHREY | |
| Chicago, Ill. Nov. | 8, 9 | Ipswich November | 23 |
| (11037 S. Michigan Ave.) | | J. H. MURRAY | |
| J. I. VAN HORNE | | Oxford November | 16 |
| Washington, Pa. Nov. | 16 | W. E. FAMPLING | |
| F. S. WASSMANN | | Anerley November | 16 |
| Groton, Conn. (Evening) ... Nov. | 15 | The following appointments have been | |
| Groton, Conn. (Morning) | 16 | arranged by the Aldersbrook Ecclesia | |
| New London, Conn. (Afternoon) | 16 | —(Secretary, Mr. W. R. Chandler, 29, | |
| C. R. WEIDA | | Woodlands Avenue, Wanstead, London, | |
| Washington, D. C. (Evening) Nov. | 1 | E. 11, England) | |
| Washington, D. C. (Morning) | 2 | EDWIN ALLBON | |
| Baltimore, Md. (Afternoon) | 2 | Birmingham, Warwick November | 30 |
| G. M. WILSON | | W. R. CHANDLER | |
| Duquesne, Pa. Nov. | 2 | Maidstone, Kent. November | 9 |
| W. N. WOODWORTH | | H. R. KIPPS | |
| Detroit, Mich. Nov. | 2 | Luton, Beds. November | 16 |
| Milwaukee, Wis. | 3 | T. W. WATSON | |
| Junction City, Wis. | 4 | Kettering, Northants .. November | 16 |
| Minneapolis, Minn. | 5 | WARRINGTON, ENGLAND: We have | |
| Spokane, Wash. | 6 | been requested to make this prelimi- | |
| Victoria, B. C., Can. | 7-9 | nary announcement that the usual | |
| Duncan, B. C., Can. | 10 | Easter Convention will be held in | |
| Vancouver, B. C., Can. | 11 | Warrington next year. A representa- | |
| Lynden, Wash. | 12 | tive of The Dawn has been invited to | |
| Seattle, Wash. | 13 | serve, and it is expected that the in- | |
| Tacoma, Wash. | 14 | vitation will be accepted. | |
| Portland, Ore. | 15, 16 | | |
| Oakland, Calif. | 17 | | |

CONVENTIONS

COLUMBUS, IND., Nov. 2—All day gathering in the Chamber of Commerce Room, in the City Hall, Fifth and Franklin Streets. Opens at ten o'clock.

NEW BRUNSWICK, N. J., Nov. 2—Convention opens at 9:45 a. m., in the Roger Smith Hotel, corner of George Street and Livingston Avenue.

DETROIT, MICH., Nov. 2, 30—All day gatherings in Maccabees Bldg., Woodward Avenue at Putnam.

VICTORIA, B. C., CAN., Nov. 7-9—"The Friday evening meeting will be held in our own hall, 723 Courtney Street. The meetings on Saturday and Sunday, as well as the public meeting, will be held in the Sirocco Auditorium on View Street. Lunch and supper will be served on these two occasions. For reservations, write Miss B. B. McKay, 2617 Graham Street, Victoria, B. C., Can." Speakers: Brothers W. A. Baker, S. Clements, F. E. French, H. Hanham, H. A. Livermore, J. H. Moore, and W. N. Woodworth.

CHICAGO, ILL., Nov. 8, 9—"The Rose-land, Ill. Ecclesia is sponsoring a convention which opens at ten o'clock in the K of P Hall, 11037 South Michigan Avenue, Chicago, Ill. For details, write the secretary, Mrs. Julia Remencus, 5514 S. Winchester Avenue, Chicago 36, Ill." Speakers: S. C. DeGroot, G. S. Kendall, R. A. Krebs, C. A. Sundbom.

ALBANY, N. Y., Nov. 9—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., Nov. 9—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

SYRACUSE, N. Y., Nov. 9—For details, write the secretary, Miss Mary Zolynski, 449 Delmar Place, Syracuse, N. Y.

MINNEAPOLIS, MINN., Nov. 16—Regular third Sunday gathering in the Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

PORTLAND, ORE., Nov. 16—Convention will be held in the Neighbors of Woodcraft Temple, 14th and S. W. Morrison Streets. It is arranged for Brother W. N. Woodworth to give a public talk on Saturday evening.

READING, PA., Nov. 16—Convention opens at 1:30 p. m., in Stauffer's Hall, Sixth and Franklin Streets.

CHICAGO, ILL., Nov. 23—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

TOLEDO, OHIO, Nov. 23—Convention will be held in the American Room, of the Fort Meigs Hotel.

MILWAUKEE, WIS., Nov. 29, 30—Convention will be held in the Modern Woodmen of America Club Hall, located at 734 North 26th Street, between West Wisconsin Avenue and West Wells Street. Convention opens at three o'clock on Saturday. For details, write the secretary, Mrs. Edward Conrad, R. F. D. 2, Box 485, Hales Corners, Wis.

BROOKLYN, N. Y., Nov. 30—It is expected that all sessions will be held in the regular hall, 104 Clark Street.

CINCINNATI, OHIO, Nov. 30—"We will hold an all day service on every fifth Sunday, with one outside speaker in attendance. Convention will be held in the Y. W. C. A., Room 507, 9th and Walnut Streets."

ITHACA, N. Y., Nov. 30—205 E. Falls Street.

ROCHESTER, N. Y., Nov. 30—Convention will be held in the home of Mrs. A. Ciminelli, 120 Ambrose Street.

WEATHERFORD, TEXAS, Nov. 30—Regular fifth Sunday gathering in the Zion Hill Schoolhouse.

JACKSON, MICH., Dec. 7—Odd Fellows Temple, 414 S. Mechanic Street.

MIAMI, FLA., Dec. 30-Jan. 4.

CHICAGO, ILL., Dec. 31, Jan. 1.

PHOENIX, ARIZ., Dec. 31-Jan. 4.

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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 millenium.—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 in 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