

# *The* DAWN

*THE PRESENT TRUTH*  
*SOME CAUSES OF THANKFULNESS*  
*DIVINE PROMISES*

NOVEMBER

1938



## SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

<b>BROTHER A. W. ABRAHAMSEN</b>	
Mentone, Calif., 1352 Olivine, 2:30 P. M. ....	Nov. 13
<b>BROTHER W. T. BAKER</b>	
Brooklyn, N. Y., 109 Remsen Street, 3 P. M. ....	Nov. 13
<b>BROTHER T. E. BARKER</b>	
New Bedford, Mass. ....	Nov. 13
Worcester, Mass. ....	20
Boston, Mass. ....	27
<b>BROTHER J. A. BELL</b>	
Baltimore, Md., 4 W. Eager Street, 3 P. M. ....	Nov. 27
<b>BROTHER C. P. BRIDGES</b>	
Boston, Mass., 30 Huntington Ave., 3 P. M. ....	Nov. 13
<b>BROTHER F. A. BRIGHT</b>	
Feeding Hills, Mass. ....	Nov. 20
Brooklyn, N. Y., 109 Remsen Street, 3 P. M. ....	27
<b>BROTHER DAVID DINWOODIE</b>	
Paterson, N. J., 169 Van Houten Street, 3 P. M. ....	Nov. 20
<b>BROTHER EDWARD FAY</b>	
Philadelphia, Pa., 18 & Arch Sts., 3 P. M. ....	Nov. 6, 13, 20
Wilmington, Del., 907 Tatnall St., 7:30 P. M. ....	6, 13, 20
Paterson, N. J., 169 Van Houten St., 3 P. M. ....	27
<b>BROTHER A. C. FREY</b>	
Allentown, Pa., 38 S. Fifth St., 2:30 P. M. ....	Nov. 13
<b>BROTHER E. H. HERRSCHER</b>	
Dallas, Texas ....	Nov. 2
Roswell, New Mexico ....	Nov. 4
<b>BROTHER WILLIAM J. HOLLISTER</b>	
Paterson, N. J., 169 Van Houten St., 3 P. M. ....	Nov. 13
<b>BROTHER GILBERT KEMP</b>	
Providence, R. I., 225 Elmwood Ave., 3 P. M. ....	Nov. 13
<b>BROTHER GEORGE KENDALL</b>	
Chicago, Ill. ....	Dec. 3, 4
Detroit, Mich. ....	5, 6
<b>BROTHER P. KOLLIMAN</b>	
Pilottown, Md. ....	Nov. 6
Lancaster Pa. ....	13
Lehigh, Pa., A. M. ....	20
Easton, Pa., P. M. ....	20
<b>BROTHER O. MAGNUSON</b>	
New Haven, Conn., 19 Elm Street ....	Nov. 13
Philadelphia, Pa., 18th & Arch Streets, 3 P. M. ....	27
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East Liverpool, Ohio ....	Nov. 13
Duquesne, Pa. ....	Dec. 4
<b>BROTHER M. C. MITCHELL</b>	
New Haven, Conn., 19 Elm Street ....	Nov. 27

<b>BROTHER A. L. MUIR</b>	
Indianapolis, Ind. ....	Nov. 1
Cincinnati, Ohio ....	2
New Albany, Ind. ....	3
Chattanooga, Tenn. ....	4
Jacksonville, Fla. ....	6
Orlando, Fla. ....	7
St. Petersburg, Fla. ....	9
<b>BROTHER F. H. MUNDELL</b>	
Brooklyn, N. Y., 109 Remsen St., 3 P. M. ....	Nov. 6
<b>BROTHER C. C. PEOPLES</b>	
Portsmouth, Ohio ....	Nov. 6
Newark, Ohio ....	13
Piqua, Ohio ....	20
Columbus, Ohio ....	27
<b>BROTHER G. R. POLLOCK</b>	
Hawthorne, Calif., 13110 Doty St., 7:45 P. M. ....	Nov. 20
<b>BROTHER A. I. RITCHIE</b>	
Santa Ana, Calif, 1342 Cypress St., 10:30 A. M. ....	Nov. 20
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<b>BROTHER S. STAMULAS</b>	
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<b>BROTHER J. H. L. TRAUTFELTER</b>	
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<b>BROTHER G. M. WILSON</b>	
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<b>BROTHER W. N. WOODWORTH</b>	
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<b>BROTHER C. W. ZAHNOW</b>	
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** Brother Zahnow may be addressed care of M. W. N. Poe, 2128 Linden Road, Southgate, Newport, Ky.	
*** care of J. H. L. Trautfelder, 2408 W. Lafayette Ave., Baltimore, Md.	



# The DAWN

*A Herald of Christ's Presence*

Vol. 7, No. 2

NOVEMBER 1938

One Dollar a Year

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### THE CHASTENINGS OF THE LORD

A study of interesting thoughts brought to our attention in Hebrews 12; and is another article in the series dealing with the Epistle to the Hebrews.

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Another article on the miracle of God's love in sending His Son to earth to be man's Redeemer—the assurance thus given of an opportunity to all members of Adam's race for attaining life and the liberty of sons of God.

### PITTSBURGH CONVENTION REPORT

A comprehensive review of the Tenth Annual Reunion held October 21-23 in the Bible House Chapel. See further announcement of the report on page 32 of this issue.

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# NEWS and VIEWS

## "AS TRAVAIL UPON A WOMAN"

NOW that the "great crisis" which suddenly broke on September 29, in a world-wide cry of "Peace, Peace," is over, and the European war-scare of the recent past has temporarily, at least, subsided, the student of the Scriptures is able to see in the process an outstanding fulfilment of the prophetic words of the Apostle Paul, who said that "in the day of the Lord, *sudden destruction*" would come upon the "present evil world" as "travail upon a woman with child." As all know, travail comes in spasms, with periods of easement in between. As the birth nears, the seizures of pain become more acute and closer together. So in the year 1914, the travail of the old order began amidst a word-wide assertion that never again could war be permitted among "civilized" (?) people. And since then, while the Great War itself was acclaimed to be a "War to end wars," yet the spasms of destructive trouble have constantly recurred, each one leaving the world weaker, but apparently as yet, no wiser.—1 Thes. 5:1-5; Gal. 1:4.

It is quite safe to say that never in the annals of history has the world passed through such an acute spasm of pain as it did during those never-to-be-forgotten weeks, starting the latter part of September, 1938. There were very little actual warfare and bloodshed in connection with the acute spasm, except occasional local outbreaks on and near the border between Germany and Czechoslovakia—but the strain was so great during those hectic weeks that the shock to the world was probably as terrifying as that of the entire period of the World War of 1914-18. Millions of parents visualized their sons being sacrificed; and millions upon millions of "non-combatants" went frantically about the business of providing themselves with gas masks, gas and bomb-proof trenches, etc., all the while wondering whether, or not, in another month they would be alive or dead, or, worse still, lying somewhere mutilated and suffering. As one European writer put it, "We were brought to the edge of the abyss, looked in, and recoiled at the horrors we saw."

Amidst the din of confusion and the panic of fear that characterized that which the world called a "crisis" but which the Bible calls a spasm, many voices were heard giving warning of what the outcome would be if the nations actually let lose their modern and "civilized" (?) engines of war. These voices were heard from such prominent people in the world as our own President Roosevelt, and they were universal in their insistence that if war were not averted it would mean the *end of civilization*. Some, perhaps a bit more realistic in their outlook wondered,

in view of the fact that in so large a portion of the world it became necessary to provide gas masks to protect the populations, if civilization had not already perished from the earth.

We ask, Just what has been the effect of this crisis? In addition to shocking the nerves of all peoples of the earth, what has it done to the nations otherwise, and particularly those closely involved in it? Our modern civilization, because money plays so important a part in its existence, is of necessity weakened by that which depletes the financial standing of the governments. From this standpoint alone, the "great crisis" dealt a telling blow against the solidity of the "kingdoms of this world." The financial cost to the British government was staggering. In an editorial entitled the "Price of Peace," the Newcastle (England) *Evening Chronicle*, says:

"After the fireworks the bill has been sent in. It is a substantial account which is about to be submitted to the British taxpayer for the excitement which marked the closing days of September, and, as far as can be ascertained, the bill will be about forty million pounds. The Admiralty's preparations and mobilization cost \$60,000,000, the War Office spent \$15,000,000, the Air Ministry \$10,000,000. There are other items of \$25,000,000 for gas masks, \$10,000,000 for trench digging; and a substantial little bill of \$15,000,000 for sandbags [totaling one hundred and thirty-five million dollars]. The minor items we have not space to give, contenting ourselves with pointing out that we had to spend through Herr Hitler's threats, a sum which would have paid for the South African War.

"This is not the whole of it by any means. The most unhappy feature of it all is that the bill will not be sent to the man who incurred it, but to the people who did not. This item, be it noted, is largely made up of items not previously bargained for, and as such must have its due effect upon the Budget and taxation."

In addition to the above items of expense, the British Government is extending credit to the stricken Czechs to the amount of \$50,000,000. And this is merely a portion of the direct cost to one nation. France's bill is so great that special emergency measures had to be adopted to carry on. Italy secretly mobilized an additional army of 800,000 men to meet the emergency; and practically all of the smaller countries of Europe spent large sums to increase their defenses through mobilization and otherwise. In order to make the threat effective, Germany, of course, spent tremendous sums of borrowed money in order to flash her war machine in the faces of the



world's trembling nations. Thus, once again the burden of debt and taxation, already threatening to crush the world's economic systems, has been further increased; and the world itself, therefore, brought that much nearer to the climactic end.

But the strain of the nations' financial structures was more than eclipsed by the strain that was put upon the nerves of the people of the world, particularly in those countries most vitally concerned. In last month's "News and Views" an account was given of the Air Raid Precautions program being carried on in Great Britain. With Herr Hitler's threat of immediate war, this program was greatly speeded up, so that during the last few days of September gas masks were distributed to the entire population. Every radio news program and newspaper continued to give instructions to the people as to how to protect themselves in case of air raids.

These instructions included ways and means of gas-proofing a room in the home, digging trenches in the family garden, how to care for infants too small to wear a gas mask, etc. Also, plans were revealed for removing from the larger cities women and children and others not vitally needed in the cities on the war program; and, in connection with these plans, it was revealed that country folk were to have their homes commandeered for the housing of these refugees from the cities. Plans were made for taking children direct from the schools to safe retreats in the country districts, their parents to be notified later as to where they would find them.

Trench digging in the public parks went on in great volume. One report stated that in the parks of London alone, two hundred miles of trenches were dug. In addition to this, a part of London's subway, or underground system of railways, was closed and being converted into gas-proof retreats. Trenches were dug adjacent to nearly all the factories; and anti-aircraft guns were mounted on the roofs of many of the factories, and in other strategic places through the country.

And what was it that thus almost literally made the earth to tremble? The one word that answers the question is, Selfishness. It so happened that in this particular instance it was selfishness operating through the ambitions of a single man—Herr Hitler; but it has only been the extraordinary overruling of events during this day of the Lord's vengeance that made possible this unprecedented heading up of circumstances for such a spasm of travail. Actually, in this respect, Hitler is no different from many others who have played prominent parts in the various beast-like governments that have oppressed the people during the past six thousand years. The "Great Crisis" has merely served to illustrate how, through the gathering of the nations in this day of the Lord, human selfishness will yet bring a complete wreck to existing institutions.

But for the time being, Hitler is in the saddle, and when he cracked the whip of threat that was backed

up by bombing planes and poison gas, the world was compelled to listen, and to step in line. Not only was this true of the common folk who stood in lines at the distributing centers to receive gas masks, but it was true of the rulers as well. From almost the four corners of the earth came the pleadings of the great. While these pleading were couched in orthodox diplomatic language, the real meaning of virtually all of them was, "Please don't do it!" And when out of those final moments of agonizing suspense there came the cry, "Peace has been saved," it was discovered that the price of its salvation was that Hitler got what he wanted. As a statement from Czechoslovakia put it, "The Prime Ministers who, after the Munich Conference, went to their homes were welcomed as the saviours of peace. All that Prague and the Czechoslovak nation received was a crown of thorns."

The conservative *New York Times*, in effect said editorially, that it was the most far reaching victory over the democratic principle that had ever been achieved. And to close observers, that seems to be what it is all about. In Hitler's speech at Nuremberg on September the 12th, he made mention of the "poison of democracy," and indicated that the Germany of today is organized and armed to combat the idea of democracy. In this viewpoint, Mussolini of Italy also shares, and so these two are gradually, yet surely, extending the totalitarian idea of dictatorship far and wide. The surrender of the other great powers of earth to aggression that has back of it this desire to destroy democracy, is indeed most significant.

But what is perhaps even more significant is the viewpoint of Hitler and Mussolini with respect to their relationship to the past. A part of Hitler's Nuremberg speech is very enlightening on this point. We quote:

"Standing in Rome in the spring of this year, I realized how the history of mankind is viewed and judged in intervals which are too short and therefore inadequate. The history of a millenium comprised only a few successions of generations. What becomes exhausted in the present can rise up again in the same time. The Italy and Germany of today are proof of this. They are rejuvenated nations, which one may describe as new in this sense.

"But this youth does not rest on new soil but on old, historic soil. *The Roman Empire begins to breathe again.* It, however, though historically infinitely younger, is likewise no new creation in its national new form. . . . For us who are the historical witnesses of this revival, there is a proud joy and a humble sense of gratitude to the Almighty. For the rest of the world, it should equally be a suggestion and a lesson—a suggestion that they should study history again, from this higher vantage point, and a lesson not to fall into their old mistakes again."

From this point it is evident that whatever else happened when Hitler visited Mussolini in Italy last



spring, they got their heads together, so to speak, on the matter of reviving the old Roman Empire, and this now seems clearly to be their ambition. There seems to be a growing conviction among many students of the Bible that in some way this development has to do with the fulfilment of the final stage of the picture given us in the 17th chapter of Revelation of the "beast that . . . was, and is not; and shall ascend out of the bottomless pit." (Rev. 17:8.) While the "woman," Babylon, is shown to be closely associated with this beast, yet she is not definitely a part of. Indeed, before the picture closes the "ten horns" of the beast are seen to hate the "whore," and to destroy her flesh with fire. The fact that heads of this reviving Roman Empire are showing an ever increasing antipathy toward the Roman Catholic Church, and indeed toward Protestantism as well, might indicate that already we have reached an advanced stage in the fulfilment of this prophecy, which would betoken the near approach of the Messianic Kingdom. Whether this particular thought of many of the friends will prove to be the correct one or not, we will all have to wait and see.

Certainly, as suggested in Revelation 17:8, those who dwell on the earth have already been caused to wonder at the power and arrogance of what is claimed by both Hitler and Mussolini, to be the old Roman Empire, revived. And, apparently, the world will be caused to wonder still further, as there is no indication that the ambitions of these Dictators have yet been satisfied. Already, under pressure from Germany, President Benes of Czechoslovakia has been forced to resign because he stood in the way of further German conquest. Already other smaller states of Europe, feeling that the great democratic powers have deserted them, are hastening in one way, or another, to become friendly with Germany and Italy. Thus it becomes obvious that the Dictator's victory of September 29, was but the signal for further advancement all along the line. The fears of what this may ultimately lead to are well expressed by Mr. Winston Churchill, who, speaking in the British House of Commons, said:

"Many people no doubt honestly believe that they were only giving away the interests of Czechoslovakia, whereas I fear we shall find that we have deeply compromised and perhaps fatally endangered the safety and even the independence of Great Britain and France. It is not merely a matter of giving up German colonies, as I am sure we will be asked to do; nor a question only of losing influence in Europe. It goes far deeper than that; you have to consider the character of the Nazi movement and the rule which it implies. The Prime Minister desires to have cordial relations between this country and Germany, but there is no difficulty at all in having cordial relations between peoples. Our hearts go out to them, but they have no power.

"I think never will you have friendship between British democracy and Nazi power, although you may have diplomatic relationships. That is a power

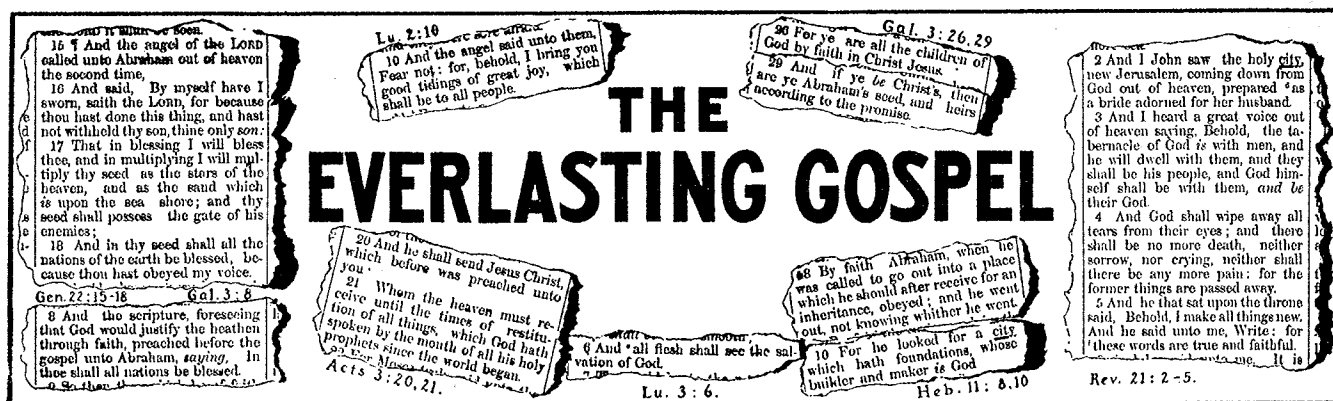
which spurns Christian ethics, which cheers its onward course by barbarous paganism, which vaunts the spirit of aggression and conquest, which derives strength from perverted persecution, and uses brutality and threat of murderous force on a trusted friend of the British democracy. What I think unendurable is the sense of our country falling into the power, orbit and influence of Nazi Germany, and our existence becoming dependent on their good will and pleasure. . . . Perhaps in a few years or in a few months we shall be confronted with demands equally obnoxious with which we will no doubt be invited to comply. These demands may effect the surrender of territory or surrender of liberty. I foresee and foretell that the policy of submission will carry with it the restriction of freedom of speech in debate in Parliament and on public platforms and of the public press. I hear it sometimes now that we are against allowing the Nazi system of dictatorship to be criticized by ordinary common English politicians.

"Our people should know the truth. . . . They should know that we have sustained a defeat without a war, the consequences of which will travel far with us along our road. We have passed an awful milestone in our history, and the whole equilibrium of Europe has been deranged. Terrible words have been pronounced against Western democracies. They have been weighed in the balances and found wanting. Do not suppose that is the end. This is but the beginning. It is only the first foretaste of a bitter cup which will be proffered to you year by year unless by an extreme recovery of martial vigor we rise again and take our stand for freedom as in the olden days."

Yes, "Peace has been saved," the cry of "Peace, Peace," has once more gone up from the coasts of the earth. But in order to prevent another spasm of travail the cry is also being raised, "We must arm as never before to save our liberty." Ah yes, in the present greatly accentuated "martial vigor" of all nations the stage is already being set for another destructive blow on the foundations of "this present evil world."

Meanwhile the divine Kingdom hastens on; and we will be glad when it is fully established. That Kingdom will bring real and lasting peace. Herr Hitler has promised the German people peace until Christmas, but the King of kings and Lord of lords will assure eternal and universal peace. And this peace will be enjoyed ultimately even by those who perish in the downfall of Satan's empire; for earth's new King will also be the great Lifegiver, who will not only give health to the living generation, but also, "all that are in their graves shall hear His voice and shall come forth." Yes, as Mr. Heywood Broun, in the New York *World-Telegram*, put it, we "will stand to our faith in righteousness," for "God is not mocked." Mr. Broun and millions of others will rejoice when they see how the divine cause of righteousness ultimately does triumph in the establishment of the Messianic Kingdom.







It literally means to throw one set of circumstances along side of another. And there are many other English words beginning with "par" or "para," which have the same general meaning, namely, that of being along side, or present.

The word "present" in "present truth" is from the Greek word **pareimi**, and has the same meaning as **parousia**, except that here it is used in the sense of an adjective to designate truth that has to do with the **parousia**. The fact that **parousia** was so freely used in our Lord's day in connection with Caesar's visits, would make it seem very appropriate indeed that the Lord and the apostles should use it to designate the thousand-year visit of the King of kings and Lord of lords. Properly understood, no other truth concerning the divine plan could be so powerful an influence in the Christian life as this **pareimi** truth—this truth concerning the presence and Kingdom of the Messiah.

#### "Until the Day Dawn"

The transfiguration vision of the Kingdom was a wonderful confirmation to Peter of the verities of the **pareimi**, or present truth. With Jesus, he saw Moses and Elijah, and these two characters he associated with the Old Testament prophecies concerning the Kingdom. Moses would quite properly be illustrative of "that prophet" like unto Moses, whom Peter, in Acts 3:19-23, indicates will be the Messiah doing Kingdom work. Elijah was to come and do work of reformation. This work he saw would actually be accomplished during the **parousia** of the Messiah, it having previously largely failed in the hands of both John the Baptist and the church. But, while in this glorious vision of the Kingdom, Peter had the **pareimi** truths confirmed to him, yet there was something more dependable than visions upon which it was based.

He continues, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the **day dawn**, and the **day star** arise in your hearts." (Verse 19) The expression "day dawn" is just another way of referring to the time of the **parousia** of Christ and the establishment of the Kingdom into which Peter said the faithful would have an abundant entrance. While the early church was well established in the truth concerning the **parousia** of Christ, yet

Christ was not then present, hence, the apostle admonishes in watching the sure word of prophecy until that day dawned.

#### The Day Star

Peter's association of the day dawn with the "day star" also couples his general lesson with the second coming of Christ and the establishment of His Kingdom. In Revelation 2:28 and 22:16, Jesus refers to Himself as the "Morning Star." Professor Strong indicates that Peter's words in 2 Pet. 1:19 could, as properly, be translated "morning star," as "day star." The Greek word here used is **phosphoros**, which means "light bearer." So what the apostle really indicates here is that the sure word of prophecy should be faithfully used until the dawn of the new day, when the "day star," an additional light bearer would make His presence realized in the hearts of the faithful watchers.

Not that the light from the "Day Star" would be independent of the prophecies, making the use of the prophecies no longer necessary, but that faithfulness as watchmen in the use of the prophecies would finally be rewarded in a glorious vision of truth concerning the new day and the presence of the "Day Star." And in this connection it is most interesting to note that in Revelation 2:28 and also in 22:16, where Jesus refers to Himself as the "Morning Star," the expression is used with reference to His second presence. Note the context in both of these instances.

And another significant point in Peter's discussion of this **pareimi** truth is the promise that when the day did dawn the Day Star would arise in the hearts of those who were giving earnest heed to the more sure word of prophecy. This is in full accord with the thought of the thief-like presence of the Master described later in this same epistle and also emphasized by Jesus Himself as well as by the Apostle Paul. The first evidence of the Master's presence is quite properly described as an arising of the "Day Star" in the hearts of His followers. Others know not of it, nor will they believe it until the spasms of destruction have caused all the tribes of the earth to mourn because of Him.

Peter continues by saying: "Knowing this first, that no prophecy of the Scripture is of any private interpretation [or setting forth]. For the prophecy came not in old time by the will of man: but holy men of

God spake as they were moved by the Holy spirit." (2nd Epistle, chapter 1:20, 21.) Here the apostle emphasizes the great importance of the prophecies with respect to the subject of the Day Star arising in the hearts of the watchers. Then follows chapter two of the epistle. This chapter is given over to a statement by the apostle showing that false prophets were to arise, and what would be the effect of these prophets in the church after the apostles fell asleep, and, for that matter, all the way down through the age.

In chapter three, the apostle comes back to the discussion of the truth concerning the Lord's second presence, or **parousia**. We quote: "This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance." (Chapter 3:1.) By comparing these words with chapter 1:12-15 it is readily seen that here Peter is merely connecting the reader's mind with the original theme of the discussion, namely the present, or **pareimi** truth, in order, as he declares, that they might indeed "be mindful of the words which were spoken by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour," or [Diaglott] "and of the commandment of our Lord and Saviour, by the Apostles."—Chapter 3:2.

#### Scoffers in the Last Days

In chapter two, the apostle tells of false prophets that would arise down through the age, but now he informs the reader also that in the "last days" there would be those who would try to discount the verities of the **pareimi** truth. He says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of His coming? [Greek, **parousia**, presence] for since the fathers fell asleep, all things continue as they were from the beginning of creation.'—Chapter 3:3,4.

It is not so important for us to identify those who make light of the "promise of His presence" as it is to note the basis upon which the objections are made, and the time in which they are made. The expression, "since the fathers fell asleep" seems to give us a clue as to what these objections may be. It was to the "fathers" that God had spoken through the prophets. (Heb. 1:1, 2.) Peter has just told us about the prophetic message that was given to the fathers, and to which the church was to take heed. And it is



Peter himself who gives us that marvelous summary of the prophets' theme as it relates to the second presence of the Master and the work of the Kingdom. In Acts 3:19-21, he declares it was a promise of restitution blessings for all mankind.

Restitution, then, is the final objective of the **parousia** of the Master, as this is what the prophets had declared unto the fathers. And these Kingdom blessings were to come, according to the prophets, in the "last days." The Prophet Micah declares, for example, that "in the last days it shall come to pass, that the mountain [Kingdom] of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain [Kingdom] of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:1-3.

What a wonderful promise of blessings to come in the "last days." And note, also, that these are "Kingdom" blessings—blessings that are to come as a result of the establishment of the Messianic Kingdom—that Kingdom in which the church will reign as joint-heirs with Jesus, and into which Peter assures the faithful an abundant entrance. And this promise was made to the fathers; but, say the objectors, "since the fathers fell asleep, all things continue as they were," where is the promise of His presence?

To get the thought expressed here, it is necessary to take into account the meaning of the Greek word translated "promise." The word is **epaggelia**. It is frequently translated promise in the Common Version, yet it carries with it a thought that is more far-reaching than the English word, "promise." There is another Greek word also translated promise; namely, **epaggeilomai**. This seems to more nearly conform to our English word promise. A sample of the Biblical use of both of these Greek words is found in the 6th chapter of Hebrews. In Hebrews 6:13, **epaggeilomai**, or **epagello**, is used in

speaking of the promise God made to Abraham; but in the 15th verse the apostle tells us that after Abraham endured he obtained the **epaggelia**. That is, Abraham obtained something more from God after he endured the tests that God placed upon him, than what he had received before he was tested. And what was this additional blessing? In Abraham's case, it was the confirmation of the original promise.

Another use of this same Greek word—**epaggelia**—is found in Hebrews 11:39, where we are told that all the ancient worthies described by the apostle in Hebrews 11, "died in faith without having received the promise [**epaggelia**]." Now God made promises to all of those ancient worthies, else there would have been nothing on which they could base their faith. What was it, then, that they did not receive before they died? We answer, they did not receive a confirmation of the promise, and certainly they did not receive the fulfillment of the promise.

Now this is the word used by Peter when he says that there would be some, right in the "last days," who would say, where is the promise [**epaggelia**] of His parousia? Or, to put it in other words, where is there anything to confirm the fact of His parousia and Kingdom, for since the fathers fell asleep, no changes have come. These evidently think of such prophecies of the last days and of the Kingdom as we have above quoted from Micah, and claim that wars are still going on, that the nations are not yet beating their swords into plowshares, etc., and that there are no other evidences of restitution, hence where is there any confirmation of His parousia and the establishment of His kingdom?

#### Willingly Ignorant

Having presented the arguments of the objectors who, in the beginning of the "last days," would be looking for actual Kingdom blessings before acknowledging the fact of our Lord's **parousia** begun, the apostle then proceeds to answer the argument, saying, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."—Chapter 3:5, 6.

Why should the apostle thus speak of the flood and of the ending of the world that then was as an evidence of the condition of willing ignorance

on the part of the objectors? Evidently it was because of the fact that Jesus Himself had made it so plain in His wonderful discourse on the subject that "as it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke 17:26.) Peter is here building up the argument that as a time of chaos and destruction came in the days of Noah and the people, except Noah, were ignorant of it; so also a time of chaos and destruction would come "in the days of the Son of man"—the "last days" in which also, later, the Kingdom would be established; yet of all this the people would be ignorant.

He follows up his point relative to the illustration of the flood, by saying, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up."—2 Pet. 3:7-10.

#### Destruction First, Restitution Afterwards

The apostle's argument seems clear. He makes it plain that before we can expect actual Kingdom blessings of life in the thousand year day of the Lord, there must be first a time of destructive trouble that will make an end of the "world that now is." This, he unmistakably points out as being one of the things we should look for in the day of the Lord which comes upon the world as a thief in the night.

And how well this harmonizes with Paul's outline of the same matter He says: "Of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly [they were well established, even as Peter also says] that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not es-



cape. But ye brethren, are not in darkness, that that day should overtake you as a thief."—1 Thes. 5: 1-4.

How blessed the thought that the "brethren" need not be in darkness that that day overtake them as a thief. And why? Because they take earnest heed unto the "more sure word of prophecy," they are faithful watchers; hence, when the day dawns, they know it, for the Day Star arises in their hearts. Oh, the blessedness of him who is thus awake and faithfully watching when the the day dawns! These are they who learn from the Lord that even after the morning cometh, there is also a specially dark, though comparatively short period during which the symbolic heavens and earth pass away with a great noise.—Isa. 21:12; Joel 2:1-11; Zeph. 1:14-18.

#### Still Future in Peter's Day

In chapter 3:12 of 2 Peter, the apostle continues: "Looking for and hasting unto the coming [parousia, presence] of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Here again the apostle locates the work of destroying the old order as being in the "day of God." The day of God is the day of Christ, or the day of the Lord, and also the "last days." Christ acts for God in connection with the destruction of this present evil world, and whether the period in which this is accomplished is referred to as the day of Christ, or the day of God, the thought is the same.

But while the apostle projected the lesson of his epistle forward to include the very time when Christ would be present, and the Kingdom would be established, he made it clear that the day of the Lord was actually still future in his day. At that time, they were still "looking for" and "hasting unto" the presence of the King. The hope of the second presence, and of joint-heirship with Jesus in the Kingdom, was, nevertheless, the inspiration of the early church. They were well established in this great truth; indeed, they had been taught to pray for it—"Thy Kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) This they knew to be the purpose of the second presence of Christ.

But although Peter emphasizes the fact that we are to look for a great time of trouble as an evidence of the presence of Christ before we can expect restitution blessings, as it will

be right in this very day of the Lord that the symbolic heavens and earth will be dissolved. "Nevertheless," he continues, "we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) Again the thought seems clear. Those who object to the fact of the early dawn of day, and the presence of the Master, insist that what had been promised to the fathers is not in evidence. And while Peter shows that a time of destruction must first come, yet he, too, realized that the ultimate object of the Master's return was the establishment of a righteous Kingdom into which all nations ultimately were to flow and be blessed.

It is as though he were saying, "Don't think I have forgotten the promises of restitution when emphasizing the fact of the great time of trouble that must first come. No, no, we too, according to His promise, look for those blessings of the Kingdom, yes we know that there will be 'new heavens and a new earth, wherein dwelleth righteousness.'" But first, the old order must be destroyed, and this is the first work of the new King.

#### How God Destroys the World

But right at this point a difficulty might arise in the minds of some. A question whether or not the present unrest and conflicts, in various parts of the earth are actually due to the presence of Christ, or whether, even though He is said to be the One Who, at His presence, will destroy the old world, we should not look for some more particular, or miraculous sign that would, at once, convince everybody that God was working in the affairs of men.

A Scriptural answer to this difficulty is found in the 10th chapter of Isaiah. Here the Lord is explaining how He used an Assyrian king to accomplish His purpose, although this particular one imagined he was doing things for himself, not at all realizing that God was using him. We quote: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." (Isa. 10:5-7.) The Lord then shows that after He has used this

one to accomplish His purpose, he also will be punished."—Isa. 10:12, 13.

Then again, in Isaiah 42: 13, 14, we read, "The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: He shall cry, yea roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman: I will destroy and devour at once." Here the Lord shows that He works this havoc among the nations by stirring up jealousy among them.

We now can see this work of destruction in progress, and it is an outstanding evidence to us that the parousia of the Master is an accomplished fact. Yes, the Day Star has arisen in the hearts of thousands of the Lord's people the world over, and has become an incentive to them to redouble their efforts to make their calling and election sure to a place in that glorious Kingdom with Jesus.

This glorious hope of the Kingdom was present truth in Peter's day, the truth of the presence of the King and it is still "present truth." And to establish His Kingdom is even more precious to us, because it is no longer something to which we are looking forward, but a fact, the reality of which grips our hearts and lives. And as we take note of the various signs which mark the onward march of the King of kings, and as we realize that each day brings the actual Kingdom blessings nearer, surely we should be inspired to ever increasing diligence. Indeed, "What manner of persons ought 'we' to be, in all holy conversation and godliness."—2 Pet. 3:11.

Shall we not, then, endeavor to become even more fully established in "The Present Truth," and by it be inspired to press on in the narrow way, "seeking first the Kingdom of God, and its righteousness," by adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the

(Continued on page 12)



# The Christian Life

## Some Causes of Thankfulness

**Thoughts for Thanksgiving. A review of some blessings enjoyed during the past year. Thankfulness for Peace, Time, Faith, Prayer, Love, and the Truth, and for the glorious prospect that lies before us.**



AT A TIME when the world is busily engaged amassing armaments and preparing the elements of strife, God's people know something of the joys of peace. For what is peace but something that chiefly exists in the mind and heart? In its purest elements it is a restful condition of heart that comes from trusting in a higher Power. And this is exactly what Jesus meant when He said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." (John 14:27.) What the Lord will do for the world after a time, He has already done for His people of the Gospel dispensation, for He has said to them, "Peace, be still," and a consequent great calm has ensued for them.—Mark 4:39.

Every true Christian, then, should be thankful that he has the privilege of being a peace-maker. The Master said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." (Matt. 10:16.) Sheep are very peaceful animals, and doves are peaceful birds. Indeed, God's people are the only true peace-makers on earth, for their conceptions of peace are founded on their appreciation of the highest laws. While they are not disposed to have peace at any and all cost, they are disposed to recognize its great value under the right conditions. They can quite agree that "The fruit of righteousness is sown in peace of them that make peace." (James 3:18.) "For where envying and strife is, there is confusion and every evil work." (Vs. 16.) "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."—V. 17.

We were talking to one of the brethren one day and he told us the following:

"It was a brother in the truth who first taught me the value of cultivating thoughts of peace. Oh, how glad I am that I met him on the great highway of life, where the broad green fields stretch away, bathed in the sunlight of a home that endures. I am glad that the meeting was in a rural place, the place of his home. This very moment the scene comes before me in all its restful beauty and repose. Once more the robin warbles from the rail, the oriole hangs its nest from the bough, the bobolink gives its golden



notes to the day, and summer greets me with the bountiful things that it has to bestow.

"Oh, that man could learn his lessons of peace from the everlasting hills, from the sheep grazing on the uplands, from the cows in the meadow, from the bird-songs, from the daisy-spangled fields, and from the sermons preached to him by the bright glades of the woodlands. And yet, after all, I did not learn it so much from these things as I did from the one of whom I speak, for he was the embodiment of peace. He seemed to fairly radiate peace. It was in his smile, in the true grasp of his hand, in his eyes, in his general bearing, and in all his ways.

"The waveless water reflects the sky,  
The dreamful clouds as they wander by,  
The gold of the sun's declining light,  
The myriad jewels in the vault of night.

"So the quiet mind and the heart at rest,  
Reflect those things that are pure and best.  
When we rest in the calmness of faith serene,  
The higher glory in us is seen.

"When we are peaceful as those that dwell,  
Assured that One does all things well,  
His name our thoughts and our talents laud.  
Faith's rest in peace means rest in God.

"What is the quality that makes one lovely? It is not one quality, but a combination of qualities. But the main thing is putting self in the background and extending the hand of helpfulness to those around us. This quality my friend possessed to an unusual degree. He beneficently employed the talents whereby he was by nature so generously endowed. He knew how to take his place in a busy world, how to adequately and acceptably fill the sphere in which his lot had been cast. Somehow he reminds me of One Who said He had not come into the world to be ministered unto, but to minister. Some day the world itself will have to learn the lesson of unselfishness, the lesson of love.

"No longer in life's prime, yet bearing bouyancy, vivacity and abiding sweetness in his personality, and beloved by many, he was by the hand of death removed from a community where his presence conferred a boon alike upon young and old. This is one



of the inscrutable things of life. It is a mystery the full depths of which it will take the future to reveal. Death, itself, we know has been permitted by a higher wisdom, for a specific purpose, and to last for a time. It is but a short season till we all must face the inevitable. The grim Reaper has indeed cast a long and darksome shadow upon the homes of men; but the time is coming for his demise. The 'night is far spent, the day is at hand.'—Rom. 13:12.

"O Day, come soon! Earth needs you sorely; for weary hearts are sad; earth cries out to you from thousands of millions of graves. Mothers need you—mothers who are watching by the bedside of their fading loved ones. Fathers need you; husbands and wives need you; crippled children need you; the decrepit and the insane need you; those faltering on the brink of the grave need you; the whole world needs you. O blessed Day, come soon to us, for we know that while 'weeping may endure for a night, . . . joy cometh in the morning.'—Psa. 30:5.

"And O that Morning, that time when our dear ones will be once more clasped in our embrace, when there will be no fear of death, no danger of disease, no forecast of sadness or tears; but light and music and rapture flowing free forever more! Day when life will go on in endless song, and when the waves of joy shall break upon the shores of eternity in ceaseless victory for the poor old world.

"Blessed, golden MORNING! The thought of you has given me peace, even as the remembrance of my friend gives it to me today. And plentifully, too, I have derived peace from the highest of all sources, even from Him who is to be called the Prince of Peace, and of 'the increase of whose government and peace there shall be no end.' (Isa. 9:7.) O how thankful I am for all the truth that He has given me and for all the blessings with which he has crowned my days!"

### Time

Another cause of thankfulness is TIME. That is, time in which to make our calling and our election sure. We are thankful that the great winds of strife are being held back so that God's "sealing" work may be fully accomplished. We believe that God has a set time for the great time of trouble to come upon the world, and "at the end it shall speak, and not lie: though it [seem to] tarry, wait for it; because it will surely come, it will not [actually] tarry."—Hab. 2:3.

We are thankful for the Master's parable of the eleventh hour, in which He showed that those who came in at the last received the same wages as those who had been working all day. That was because they had the same spirit of love and devotion to the Lord's cause. For after all, it is not actually the amount we do that counts, but the spirit in which we serve. Because of this fact, in the Lord's sight a great deal can be accomplished in a short time.

We are glad, too, that the "wise virgins" of the parable had time in which to "trim their lamps,"

that is, to search the Scriptures to find out if their Lord was actually present, so that they might not be deceived. It was good that these living at the close of the age had time in which to open the door when their Lord knocked, so that He could come in and sup with them and they with Him, thus causing them "to sit down to meat," and coming forth to serve them.—Luke 12:37.

We are glad of all the Time Features of God's divine plan. Who, indeed, can question the fact that the beginning of the end of the old world-systems began in 1914? Then we have the finger of Time pointing to, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.) We have evidences that the time is here for the judgment of great Babylon, and we can plainly see that the forces of destruction are working in her and that ere long she shall go into complete dissolution.

### Faith

It is a cause of thankfulness that God has taught us the value of Faith. The times in which we live are characterized by what may be called an extreme lack of faith. People are losing faith in even the best of the world's policies and schemes. Such a mental attitude, indeed, is inevitable when failure is seen along all lines of human endeavor. Just where can the people turn to find something that is reliable? In what can they make investments that will be sure? Little wonder that "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:26.

In God's Word we find various accounts of notable exploits that have been performed by faith. In the eleventh chapter of Hebrews, the apostle enumerates some of these. Then he says of these worthies, "These all died in faith, not having received the promises. . . . but were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11:13.) We are told that "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17.) And the result has been that we have become possessed of faith in God, which is an invaluable asset. Past experiences have taught us to trust in Him who "hath called us out of darkness into His marvelous light," and Who has been taking care of us with a view to our finally making good.—1 Pet. 2:9.

There is nothing imaginary about faith; it is a real quality. And it means having confidence in God and not in ourselves. We should examine ourselves to see if our faith be firm and strong, to see if our faith is standing the various tests that come upon us. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13.) It takes real faith



to enable one to thus rejoice in affliction, and no counterfeit of faith will prove adequate to meet life's crosses and cares. One of the saddest things is to lose faith after having enjoyed this blessing for a season. If we still find ourselves possessing it, we have great cause for thankfulness, for verily God has been gracious unto us.

### **Prayer**

We have cause of thankfulness in having the mercy seat of prayer. At a time when there is no earthly power to which to turn for counsel and strength, we can turn to God. When Jesus prayed for help, the angel of God comforted Him. And God finds ways and means of comforting His people today. When we pray intelligently and from the heart, we tune in on the great heavenly station of L - O - V - E. Truly the radio has helped us to grasp the matter of prayer which may be made a great reality to us. It has opened up the possibilities of things to a remarkable degree. When we can pick up the waves that come for thousands of miles, is it not conceivable that God can pick up the waves of prayer? However, we must be in tune with Him or the desires of our hearts will not be realized.

"Is any among you afflicted? let him pray . . . Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James 5:13-18.

The poet said: "More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they raise not hands of prayer Both for themselves and those that call them friend?"

### **The Truth**

We have cause of thankfulness in the truth itself. Through the course of the long centuries it has found its way to us surely, unerringly. If ever it was needed, it is needed today when "darkness" covers the earth and "gross darkness" the people. (Isa. 60: 2.) It is God's message upon His sign-board which tells us that we are but a few miles from home. The palace of truth is a spacious one. Its lights are the stars which God has set as luminaries for us, such as Jesus and His Apostles. Its vast floors are emerald with the hue of eternal life. Its mighty dome is the royal blue of divine faithfulness. Its air is pure, and it is flooded with the golden radiance of hope.

The Palace of Truth is situated on the summit of the Mountain of Praise. From its balcony we can look right down to the end of the Millennial age and can behold a renovated and restored earth. Just down below us and near at hand we can see the glo-

rious gardens of Divine Promise, and the fragrance of its countless beautiful flowers is wafted up to us, as we stand and gaze upon the wonders that God has already performed, and prospectively upon others, that He will perform in due time.

Truth! Oh, what it is bringing us! And think of the song it is singing us! And how it is ever enfold-ing us; and high in the faith it is holding us! And ever from care is relieving us; and into the best is receiving us! Thank God for all that it means; in sooth, thank God for the splendor of Truth!

### **The Way, the Truth, and the Life**

We are thankful because He is "the WAY, the TRUTH, and the LIFE," and because He is the great Head of the church, and we acknowledge no other head and want no other Head. He is the door to the sheepfold, and by means of this door we can go in and out and find pasturage, as He said. He is the Truth, because He is the revelation of the highest truth, the truth concerning God, and when we establish Him in our lives, we establish truth there as a permanent structure. He is the Life, because the strait and narrow way that He has opened up for us is the way that leads to that life which is divine.

We have much cause for thankfulness as we consider God's mercies to us during the past year. All around us are people "having no hope, and without God in the world." (Eph. 2:12.) To be sure, there is a hope for them, but they know it not, and so it affords them no comfort in their hour of need. We have had various privileges of service in witnessing for the truth, the very thing that Jesus would be doing if He were here. We have had much joy in fellowship with the Lord's people. We have been to conventions and heard the testimonies of those of like precious faith. We have known those who have passed out of this life with great joy in their hearts because of what the truth had done for them and for the peace which it had engendered in their minds.

So then, in the words of the Psalmist we can say, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacles sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. . . . When my father and my mother forsake me, then the Lord will take me up. . . . Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Psa. 27.



And is not this all true, Have we ever been consumed by our enemies? The great enemy of the truth and of God's people is Satan, but even he cannot harm the followers of Christ. He still masquerades as an "angel of light;" but we "are not ignorant of his devices." And though he go about "as a roaring lion, seeking whom he may devour," he need not intimidate any one who marches on under the banner of the great King. Then the Psalmist speaks of dwelling "in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Verily the truth has revealed to us the beauty of the Lord, and in His temple we have been making inquiries concerning heavenly things.

While, therefore, we have many causes for thankfulness, our great Thanksgiving day will be in the future. While now we are thankful to realize that our names have been written in the book of life above, how thankful we shall be in the future if we find that they have not been blotted out of the book of life. How rejoiced we shall be if we find that we loved the Lord, the truth and the brethren so fervently that we laid down our lives in their service. How glad we shall be to meet those whom we have known here below—not many great or learned or mighty ones, according to the world's standards; but a few humble, faithful souls, who were willing to embark on the great adventure which led them in the direction of glory, honor, immortality—divinity.

Called to be present at "the marriage supper of the Lamb"! Oh, what a favor! Yes, indeed, the Bride, the Lamb's wife, will be there in all her radiant beauty, with "her clothing of wrought gold." Dear old Paul will be there, and the beloved John, and Peter, and many other notables of the Gospel age. And who is that at the head of the table? He is the great Master of ceremonies, the heavenly Bridegroom. He smiles, and His smile lights up the great banqueting hall with unspeakable radiance. And all eyes are turned toward Him as He acknowledges His guests. Verily the night is gone, and the great day of ineffable joy and gladness is here. "Let us be glad and rejoice, and give honour to Him; for the

marriage of the Lamb is come, and His wife hath made herself ready."—Rev. 19:7.

#### A THANKSGIVING HYMN

Praise God for PEACE! Bar out the din,  
And let us be with Him shut in;  
Let heavenly grace our hearts attune,  
Oh, let us now with God commune!

Praise Him for TIME, which moves ahead.  
The leaves of earthly trust are dead,  
The temp'ral joys seem few and small,  
And only God is all-in-all.

Praise Him for FAITH! His strength we seek,  
For, at times, we feel so weak;  
We lean upon His mighty arm,  
And know we're sheltered from all harm.

Praise Him for PRAYER, with light turned low,  
And heart with faith and love aglow,  
While to the Holiest we draw,  
And learn to know the highest law,

In prayer with Him! Thank God for it,  
So fairly garnished and so fit,  
His secret place, His place of prayer,  
For He is found forever there.

Praise Him for TRUTH! O blessed Lord,  
Draw us more closely to Thy Word,  
And let us each His service prove  
In terms of everlasting love.

Praise Him because, "I am the way,  
The truth, the life," we hear Him say.  
And we behold the things divine,  
Where God's supernal glories shine.

Praise Him for LOVE! for lo, its tide  
Is flowing rich and deep and wide,  
Its music like an endless song,  
To glory bearing us along!

Praise Him for LIFE, a wondrous boon!  
Praise Him that MORNING cometh soon!  
Praise Him for JOY and LIBERTY!  
And HOPE for all eternity!

#### PRESENT TRUTH

(Continued from page 8)

rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1. 5-11.

And, as we go further and further into the present short, comparatively speaking, but dark night-time of trouble in which the old world is passing away, let us not doubt the true significance of what it all means. Perhaps the "scoffers," whom the

apostle mentions, will become more and more open in their tendency to make light of the idea that such a work of destruction as will be going on throughout the earth could possibly be of the Lord; failing thus to realize that first the Lord must make a "desolation" in the earth—a desolation of all forms of human leadership and rulership—ere the restitution blessings of the Messianic Kingdom will be dispensed to a sin-sick and disheartened world. Yet, our faith in the Lord's ways of doing things should daily increase.

And as the severity of the trouble increases, "therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "Ye brethren," who are not in darkness concerning the significance of these momentous events, will, as ye see these things, realize that just beyond these dark clouds, the rising of the "Sun or righteousness" is taking place, and that soon the full burst of the morning sunlight will dispel all the clouds of trouble, and the blessings of the new age will begin. —Psalms 46.



## Divine Promises

***"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:4.***



THE New Testament was not nearly so complete in the Apostle Peter's day as it is now, so doubtless many of the "exceeding great and precious promises" to which he refers in our text are those recorded by the holy spirit through the prophets of the Old Testament. Jesus amplified and verified these promises, and they were reiterated in various forms by the apostles, so that now it is our blessed privilege, as followers in the Master's footsteps, to draw upon the stimulating and faith sustaining promises of the entire Bible in order that we may be assured of the glorious hope that is set before us.

Not that all the promises of the Old Testament, nor, indeed, of the New Testament, belong to the followers of the Master—those who are walking the narrow way that leads to life divine. No, we are reminded by this same apostle, that all of God's prophets since the world began made promises of restitution blessings for the world of mankind; promises that will be fulfilled during the Kingdom period. The restitution of the world of mankind is, in fact, the great objective of the divine plan, but it is to be accomplished through Christ and the church; hence, along with the promises of restitution are also those which have to do with the world's Messiah, through whom the blessings of life are to come. And these are the promises the apostle refers to in our text.

These exceeding great and precious promises are again mentioned by Peter in his first epistle, where he speaks of the prophetic testimony concerning the sufferings of Christ and "the glory that should follow." (1 Pet. 1:11.) It is the "glory that follows" that is associated with our hope of being partakers of the divine nature. This glory is described by St. Paul as being the "glory of God." (Rom. 5:2.) He also indicates that it was illustrated by the glory on the countenance of Moses when he returned down out of the mount to administer the Law Covenant to Israel. (2 Cor. 3:9-12.) It is a glory of office as well as of nature; and all the precious promises given on behalf of the Christ, Head and body, have to do with it.

These promises, by which we are made partakers of the divine nature, are not alone those of exaltation and glory, but include as well the many encouraging promises which assure us of divine help and blessing in our struggle to attain to the promised glory. The promises of glory justify us in setting our affections on things above, and the promises of grace and strength to help in time of need give us the assurance of victory in making our way to be with Jesus in His

right-hand position on the throne of the Majesty on high.

### ***A Portion with the Great***

The Old Testament promises of glory which applied to Jesus, and inspired Him, are also, either applicable to the church or very closely associated with the church's hope of joint-heirship with Jesus. Note the promise of Isaiah 53:12 where the Heavenly Father assures Jesus that He will be given a "portion with the Great"—Jehovah. This particular promise follows a description of the travail and suffering of Jesus, and was, doubtless, one of those precious assurances of the Father that helped to set that "joy" before Him, that enabled Him to "endure the cross and despise the shame." Thus it is one of the promises by which Jesus was made a partaker of the divine nature.—Heb. 12:2.

But note the related promise. He who is given a portion with the great, divides the spoil—this portion—with the strong. And herein is our blessed fellowship with Jesus in these "exceeding great and precious promises." The fact that Jesus Himself was comforted and sustained by these promises should make them even more cherished by us. An old heirloom is cherished because one whom we loved owned it or used it. So, beloved, these precious promises of the Old Testament were claimed and used by Jesus; hence, as we seek to follow in His steps, let us rejoice in the thought that the means of divine grace to Him are the same for us, and that if we, too, claim and use these promises, ultimate victory is assured.

And these promises are indeed made "yea and amen" to us through Christ Jesus. In John 17:22 and 23, Jesus, in His prayer to His Father, assures us of His compliance with the Father's arrangement of dividing the spoil with the strong. He says, "the glory which Thou gavest me I have given them." This glory had at that time, been given to Jesus only by promise, and by promise He had, likewise, passed it on to His disciples, and through them to His entire church. Yes, He had said that He would go away and prepare a place for the church. He had told His disciples that they would be with Him in the Kingdom—"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

Jesus knew that it *was* the good pleasure of the Father that the church should share the Kingdom glory with Him because He would have in mind prophecy of Isaiah 53:12 concerning the dividing of the spoil with the strong, as well as other prophecies. And, after Jesus Himself was actually exalted to the right hand of the throne of God, we find Him still reiterating the Father's promises to the church. He says, "To him that overcometh [the strong ones of Isaiah 53:12] will I grant to sit with Me in My



throne." (Rev. 3:21.) It would seem that here Jesus is reminding us of that precious promise of Isaiah 53:12 concerning the dividing of the spoil, and saying, "Yes I will divide My reward with the overcomers—the strong ones. My Father has verified His promise to Me. I have now been given a portion with Him on His throne, even so I will, in turn, grant that those who are strong to follow in My steps of sacrifice even unto death, may, indeed, share My throne with Me."

### **Strong in the Lord**

The Heavenly Father's promise that Jesus would divide His reward with the "strong," and Jesus' confirmation of it to the effect that the "overcomers" would be privileged to sit with Him on His throne, would probably leave the truly humble Christian in a condition of measurable doubt and uncertainty, because he would reason that he surely could not claim or hope to be among the "strong" ones. But here, again, we must depend upon the divine promises—those promises by which we are made partakers of the divine nature. When we think of self we truly should tremble, as the hymn puts it, realizing how very, very weak we are; but when we look to the Lord for strength then it is that we are strong.

And so it is that the real strength of those ones who overcome, is the strength of the Lord. "Finally, my brethren," says the apostle, "be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," continues Paul. (Eph. 6:10, 11.) And this armour of God that makes us strong to give battle to the adversary and to overcome, is the armour of truth—the whole truth that is made up of all the exceeding great and precious promises of the Lord, and especially those promises that have to do with the divine protection over those who are fighting their way through to victory with Jesus in the Kingdom.

And what a heart-cheering array of reassuring promises are conjured up before our minds when we reflect upon the many guarantees of divine help the holy spirit has caused to be recorded for our encouragement! But these promises are by no means unconditional. If so we desire that they be verified in our daily experiences, and are to continue enjoying the full assurance of victorious faith unto the end, we must do our part; that is, we must keep faith with the Lord by fulfilling the terms of our consecration vows. We are reminded of this principle of the divine dealing with us, and the condition upon which the benefits of divine love are vouchsafed to us, by the manner in which the Lord dealt with His typical people, Israel. To them Moses said:

"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but *because the Lord loved you*, . . . hath He brought you out with a mighty hand, and redeemed you out of the house of bondmen. . . . Know therefore that the

Lord thy God, He is God, the *faithful* God, which keepeth covenant and mercy with them that *love Him* and *keep His commandments* unto a thousand generations." (Deut. 7:7-9.) And again: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine."—Ex. 19:5.

Centuries after Moses laid down these conditions to Israel upon which they could expect a continuance of divine favor toward them and His protection over them, the Lord caused the Prophet Malachi to tell them of their failure to keep their covenant with the Lord, and to urge them to return unto Him in order that they might receive of the abundance of His blessings. We quote: "Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:9, 10.

### **God's Promise to Joshua**

Following the death of Moses, God gave over the command of Israel to Joshua and to him He said: "I will be with thee: I will not fail thee, nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." (Joshua 1:5, 7.) In this precious promise we also see laid down the condition of faithfulness. And what was true of Israel and Israel's leaders is also true of the church today. If through the exceeding great and precious promises we are to be made partakers of the divine nature, we must be faithful to the conditions of those promises.

But faithfulness does not always imply accomplishment, although it always implies a determination to accomplish. Typical Israel was under a disadvantage in this respect in that the Law Covenant called for actual works of righteousness; and, being imperfect, even the best-intentioned of natural Israel found that they could not do the things they would like to do. With us it is different. God is dealing with us upon the basis of faith and heart intention. If our hearts are perfect toward Him, and we continue to make sincere and strenuous efforts to translate our heart intentions into actual accomplishment, then the windows of divine blessing are open for us,—"*The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.*"—2 Chron. 16:9; Zech. 4:10.

How utterly hopeless would be our efforts to attain unto the divine nature were it not for the fact that God has promised to help us! The many enemies of the new creature would quickly overwhelm us were it not for divine protection. The Prophet



Samuel was one of the Lord's ancient servants who had verified, through a lifetime experience, the Lord's faithfulness in keeping covenant with those who obediently trust in Him, and Samuel declares: "As for God, His way is perfect; the word of the Lord is tried: He is a buckler to all them that trust in Him. For who is God, save the Lord? and who is a rock, save our God? God is my strength and power: and He maketh my way perfect. . . . Thou hast also given me the shield of Thy salvation: and Thy gentleness hath made me great."—2 Sam. 22:31-36.

There is much more to Samuel's enthusiastic testimony concerning the faithfulness of the Lord than merely beautiful language and sentiment. When he speaks of the Lord as a "buckler," and says that He had given him a "shield," it has a very practical meaning. And what is this "buckler" and "shield"? David gives expression to similar sentiments, saying, "He shall cover thee with His feathers, and under His wings shalt thou trust: His *truth* shall be thy *shield* and *buckler*." (Psa. 91: 4.) The manner in which the truth—the revealed will of God—operates for the protection of His people is pointed out by David in Psalms 19:7-11. We quote:

"The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward."

And how important it is that we permit the Word of the Lord, His truth, to have its proper cleansing effect in our hearts and lives, so that we may, indeed, be found of Him without spot or wrinkle. This is an individual work before the Lord; and He alone knows how much genuine progress we are making. Men may condemn us; even our brethren in Christ may misjudge us, but the important thing is to make sure that our hearts are right before the Lord. Of Him we read: "Thou only knowest the hearts of the children of men." And again: "There is no God like Thee . . . which keepest covenant, and shewest mercy unto Thy servants, that walk before Thee with all their hearts."—2 Chron. 6:30, 14.

### **Trust and Obey**

The verification of the divine promises is, throughout the Scriptures, shown to be upon the general principle of faith and obedience; and it is thus that by these promises we are made partakers of the divine nature. In harmony with this the Psalmist writes: "Let all those that put their trust in Thee rejoice: let them ever shout for joy; because Thou defendest them: let them also that love Thy name be joyful in Thee. For Thou, Lord wilt bless the

righteous; with favor wilt Thou compass him as with a shield."—Psalm 5:11, 12.

What a source of strength Jesus must have found this precious promise to be! The great joy of heart which He possessed, that joy which He said His disciples might also possess when He prayed "that they might have My joy fulfilled in themselves," was doubtless derived from this and many other wonderful promises of divine aid and comfort. (John 17: 13.) "Let them ever shout for joy, because Thou defendest them," truly meant much to Jesus, and enabled Him to say, even in the face of death, that if need be He could ask the Father, and the Father would send Him more than twelve legions of angels to protect Him. (Matt. 26:53.) But it was not so much a protection from physical violence that Jesus was concerned about—although even this was His portion, also, until the due time for His death—but His spiritual welfare. God has not promised us immunity from pain and trials, but He has promised to be with us in the trials, and cause them to work out in us the peaceable fruits of righteousness.

### **Blessings for the Humble**

In Psalms 9:12, there is a precious promise which says: "He forgetteth not the cry of the humble." And what a very close relationship this bears to our being partakers of the divine nature! The Apostle Peter says: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Pet. 5:6.) Jesus is also our great Exemplar in this. Paul says, "Let this mind be in you, which was also in Christ Jesus: who, . . . made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted Him, and given Him a name which is above every name."—Phil. 2:5-9.

What exaltation is described in these words! and the promise is, that we shall be in the likeness of His resurrection. But that promise, as we have seen, is conditional—conditional upon humbling ourselves now, even as Jesus did. Jesus made Himself of *no reputation*; yet how desirous is our fallen flesh to establish a reputation; and how we sometimes squirm and wince when circumstances arise which threaten to rob us of that which, according to our consecration vows, we have no right to anyway! But we cannot expect to have a good reputation in the world and be a follower of the Master. The disciples' problem of who would be the greatest, is too often, even now, a troublesome one among the people of God. May we all look to God to help us stand up before the cleansing processes of His Word, and the refining fires of His providences, in order that all the divine conditions attached to His exceeding great and precious promises may be more and more fully complied with. May it not be possible, at times, that here also is to be found one of the tithes



left outside of the storehouse, hence hindering the rich inflow of divine blessings?

Guilelessness is another important characteristic of those who are depending upon the promises of God. How grand it is to feel of another that we can really trust him, that what he says is exactly what he means; and that is the way the Lord wants to view us. Of such the promise is made: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalms 32:2.) To be without guile is to be unlike the worldly who conduct their affairs measurably under the cover of secret diplomacy and intrigue. The Christian may be tempted, at times, to resort to such methods in order to obtain what he considers to be his rights, but he should remember that the Lord's blessing is upon those only who put their trust fully in Him, and who do not seek protection behind a wall of selfish human diplomacy. We should deal openly with each other and with the Lord.

### **The Righteous Afflicted**

God has not promised that the righteous shall be free from afflictions, at least, not in this age. The time will come, in the age of restitution, when He will take away the rebuke of His people from off the face of the whole earth, but we have not as yet reached that stage in the divine plan. (Isa. 25:8.) But the Lord has promised that we shall ultimately be delivered from affliction, although that deliverance will not actually and fully come until the first resurrection. Sometimes the Lord permits afflictions to come upon us for our correction in righteousness. Happy are we if, through these experiences, our hearts are made broken and contrite. The prophet writes: "The Lord is nigh unto them that are of a broken and contrite heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalms 34:18, 19.

Not only are we to expect a measure of affliction as a part of our training, but we must expect persecution, also, if we are following in the path that was trod by the Master. Indeed, it is only through much tribulation that we can hope to enter the Kingdom. So, the promise is, "If we suffer, we shall also reign with Him." (2 Tim. 2:12.) The strength to suffer, on Jesus' part, was derived in no small way from the precious promises of the Old Testament, promises which He claimed for Himself. So with us also, the divine promises constitute a blessed source of sustaining strength in suffering; and thus do these promises contribute their part in enabling us to become partakers of the divine nature.

And, in view of God's promises to sustain us, we should be able to affirm with the apostle that neither "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword... shall be able to separate us from the love of God, which is in Christ Jesus our Lord." As it is written, For Thy sake we are killed all the day long; we are accounted as sheep

for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us." (Rom. 8:35-39.) And what an inestimable privilege it is to be so closely associated with the Master as, like Him, to be counted "as sheep for the slaughter." With such grace bestowed upon us surely we should "think it not strange concerning the fiery trial" that tries us, "but rejoice" inasmuch as we are partakers of Christ's sufferings.—1 Pet. 4:12, 13.

### **Promises Made by Jesus**

One of the sweetest promises made to the church by Jesus is that recorded in Matthew 11:28-30, which reads, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." This blessed promise follows the Master's upbraiding of the hard-hearted attitude of the people of Israel in His day, and particularly the scribes and Pharisees. These had heaped burdens upon the people which they could not bear, and by their traditions had closed the doors to the Kingdom of heaven. They had rejected both John and Jesus, yet Jesus was in a position to point out to them the true way to life and happiness.

And for this age, that true way is the narrow way—the narrow way of self-denial and cross bearing. This is the yoke of obedience to the Father's will which Jesus wore, and in which He rejoiced; and it was this, His yoke, that He is here offering to His disciples. He calls it an easy yoke—it is, because we have divine help to wear it. Being a yoke of self-surrender, it brings rest to the soul, because our unrest is caused mostly by a desire to have our own way, to protect our own interests in life. But if our life is fully surrendered, then we have no interests of our own to protect, hence we have peace and rest. Yes, we cease from our own works, and permit God to carry on for us, following as He directs and gives the strength.

But ceasing from our own works does not imply that we become idle. No, it merely means that we go to work *for the Lord*; but the project is His, not ours, and responsibility for success is in His hands. Jesus makes a precious promise to those who go to work for the Lord, saying, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36.) Again the promise is conditional—"he that reapeth." If we comply, then this is another of those divine assurances by which we are made partakers of the divine nature.

### **Greater Works**

Yes, those who are called to the divine nature and joint-heirship with Jesus are to be put to work on the greatest project of all ages—the rehabilitation of a lost race. Jesus promised: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." (John



14:12.) What a promise! Jesus healed the sick and raised the dead, yet we are to do greater works than these! What could be a greater work than raising the dead?

Ah, those whom Jesus raised from the sleep of death were only temporarily awakened, and afterwards they returned to death again. But in the Kingdom period, when the church is reigning with Jesus, all mankind will be raised from the sleep of death and given an opportunity to live forever upon the conditions of obedience to the divine will. The church will share in this colossal undertaking of which the miracles of Jesus at His first advent were but miniature and incomplete illustrations. Yes, "greater works" indeed, shall these be, and because Jesus went to the Father.

When Jesus returned to the heavenly courts after His resurrection He "appeared in the presence of

God for us," thus making use of the merit of His shed blood upon the mercy seat, by means of which we are justified and given a standing before the Father. Then, in fulfilment of His promise He sent the spirit of truth to guide, comfort and sustain His people, that through the truth they might be sanctified, or set apart, to this holy purpose of God to bless all nations. Thus it is that through Jesus, and through all the exceeding great and precious promises that center in Him, we are made partakers of the divine nature. May these promises become an ever-increasing source of strength to us, and may we more steadfastly strive to bring all our being's ransomed powers into fuller harmony with the conditions upon which these promises will continue to bear witness to us that we are the children of God and for whose manifestation the groaning creation is waiting.

## More About Natural and Spiritual Laws

***Natural things as illustrating spiritual. The laws of Compensation, Faith, Cause and Effect. Truth in its divinely appointed operations. The glory of the unseen.***



IN THE study of the tabernacle in the wilderness we found various types or pictures set forth to illustrate spiritual truths of an age then far in the future. Likewise many things in the world of nature around us may be used to illustrate facts of importance in the spiritual realm. For example, Jesus thought about a vine and its branches and therefore said, "I am the vine, ye are the branches." (John 15:5.) He thought about the pruning of the vine and said, "Every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit." (John 15:2.) He thought about a flock of sheep and said, "My sheep hear my voice, and I know them and they follow Me. A stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10:27, 5.) He probably had in mind a crystal-clear spring of water when He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.) He thought of the sowing of seed, and used that; of the birds of the air, and used them. He used trees, flowers, foxes, light, heat, cold, and other things out of the vast natural storehouse around Him, and took from them lessons which He employed spiritually for the purposes of instruction.

The Apostle Paul writing to the Roman Christians, said, "The invisible things of Him [God] since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."—Rom. 1:20. *Rev. Ver.*

If we can but hear its voice, then, the natural world is preaching us a constant sermon in regard to God. Also, from it we can derive much that may serve to impress spiritual truths upon the mind. We therefore give thought to some more of its interesting natural laws.

### ***The Law of Compensation***

A great law of nature—perhaps by some deemed a purely hypothetical law—is the law of Compensation. Ralph Waldo Emerson makes much of this in one of his essays. He calls attention to the general ubiquity of this law. The dark skinned negro in his African hut is the intellectual inferior of the white man, but physically he is superior. Moreover, he is sustained through life by a cheerful, optimistic, disposition, which most white men would give a great deal to possess. A dog has his troubles, and feels a certain amount of aches and pains, but he doesn't even know that there is a future, so doesn't have to worry about having enough laid by to keep him in his old age. The present moment suffices for him. He is not called to develop and build houses and do a thousand and one things that man has to do. To be sure, he is only a dog, yet the compensations that life hands out to him are many.

The sailor who is on the billowy main for weeks or months at a time, knows a joy of home-coming that is not experienced by the man who never leaves his native town. It is compensation. The lordly oak tree of the hillside has to stand the brunt of the sweeping winds and grip the earth with a firm hold upon the rising of the storm, whereas the humble grass knows no fear of the elemental rage. Compensation! Yes, there is much of it. The old man has no longer the buoyancy and vigor of youth, but he is richer in wisdom, in memories, and in a hope that transcends the present life.



"For age is opportunity no less  
Than youth itself, though in another dress.  
And as the evening twilight fades away,  
The night is filled with stars invisible by day."

### **Compensation in the Spiritual Realm**

And what is the spiritual law corresponding to this? Jesus enunciated it, saying, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold and shall inherit everlasting life."—Matt. 19:29.

It may be a bit difficult to see just how one receives so much in the present life, and yet he does. Fear is one of the greatest banes of humanity today. The state of mind that trusts the Lord is above fear. "Perfect love casteth out fear: because fear hath torment [Greek, restraint]." (John 4:18.) Verily "life is more than meat and the body is more than raiment." (Luke 12: 23.) Man lives his highest life in a world of thought. If our thoughts are happy ones, then we are likely to be happy, and cheerful, happy thoughts are engendered by the realization that we belong to God and can say from the heart, "Now are we the sons of God."—1 John 3:2.

There are those in the truth today who have lost one set of family relationships only to find another which is more precious than the former. If we lose an earthly father for the Lord's sake, we find a Father in heaven. If we lose earthly brothers and sisters, we find brothers and sisters in the Lord. If we lose carnal pleasures, we find spiritual pleasures which far outweigh the former. If we are deprived of earthly riches, we have the "pearl of great price," and we have treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 13:46; 6:20.) If the world seems cold to us, we are warmed by the sunshine of divine love. If our prospects of earthly success are poor, we have a prospect of finally winning life's great victory and being crowned with "glory, honor and immortality" in the kingdom above. And we have the comfort of being able to say, "If God be for us, who can be against us?"—Rom. 8:31.

### **Compensations for Service**

There are compensations for every service rendered on account of truth, for every dollar expended for the truth, for every hour devoted to the truth, for every thought that is connected with the truth, for the reading of every page of any book that expounds the truth, for every meditation upon the truth. For so mighty and so wonderful is truth that it pays us in the golden coin of faith and hope and love for everything we do to promote it in any way.

The Apostle Paul expressed this law for he counselled the disciples, saying, "Be careful [over-anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God,

which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4: 6,7.) And again, "As poor, yet making rich, as having nothing, and yet possessing all things." Then he said to the Christians, "All things are yours;... And ye are Christ's; and Christ is God's."—2 Cor. 6:10; 1 Cor. 3:21-23.

Compensation! The Bible is full of it. Joseph is cast into a pit, then sold to a band of Ishmaelites, is taken to Egypt as a slave, ere long is cast into prison, but, eventually, becomes the governor of Egypt. Daniel, who was cast into a den of lions, is promoted to high honor in the kingdom. The three Hebrews who were cast into the fiery furnace, are elevated to positions of power and of trust. David, the youth despised by his brothers, becomes the slayer of Goliath and, in due time, the king of Israel. Abraham sacrifices his son, and becomes heir of the great divine promises pertaining to the wonderful "seed." And there are many other examples.

But the greatest compensation set forth in the pages of the Bible is contained in divine prophecy. It is manifest to all that the world is in a state of sin and sorrow and death. Man is not a creature of evolution, who fell upward, but being originally created in the image and likeness of God, who fell downward and has been down in a state of imperfection ever since. What he needs is restoration to life and happiness plus the valuable treasure of his experience. The question is, Will he ever get this great boon? And the Bible's answer to this is, Yes!

### **The Divine Word on Compensation**

How beautifully Isaiah struck the chord of compensation. "The wilderness and the solitary place shall be glad for them," he said, "and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. ... Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. ... And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa 35.

But there is no finer expression of compensation than that contained in the last three chapters of the Bible. Here we find the great balancing of the world's long period of tribulation and death. First of all, Satan is said to be bound, that he may deceive the nations no more till the thousand years of Christ's reign accomplishes its purpose. Then there is seen a great white throne—a powerful, pure and righteous government. Then the dead are shown to come forth, and are given the opportunity of learning what



God requires of them, thus being placed on trial for life or death.

Then we find pictured the heavenly city, the New Jerusalem, coming down from God out of heaven. It has a great high wall [evidently, the divine, protecting power] various gates [twelve in number], precious jewels in its foundations, a great river of water of life clear as crystal, proceeding from the throne of God and of the Lamb, a divinely appointed way in which the people shall be obliged to walk in order to finally win life, the Tree of Life with its health-giving fruit, and many other desirable things, all calculated to compensate the world for what it has suffered in the past ages.

How clearly David struck the note of compensation in many of his writings. Hear him in the 37th Psalm: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . The Lord knoweth the days of the upright: and their inheritance shall be forever."

The prodigal son who came home found compensation for all his sufferings. A goodly robe was placed upon him, and he was given new shoes. And now a ring adorns his finger, a staff is placed in his hand, and the fatted calf is killed for him. And all this illustrates the state of the sinner who returns to God through Christ Jesus. He has the robe of righteousness which has been provided by the Master's sacrifice. He has on the sandals of peace. He wears the golden ring of divine promise. He has the staff of the Word of God. And then the great feast of truth is set before him, while the Master causes him to sit down to meat and comes forth to serve him. Truly the long journey and his hard experiences of the past now seem but trifling matters to him as he luxuriates in his environment of joy.

### ***The Law of Faith***

Coming to faith, we may think that this law could not possibly be expressed in the natural realm, but belongs wholly to the spiritual. What is faith? It may be defined as confidence in some person or thing. It imparts a mental assurance that we can trust some interest of ours, or the outcome of some venture, in the hands of another. The highest faith is that which lifts the mind in confidence to God. Now then, is there nothing in nature that finds its analogy in faith? Is it not true that certain activities in nature give us a distinct impression that they are based on the prospect of some future definite event? Think of the tree which loses its sap in autumn. Does not the tree

act just as it would act if it had faith in the return of the sap in the springtime? The leaves that wither and fall from the boughs do so as though possessed of full assurance that next spring and summer will see the tree clad in its emerald robes again. The fact is that nature gives evidence of having something akin to faith in herself, a something that answers to faith. When we pass through the portals of the natural and enter into the temple of the spiritual things, we dwell in an atmosphere of faith, and we speak in terms of faith. As in the natural, so also in the spiritual, we ascribe certain phenomena to law, but we call it the law of faith.

The Bible has much to say about faith, and rightly so; for those in every age who have pleased God, have done so chiefly by manifesting faith in Him. Indeed, is there anything more highly conducive to gratifying any one of us than to know that people take us seriously and have faith in us? "Without faith it is impossible to please God," says the divine Word; 'for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' (Heb. 11:6.) Then the Master said, "Ye believe in God, believe also in Me." That is to say, You accept God's authority, accept My authority likewise. You profess to accept God's words, then accept My words. I am the way of approach to God—the way, the truth, and the life. "No man cometh unto the Father but by Me."

Jesus referred to mountain-removing faith, and there is no doubt that faith has removed many a mountain of difficulty. In the story of the Pilgrim's Progress God took away a burden from the back of Christian because he exercised faith. The Lord, likewise, removes a similar burden from the back of every member of the church when we come to Christ in sincere repentance; and, in due time, He will remove the burden of sin and death from the world. But some one may ask, What has faith to do with saving the world in the New Age? Our reply is that faith has much to do with it. In the first place, it was the perfect faith that Jesus had in His heavenly Father and in the outworking of the divine plan, that caused Him to lay down His life on Calvary. Then, it is faith on the part of each member of the church that will cause him to be faithful [full of faith] unto death, so that, in due time, he may reign with Christ and cooperate with Him in lifting the world out of sin and death. And, in the natural world, each season as it comes, God lifts the burden of snow and ice off a considerable part of the earth, and while He does not do this through faith on the part of inanimate or animate things in the world around us, He does do it through some law corresponding to faith, as we have seen.

### ***Cause and Effect***

The law of cause and effect is much in evidence in the natural realm. Indeed, it is universal. The sun picks up water from the land and the sea and carries thousands of tons of it to the skies. The clouds deposit it in heavy snows and rains on the



mountain ranges. The snows melt, forming rivulets and rivers, which flow to the sea, are picked up by the sun and carried back to the mountains, and the endless cycle of forces thus operating continues to go on.

A story has been told of the so-called Land of Topsy-turvydom, where there was no such law and where everything was confusion. Here the sun might rise in the east one morning, and the next morning it might rise in the west, and the third morning it might not rise at all, or the moon might rise in its place. If one planted flower seeds, some of them might grow up into the air, others into the ground, and others might not grow at all. If a man jumped up into the air one day, he might go a few feet and land safely, but the very next time he jumped up, he might go soaring off into space and not come back to this earth but arrive on another planet. Just try to imagine a land of this kind and consider the confusion it would mean. No work could be accomplished because one could not count on anything, or on the operation of any law. In fact, it would show the utter absence of law—chaos, disorder.

But we live in no such world as that just described. Our world is one of law and order. Everywhere we find the manifestation of Cause, and we do not have to look far to find its Effect. Then, sometimes, we see the effect but not the cause. However, we know the cause is there. Thus, we behold the waves of the ocean, but not the wind that makes them lift their snowy crests on high. Yet we FEEL the wind, and therefore know it is surely doing its work. We see the birds trying to fly against it and many other evi-

dences of its reality are noticeable. Then we know that the great sun is incessantly radiating its heat to keep the earth warm and to nourish plant life and keep animals alive and well. Whenever we find an effect, we know that there must be a cause, and there is no getting away from it.

And so, also, it is in the realm of spiritual things. What we do, and especially what God does, using various means, makes us what we are. Psychology tells us that our mental processes are simply the result of the action of stimuli from the outer world upon our consciousness. The Bible tells us that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." It says that we are to be transformed by the renewing of our minds, and Jesus called this process of renewal, sanctification, saying, "Sanctify them through Thy truth: Thy Word is truth."

"Being justified BY FAITH we have peace with God through our Lord Jesus Christ." "Whereby are given unto us exceeding great and precious promises: that BY THESE ye might be partakers of the divine nature." And again, "If ye DO THESE THINGS, ye shall never fall: for so an abundant entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:4, 10, 11.

That working out our own salvation by the divinely appointed means, therefore, shall accomplish the great purpose of God, there can be no doubt. All we have to do is take careful heed to the operating CAUSE, and the EFFECT is sure, and the goal shall positively be attained in the heavenly kingdom.

## Thou Art Worthy

***An analysis of the fourth chapter of Revelation, explaining the Four Beasts and the twenty-four Elders, Thunderings, Voices and Lamps of fire; also, the Open Door and Throne "Set in Heaven."***



**A**FTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and behold, a throne was set in heaven, and ONE sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, The four and twenty elders fell down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created."—Revelation, chapter four.

An "open door" in heaven signifies an opportunity to enter into a fuller comprehension of heavenly



things. Thus the presentation of the harvest truth of this Gospel age could be compared to the opening of a heavenly door. The voice of our Lord is here said to be like a trumpet—loud, strong and clear—saying, "Come up hither [set your feet on higher ground in your religious experience], and I will shew thee things which must be hereafter"; meaning that the Lord would reveal future events to His truly consecrated people, those who were standing on mount Zion, having the harps of God.—Rev. 14:1-3.

"And immediately I was in the spirit." We have previously pointed out that what John beheld in symbol, the Church sees in reality, living, as they do, at a time when God is giving to them a larger, clearer unfoldment of His truth. Thus John may be said to represent the Church class. His being "in the spirit," therefore, pictures the fact that the church is "in the spirit"; for these things are only spiritually discerned, and are quite concealed from the world. The church, then, sees a throne set in heaven, and One there enthroned Who is like a jasper and a sardine stone, etc.

And is the picture true to the reality? Indeed it is! For the church does actually see—behold with eyes of understanding—a throne in heaven. It is the divine throne, the divine, royal authority. The church appreciates the fact that the will of God is done in heaven, and therefore she can pray, "Thy will be done in earth, as it is in heaven," and she can do so intelligently and with full assurance of faith. The prophet Isaiah saw the throne of God, for he said (Ch. 6:1), "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." And Ezekiel had a similar vision, saying, "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man upon it."—Ezek. 1:26.

The *International Encyclopedia* says: "The jasper is a cryptocrystalline variety of quartz distinguished by its opacity. Jasper was known to the ancients by whom it was used for ornamental purposes, owing to the high polish which it is capable of taking. The colors of the different kinds of jasper are reddish brown, dark green, greyish blue, and brownish black." This precious stone, being a diamond, is very valuable. It crystallizes in a double pyramid, and has twenty-four angles. It well represents the perfection of the Deity. The wall of the Holy City is said to be built of jasper. See Revelation 21:18.

The sardius is another precious stone. In Revelation 21 it is given as the sixth gem in the foundation of the New Jerusalem, even as jasper is the first. Both the sardius and the jasper were worn in the breastplate of the High Priest of Israel. (Ex. 28:17-20.) The sardius is said to be the very finest stone on which to do engraving. It takes a beautiful polish and retains this indefinitely. It might fittingly represent the benevolence and goodness of God.

## The Rainbow

"A rainbow round about the throne" speaks volumes concerning the great plan and purpose of the Lord. A rainbow was first used as the token of a covenant. God said to Noah, "I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember My covenant which is between Me and you and every living creature of all flesh."—Gen. 9:13-16.

A rainbow consists of sunlight broken up into its prismatic colors by an aqueous envelope lying in the earth's atmosphere. The three primary colors are red, yellow and blue. The secondary colors are orange, green, purple and indigo. Red [the color of love] symbolizes the sacrifice of Jesus, the manifestation of the love of God and also that of His Son. Yellow or gold, is a symbol of truth (which is of divine origin) and of divine things. Blue represents faithfulness on God's part. It tells us that He has always stood beside His people in every time of their need, and that He will prove faithful in the carrying out of all His great promises both to the church and to the world. Orange is a blending of red with yellow, which stands for gold. It tells us that the love of God will give the church the divine nature, and the world, divine truth in due time. Green is a mixture of yellow (gold) and blue. It tells us that God's faithfulness will mean a royal inheritance for the members of the bride of Christ, and, also, a royal earthly inheritance for the members of the human family. Evergreen in the Bible is symbolically used to picture everlasting life. Purple is a blending of red with blue. It speaks of the eternal faithfulness of love. Indigo has the same elements as purple, only in different proportions.

The sermon preached by the rainbow round about the throne of God therefore is: God has made a great covenant to uplift and bless the world. He will do this by means of Christ and the church. The ransom sacrifice of Jesus is the basis, hub and axis of His plan. Because Jesus was faithful in the doing of the divine will, therefore God "hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth [dead people now in their graves]: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) While one part of the divine covenant concerns the world, the other part concerns the church; for it means the selection of the Seed of promise.

The expression, "in sight like unto an emerald" would signify that the prevailing color was green—a blending of yellow (gold, divine truth) with blue (divine faithfulness). If the rainbow were entirely green, it would not be a true rainbow, for the latter is composed of all the colors. When we say "truth and faithfulness," those expressions are freighted



with meaning, for love itself is an element of truth, and faithfulness on God's part means that He will put into operation His mighty power to accomplish all that He has agreed to do. Green, then, cannot efface the other colors, but it can dominate.

Most Bible Students believe that the twenty-four elders refer to the twenty-four prophets of Israel—and others even back to the time of Enoch. These are said to be clothed in white raiment, white being an emblem of purity and indicating the fact that they had a justified standing before the Lord. Like Abraham, they believed God, and it was accounted to them for righteousness. "They had on their heads crowns of gold." They were actually the world's true kings, though not recognized as such; and they were crowned with golden (divine) promises of God.

### ***Lightnings, Voices and Thunderings.***

The flashes of lightning represent flashes of truth which are dispelling the darkness of certain errors. They reveal the fact that all men are equal as respects their rights to be citizens of the world, that all are entitled to justice and fair-dealing. These lightning flashes disclose the misrepresentations of God and His plan as taught by the creedal systems. They are calling attention to the signs of the times which give evidence of a coming New Era, and they show that the prophecies are being fulfilled in various ways. They make known the fact that we are living in the times foretold by the Apostle when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." (2 Tim. 3:2.) They reveal the corruption that is all around us, and show that the world is drifting from bad to worse, and that unless God does something of special import, the race is doomed.

Then too, there are many voices crying out against the social, industrial and political injustices of today. People can see the evils of the great profiteering system, but cannot do away with it. They can see that war is a sin against God and a crime committed against man, and they are giving world-wide expression to their thoughts regarding it. They are crying out for an equitable wage system, and for employment, of which there should be enough for all. There are voices, indeed—voices raised in protest in a thousand ways, against a thousand wrongs. And there are some voices—a few—raised in the proclamation of divine truth, telling to all who have ears to hear that "man's extremity is God's opportunity," and that the Lord of heaven will send the full measure of relief to earth's needy ones in due time.

As for the "thunderings" alluded to, we have these, too. They indicate the near approach of the gathering storm. On the occasion of the giving of the Law to Israel there were thunderings. Symbolic thunderings are alluded to in different parts of Revelation. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings,

and an earthquake." (Rev. 8:5.) "And there were voices, and thunders, and lightnings; and there was a great earthquake."—Rev. 16:18.

A great servant of God wrote the following words: "We expect that the distress and trouble will come about in a very natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by an uprising of the people, goaded to desperation from a sense of injustice, and seeking relief from oppression. Such an uprising and overturning, Socialists, Nihilists and Communists of today would gladly bring about if they could. Though the Scriptures recognize wrong and oppression as existing in the governments of the nations, and foretell this to be the means of their overthrow, yet they do not authorize God's children to oppose them. They show us that some agencies not in themselves good, will be made use of in destroying present evil governments, thus accomplishing the Lord's purpose, though they will not be aware that they are being so used. 'Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.'—Psa. 76:10."—Z. W. T. Reprints.

The seven lamps of fire before the throne are said to be the seven Spirits of God. In Revelation 5:6, we read: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Thus these seven spirits are called both eyes and lamps of fire. Now lamps of fire GIVE LIGHT, and eyes SEE. Certainly the Lord can see everything that is going on both in connection with the church and with the world, and all light comes from Him as the great Source of light. But if the church in its seven stages has also been able to see things, and has given forth some portion of the light that it first received from God, may it not be true then, that in a highly figurative and somewhat limited sense the church can be said to be "the eyes of the Lord," and, also, the "seven lamps of fire"?

As to the "sea of glass like unto crystal." In Revelation 15, it is recorded that John saw "a sea of glass mingled with fire," and the members of the true church are shown to be standing upon this sea, "having the harps of God." To the prophet Daniel, the great mass of human life was pictured as a troubled ocean, for the four winds of heaven fought for supremacy over it, and then four beasts (world empires) came up out of it. But to John, the picture presented is that of crystal or glass. This would denote calmness and transparency. We believe it is the divine viewpoint that is here set forth; for God can not look at the world as though His plan had already been completed in making all mankind happy. And the transparency discloses the fact that He can see through all things, knowing the end from the beginning. And as His people lay hold on His Word, they, also, by faith can see the out-



come of present conditions, and behold a glorious earth purged from every evil and reflecting the radiance of the great Sun of righteousness that shall arise to bless all mankind.

### **The Four Beasts**

In regard to the four beasts there have been various speculations, but the most reasonable interpretation of this picture that we have seen is that the beasts represent the four attributes of Deity—Justice, Power, Love and Wisdom.

All these attributes operate in the great plan and purpose of God. In the beginning, divine wisdom devised the great scheme of things, and in all the works of creation, we behold "the manifold wisdom of God." (Eph. 3:10.) To be sure, God might have prevented the fall of man, but His wisdom foresaw that the permission of sin and evil on this planet would ultimately work out for man's benefit; so He has allowed the long ages of suffering and death to have their part in the world's affairs. Then, in order to deal with the world in the highest and best way, God has called the members of the Church—many different types of persons, so that they may possess a full, comprehensive knowledge of human nature and know exactly how to deal with humanity. In their exercise of wisdom, they are to be God-like. Not that they are to possess wisdom to the same degree as God, for that would be impossible; but they are to possess wisdom of the same kind; *viz.*, the higher wisdom, and not the so-called wisdom of this world, which really is not wisdom at all, but is foolishness in the sight of God.

Then God is eternally just. It was just for Him to condemn man to death, since, according to His law, the "wages of sin is death." (Rom. 6:23.) The death of Jesus satisfied divine justice to release the sinner from the Adamic condemnation; that is to say, all the sinners who have accepted the value of that sacrifice. In the future, the same propitiatory offering will release all the sinners from Adamic death. And it is because of this quality of justice on God's part that the church of Christ received justification by faith and has a standing of perfection in His sight. As justice is exemplified in God's dealings with us, therefore, we should exemplify it in our dealings both with the fellow members of the church and with all men.

Another "beast" is Power. This operated in the destruction of the first world-order by means of a flood of waters. It was also manifested in the overthrow of Babylon and other world kingdoms. It is shown in the "little stone cut out of the mountain without hands," which is to smite the great image of world-systems on its feet so that it will be blown away like chaff before the wind. Then it is to be exhibited in a "great mountain" or kingdom, which is to fill the whole earth. Its operation is revealed in the production of the fruitage of the Holy Spirit in the church, enabling men and women to give their lives in the service of the truth.

But the greatest of all the divine attributes is love, for "God is love." (1 John 4:8, 16.) It is love that ever rises to the sublimest heights. It was love that planned the very best for humanity in the out-working of the divine plan for human salvation. It was love that sent Jesus into the world, and love that enabled Him to suffer and to die. It is love that has called a few to follow Him during the present age so that they may reign with Him in the age to come. It is love that has given us the truth, with all the golden-hued promises contained in the Word of God. It is love that says to us, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

And now these Four Beasts are heard praising God, giving "glory and honor and thanks to Him that sat on the throne." And this is, indeed, true to the facts of the case; for when we come to understand the teachings of the Scriptures in regard to the mighty plan of God, we can hear the song of praise arising from these divine attributes. And what the church hears now, the world will hear in the future when the "books are opened," and the people come thereby to understand exactly what the truth really is.

And the four and twenty elders are also said to worship Him. They do so in the glorious and wonderful promises they made concerning Him. In all of these, we hear the voice of worship, especially in their fulfilment. They say, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Not only has God created all things in the physical universe, but He has created all things in connection with the truth. For the Christian, He has created an environment of joy and peace and praise. He has created a banqueting house where the choicest viands are served. So, in the fervency of his heart the Christian can say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Psa. 23:6.

## **THE DIVINE PLAN of the AGES**

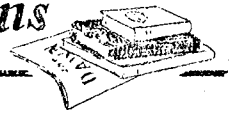
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# International Sunday School Lessons



## THE SACREDNESS OF THE HOME

Nov. 20—Ex. 20:14; Matt. 5: 27, 28; Mark 10:2-16

Ex. 20:14 Thou shalt not commit adultery.

Matt. 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Mark 10:2 And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him.

3 And He answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife:

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house His disciples asked Him again of the same matter.

11 And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them.

14 But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And He took them up in His arms, put His hands upon them, and blessed them.

GOLDEN TEXT: "Keep thyself pure."—1 Tim. 5:22.



IN THE 5th chapter of the epistle to the Ephesians Paul speaks of the relationship between husband and wife in the words: "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; . . . that He might present it to Himself a glorious church, . . . that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."—Eph. 5: 25-32.

In other words, Paul was using the marriage union of two persons as a symbol of the relationship existing between Christ and His church. In the former case, the husband is the head; and in the latter case, Christ Jesus is the Head of the class of persons qualifying to become His Bride in the kingdom above. Such a union, therefore, is a very close one in either the earthly or the heavenly contract, and no light matter should set it aside. We are living in an age when the tendency in general is not to take marriage very seriously. Too often it is a case of "Marriage today and divorce tomorrow." But God's Word is opposed to this careless observance of a sacred ordinance. When people enter the marital estate they should do their very best to shoulder their responsibilities and make the best of the conditions under which they find themselves.

In *Studies in the Scriptures, Vol. 6*, entitled *The New Creation*, Page 504, 505, 507 and 508, we read: "Where the two are unequally yoked—one an unbeliever and the

other a New Creature—and where, additionally, they are mismated according to the flesh, . . . the case is much more complicated and requires increased wisdom and grace on the believer's part. The Apostle specially admonishes those who are so situated, saying: 'The woman which hath an unbelieving husband and he be content to dwell with her, let her not leave him. . . . But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?'—1 Cor. 7:13-16.

"The one point made clear respecting the duty of the believer is that he shall do *his duty*, and seek in every honorable, and proper manner to conserve the peace of the household and its general welfare, making as few points of contention as proper devotion to principle and conscience will permit. If there be real cause for separation, the believer must see to it that the *cause* is not in him. . . . Sometimes the unbeliever is possessed of so mean a natural disposition, and gives way to it to such an extent as to be thoroughly irascible. . . . In such cases separation may follow, as the Apostle points out, whether accompanied by a decree of divorce from earthly courts or not. In any event, however, the New Creature is not at liberty to remarry unless the divorce be granted, and that on the one ground mentioned by our Lord—adulterous unfaithfulness of the mate.—Matt. 19:9."

### Questions:

Of what is earthly marriage used as a symbol in the Apostolic writings?

What did Jesus say on the subject of separation? What did Paul say?

What does the book entitled, *The New Creation* have to say about it?



**HONESTY IN ALL THINGS**

Nov. 27—Ex. 20:15;  
Luke 19:10, 45, 46

Note: Luke 20:9-16; Matt. 19:16-22 also included in lesson but not printed below.

Ex. 20:15 Thou shalt not steal.

Luke 19:1 And Jesus entered and passed through Jericho.

2 And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus, who He was: and could not for the press, because he was of little stature.

4 And he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way.

5 And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

6 And he made haste, and came down, and received Him joyfully.

7 And when they saw it, they all murmured, saying, That He was gone to be a guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

45 And He went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

**GOLDEN TEXT:** "Thou shalt not steal."—Ex. 20:15.



**ZACCHAEUS** was one of the leading publicans. It was his office to collect taxes for the Roman government, and consequently he was despised by the Jews, who hated the Roman yoke of bondage. The business of tax collecting was considered a lucrative one, for often these officials advanced money for the tax, and then charged large interest

on the debt. So, then, the publicans were looked upon as dishonest and dishonorable. They, therefore, occupied a sort of cast-off position among their own countrymen.

Now Zacchaeus was anxious to see Jesus. No doubt he had heard a good deal about the Master. Perhaps he had some doubt as to the business he was in, and wondered just in what light Jesus would regard such a calling. Then, too, probably he had heard that Jesus was not an enemy of the publicans and did not scorn them as did the Pharisees. At any rate, he wanted to get a look at the great Teacher of Galilee, and being diminutive of stature, he ran ahead and climbed up into a tree. And now the Master was coming along and the crowd with Him.

How surprised Zacchaeus must have been when Jesus said to him, "Zacchaeus, come down, for I must lodge at thy house." It had never entered into the mind of the little man that he was to be thus honored. Then to think that a publican should be selected for such a favor! However, Zacchaeus was greatly pleased and together they went to his home. No doubt, the disciples went along too, and Zacchaeus entertained them all.

Truly the "light of life" had come into the life of this publican. He feels now that if he has done wrong in the past, he wants to make up for it—to restore any unjust exactions of which he has been guilty fourfold. He has the right idea, indeed. He wants to start right, to be on the square. And then, to be sure of being on the right side, he is willing to give the half of his possessions to the poor. And Jesus, who could read the inner life, saw that the heart of this man was good. Verily, He had made no mistake in going to his home, even though he was a publican. How true it is that "Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

Ah yes, the Lord is selecting the honest ones, those who love purity and truth, to be His disciples, and not the "Pharisees," who have pride and hypocrisy in their hearts. Although Zacchaeus was a back-

slider from the Law covenant, Jesus said to him, "Today is salvation come to this house." And so, at the present time, there are those who have to some extent fallen away from the covenant of special grace of this Gospel age, but these are not to be passed by or ignored. The present truth may be the very thing for which they hunger and thirst, and the thing that would reform their lives; and though they may find themselves spiritually short of stature, they may find a way of seeing the Master's face and of coming in contact with Him.

Some writer has said: "No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well been said that 'a personal consecration should be spelled a 'purse-and-all consecration.' And the full restoration of all that had been taken wrongfully must be made by a Christian disciple—even to the stripping of himself of all his earthly goods."

"I will tell the wondrous story,  
How my lost estate to save,  
In His boundless love and mercy,  
He the ransom freely gave.

"I will sing of my Redeemer,  
And my call to glory too;  
He from death to life hath  
brought me,  
Heavenly glory brought to view."

—*Hymns of Dawn*, 132.

**Questions:**

Who were the publicans? How did they stand related to the nation of Israel?

What might have been the purpose of Zacchaeus in wanting to see Jesus?

How did Zachaeus manifest his sincerity of purpose?

Is there a Zacchaeus class today? If so, what kind of persons belong to it?

What does God require in the way of honesty from those who would become followers of Jesus?

What is the great purpose in carrying forth the Gospel message today?



## THE SIN OF LYING

Dec. 4—Ex. 20:16; Matt. 15:19, 20;  
John 8: 42-47; Eph. 4:25

Note: 2 Kgs. 5:20-27; Prov. 6:16-19; Rev. 22:14, 15 also included in lesson, but not printed below.

Ex. 20:16 Thou shalt not bear false witness against thy neighbor.

Matt. 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

John 8:42 Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of myself, but He sent Me.

43 Why do ye not understand My speech? even because ye cannot hear My word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe Me not.

46 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Eph. 4:25 Wherefore putting away lying, speak every man truth with his neighbor: for ye are members one of another.

**GOLDEN TEXT:** "Behold, thou desirest truth in the inward parts."  
—Psalms 51: 6.



THE PHARISEES seem to have had a code of living fixed up to suit themselves. They were all for show. They made long prayers and wore their phylacteries to be seen of men. Outside they were "whited sepulchres," but inside were "full of dead men's bones." They were religiously particular about washing their hands and about a multiplicity of other small matters that in God's sight didn't make any difference one way or another, but when it came to justice, honor and fair-play, they fell far short. Jesus could read them like an open book

and He called them a lot of hypocrites, which indeed they were.

God requires truth in the inward parts, and not merely in the outward observance of some ritual. It is the truth itself that draws people who love truth. They need not to be attracted by ostentation, by some grand edifice, or by fine music. Nor do they simply go with the crowd. The fact is that their hearts seek the God of truth and righteousness, and nothing else will satisfy them. The greatest testimony that any one can give for God is a life based on truth and lived in harmony with divine law.

An acted lie is even more potent for evil than a spoken lie. Some have supposed that Satan acted a lie in Eden, that he actually ate of the forbidden fruit himself in order to convince our first parents that it was harmless. In any case, he was "a murderer from the beginning, . . . a liar, and the father of it." (John 8:44.) He told the first great lie in saying that Adam and Eve would not die, when they assuredly did die. And he has been telling the same colossal lie to the human family ever since. But the time is fast approaching when he is to be cast into the bottomless pit so that he may deceive the nations no more for a thousand years. See Revelation 20. During that great period the world will have a chance to get the truth, for the "knowledge of the glory of the Lord" is to cover the whole earth "as the waters cover the sea."—Isa. 11:9; Hab. 2:14.

The Jews were forbidden to "bear false witness against their neighbor." The observance of this command would mean much. For one thing, it would eliminate gossiping: for the gossip is nearly always bearing false witness. He is telling things that he heard some one say, and for the most part, there is little or no truth in them. Furthermore, he is not giving the accused person a chance of self-defence.

God's Word is the great storehouse of truth. It tells us exactly what the soul is, about the fall of man into sin, about the promises of

future deliverance, about the birth, life, death and resurrection of Jesus, about the call of the church during this Gospel age, about justification, sanctification and glorification, about baptism into the death of Christ, and about the "times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:21, 22, 23.

When we consecrate ourselves to God, we agree to set our lives according to the fashion of the truth, to be guided and directed by truth, to cast away all theories that are false and misleading, and to testify by our words and our deeds that we believe God will be eternally true to His great divine plan and intention as set forth in the wonderful Plan of the Ages. If we have no desire to "bear false witness" against our brethren, or against any man, neither have we any desire to bear false witness against God; and in order to bear true witness for Him, it is incumbent upon us to know the truth concerning Him, and to have His word hidden in our hearts. A good prayer for the Christian is "Lead me in thy truth, and teach me: for Thou art the God of my salvation."—Psa. 25:5.

As the days go by, it is good to know that we can learn more and more of Him who said, "I am the truth," and can develop more and more in the grace and power of the truth, to the praise of His great and holy name.

### Questions:

Who was the first liar? And what was the lie he told?

To what extent have the nations been deceived?

What truth does the Bible teach?

How do we best conform our lives to truth?

Why is it important to know the truth about God?

Just what will the truth do for the world in the Millennial age?



## THE SIN OF COVETOUSNESS

Dec. 11—Ex. 20:17; Luke 12:13-21

Ex. 20:17 Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Luke 12:13 And one of the company said unto Him, Master, speak to my brother that he divide the inheritance with me.

14 And He said unto him, Man, who made me a judge or a divider over you?

15 And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits.

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

**GOLDEN TEXT:** Thou shalt not covet... anything that is thy neighbor's.—Ex. 20:17.



WHILE Jesus laid down principles of action, He did not act as an arbitrator. However, He uttered a solemn warning against the sin of covetousness, the desire to be constantly increasing one's earthly goods. We are told that "we brought nothing into the world, neither can we carry anything out." Covetousness is one of the most common of sins.

People desire finer homes, nicer furniture, higher powered cars, more extensive grounds, a larger bank account and a thousand and one other things which they think would make them happier, not realizing that "Godliness with contentment is great gain."

The man of the parable did not realize that he owed his prosperity to God. He spoke of "my fruits", "my barns", "my corn", "my goods", etc. He evidently thought it all came from his own superior ability. By means of his industry and executive capacity he could make money where many a man would fail. He probably had no sympathy with what the world calls failure. He thought that if people failed it was their own fault. He made no allowance for sickness, for doctor's bills, for the drain on one's finances that comes of educating a family, or with anything that interfered with the accomplishment of the great objective of amassing material goods. He was worldly minded and selfish. If others went down in the struggle of human life, it meant naught to him, for he at least was standing up. And now his hard work was all over, and he was headed for a good time—according to his own plans.

But there is a saying that "Man proposes, but God disposes." God thought the rich man had lived long enough, for all the good he was. He said, "This night thy soul shall be required of thee: then whose shall those goods be which thou hast provided?" What a surprise this must have been! Just when he was in a position to enjoy himself, to think that he must die! Could not his money and his goods insure him against the power of death? Must he go into dissolution just the same as a poor man? To him the decree may have seemed hard and unjust; but God did not see it in that light. Death is the great leveller, and it spares none. Moreover, it can come at any time. The best place to have riches is up in heaven; the only wise course is to be rich toward God.

"Every good gift and every perfect gift is from above and cometh down from the Father of lights,

with whom is no variableness, neither shadow of turning." Oh that all could realize that fact of truth. As the patriarch Job expressed the matter, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Jesus said, "Make to yourselves friends of the mammon of unrighteousness [earthly possessions] that when these fail [as they are bound to in time] they [through the right use of them] may receive you into everlasting habitations."

God called the rich man a fool; and that is what he was. Doubtless he was wise enough in his own eyes, but foolish from the higher point of view. There are many such fools in the world today. These people cannot see beyond the present life. They are purely materialistic. They are not building a character structure for the future. Selfish habits formed now will all have to be eradicated in the Millennial age; and the more strongly they are entrenched in the brain cells at the present time, the harder it will be to get rid of them.

If we have the truth, then we are rich, for in the Bible it is called "the pearl of great price" It means peace all along the way of life. It has given us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It has given us "songs in the night." It reveals the gold lining behind every dark cloud. It keeps preaching to us the eternal sermon that "God is love." It has given us assurance that the words of the Master are true—"I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

### Questions:

Quote the commandment relating to covetousness.

How does covetousness commonly manifest itself today?

What was wrong with the logic of the rich fool of the parable?

Explain the process of becoming rich toward God.

Just what riches has the truth given to those who follow it?

What is the advantage of forming good character in the present life?



# CHILDREN'S HOUR



## The Adventures of David



HAVE already mentioned the friendship that existed between David and Jonathan," said Uncle Eb. "Jonathan knew that he himself would never come to the throne, but that David would be king in his place. So that fact makes his friendly feeling for David the more remarkable, and shows what a noble young man he must have been. King Saul tried to turn Jonathan against David, but failed to do so. Jonathan said to his father, 'Why should David be slain? What evil has he done?' And that simple question so enraged the king that he cast a javelin at Jonathan.

"Now Jonathan had had an appointment with David to let him know if Saul meant to do him injury. David was to hide out in the field behind some bushes, and Jonathan was to shoot some arrows as though he were practising. He was to send a boy to gather up the arrows after he had shot them. And if he said to the boy, 'The arrow is beyond you,' David would know that Saul meant to kill him. So Jonathan shot an arrow and said to the boy, 'Is not the arrow beyond you? Make haste, tarry not.' And by this David knew that his life was in danger. Then the boy was sent away, and after he had gone, David came out of his hiding place and embraced Jonathan, and then he hastened away to another part of the country.

"David next went to the city of Nob, to Ahimelech, the priest. And David asked the priest for bread, both for himself and for the young men who were with him, for they were all hungry. Then David asked for a sword, and Ahimelech gave him the sword of Goliath, whom he had slain, and he took the sword and fled to Achish, the king of Gath. And David pretended to be insane, for he feared that the king of Gath would kill him. Then David went and found refuge in a cave, and many persons came to him, and soon he became captain of four hundred men.

"Then tidings of David came to Saul. And Saul said to those who were with him, 'Listen to what I have to say, Will the son of Jesse give every one of you fields and vineyards and make you captains of hundreds and captains of thousands? And yet all of you have conspired against me, and you have not told me that my son is in league with David.'

"Then answered Doeg, a fierce Edomite, and said, 'I saw David visit the priest Ahimelech, and the priest

gave him bread and a sword and enquired of God for him.' Then Saul was filled with rage, and he called Ahimelech and asked him if this were true.

"And Ahimelech said, 'Who is so faithful as your servant David, who is the king's son-in-law, and goes at your bidding and is honorable in your house. But I did not enquire of God for him. I know nothing of this matter.'

"Then Saul said to him, 'You shall surely die, both you and all your father's house.'

"Then the king gave orders to his soldiers to kill the priests, but his men were afraid to lift their hands against the servants of the Lord. Then Doeg and his men of war fell upon the priests and killed eighty-five of them. They also took Nob, the city of the priests, and slew all who lived there. This was a terrible act for King Saul to commit, and he deserved the greatest possible punishment for it; and, in due time, this punishment came upon him.

"Now Saul with three thousand men was out seeking for David, and he came to a cave among the hills, and went in and lay down and fell asleep. And David went in and cut off the skirt of Saul's robe; but he would not permit his men to harm the king. And when he was some distance away he cried out to Saul and said, 'Why do you believe people who say I seek to harm you. Behold the skirt of your robe in my hand, and see how easily I could have killed you, but I refrained from doing so because you are the Lord's anointed. So you can see for yourself how I have rewarded good for evil. And the Lord be the judge between you and me, and plead my cause and deliver me out of your hand.'

"And when David was finished speaking, Saul said to him, 'Is this your voice, my son David? You are more righteous than I, because you have done me good, while I have done you evil. And now I know that you will surely be king, and the kingdom of Israel will be established in your hand. Now, therefore, promise me that you will not destroy my family and that you will not destroy my name out of my father's house.' So David gave the desired promise, and King Saul took his men and went home.

"Now, living in a certain place there was a man by the name of Nabal. This man was very rich. He had three thousand sheep and a thousand goats. Well, there came a time when David needed food



for himself and his men, and so he sent messengers to Nabal to ask him to help them out, telling him that they had protected his sheep against robbers and wild animals. But Nabal was a wicked man, and he refused, saying, 'Who is David? And who is the son of Jesse? There are many servants who have run away from their masters. Shall I then take my bread and meat and give it to men whom I know nothing about?'

"So the messengers returned to David and told him these things. Then David took his sword and four hundred men with him and went forth to punish Nabal.

"Now Nabal had a beautiful wife named Abigail, a very good woman. And Abigail heard what her husband had done, and she hastened and took two hundred loaves of bread and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs. Then she rode out before her servants with this fine present for David. And David came riding to meet her, and she fell at his feet and presented the gift; and David was glad because of her, and he told her to go home in peace, and he gratefully accepted the good things which she had brought.

"When Abigail arrived home, she found her husband holding a grand feast in his house. He was intoxicated, so she said nothing to him till the next morning. Then when he was sober, she told him that David had come with four hundred men with the intention of destroying him. And when he heard this, his heart died within him, and he became as a stone, for the Lord smote him, and ten days later he died. And the widowed Abigail became the wife of David.

"One day David saw Saul lying down asleep near his tent. So he came up quietly and took Saul's spear and a cruse of water and departed. Then David went and stood on a hill and cried to Abner, Saul's general, 'Are you not a fine man to protect your king? Behold Saul's spear and the cruse of water which he had. I have taken them away while he slept.'

"Then Saul knew David's voice, and felt ashamed of himself, so he went home and left David in safety for that time.

"I have already told you about King Saul's last fight at Gilboa, and how he lost the battle, his crown and his life. Three of his sons, including Jonathan, were killed at the same time. And thus it was that the word of the Lord was fulfilled which He had spoken through the prophet Samuel. The Lord indeed rejected Saul because Saul had rejected the command and the counsel of the Lord.

"After the battle of Gilboa, an Amalekite came to David, bearing Saul's crown and a bracelet from his arm. He told David that he had slain the king at the latter's request, believing that David would be pleased to hear of the death of his enemy. But he little knew what David was like, for David was not

pleased at all. He said to the man, 'How is it that you did not fear to slay the Lord's anointed?' Then he commanded that the Amalekite be put to death.

"Then David lamented over Saul and Jonathan in these words: 'The beauty of Israel is slain upon thy high places: how are the mighty fallen! Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided. They were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet and other delights, who put on ornaments of gold upon your apparel. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!'

"King Saul had a brave general by the name of Abner. After Saul's death Abner tried to put Saul's remaining son on the throne; but one day the young man (His name was Ishotheth) insulted Abner, and the latter then went over to the side of David. And David was greatly pleased to have Abner on his side, for Abner was very valiant. And David made a feast for him, and they had a good time together, but when Abner was departing, he was slain by one of David's captains named Joab. The reason for this was that Abner had slain Joab's brother in battle, and Joab took revenge in the manner I have named.

"In due time, David became king over all Israel. He had a son, whose name was Absalom. This was very beautiful and he grew up to be a handsome man. It was said that from the crown of his head to the sole of his foot there was no blemish in him. He rode in a splendid chariot, and had fifty men to run before him, for this was a custom with kings and princes in those days. He made a great show of kindness and won the hearts of the people. Then this vain and ambitious young man sent spies throughout all the country, saying, 'As soon as you hear the sound of the trumpet, say, Absalom reigns in Hebron.'

"Well, many persons flocked to the standard of Absalom until he had a large army. Then a battle was fought in which his forces were defeated and scattered. Absalom escaped on a mule. Now he had long, thick hair, and as he rode through a wood his hair caught on the limb of a tree and swung him up in the air. And Joab learned of the plight of Absalom, and he went and thrust darts into him as he swung there, and killed him.

"David had bought a piece of land on which to build a temple to the Lord. But God would not permit him to build it because he had fought so many battles and had slain so many people. In due time, the temple was built by David's son Solomon.

"On one occasion, David committed a very grievous sin, but he repented so bitterly that God forgave him. In the Scriptures, he was called 'A man after God's own heart,' because his heart was always set to do right. He was noble in his life, generous toward his enemies, and loyal to God.



# Talking Things Over



## SEALING THE SERVANTS OF GOD

DOUBTLESS it can truthfully be said that never in all the six thousand years that man has been upon the earth has the world as a whole passed through such a trying experience as it did during the closing weeks of September. War, and indescribably horrible war, threatened not only the destruction of armies, but annihilation of men, women and children with bombs and poison gas. The war did not come, and many are now inclined to the thought that in some way divine providence intervened. And, now that the people have measurably relaxed from their first enthusiasm over the thought that peace had been saved, the general conclusion is that at the best the world has been favored with a short truce, and that sometime, not far in the future, the nations will again be looking down the cannon's mouth.

As Christians, what should all this mean to us? Are we to believe that the present "truce" is as a result of divine intervention, and if so, why? In Revelation 7:1-3 we are told of a time when the "four winds" of strife were to be held back by divine authority; and while it may not be possible to limit the application of this passage to any one particular event, yet there certainly has never been a more outstanding example of the holding back of the winds of strife than that which we have so recently witnessed. Lesser crises have developed and passed over numerous times within the last few years, but the crisis of September greatly eclipsed them all, and its passing has caused the whole world to wonder. But what about the Christian?

It seems to us that our particular interest in this matter is that which the Revelator gives as the *cause* for the "four winds" being held back; namely, until the servants of God are sealed in their foreheads. If we believe that we are among the servants of God, surely the events of recent weeks should cause us to do some very serious and sober thinking. Well indeed might we ask ourselves whether or not we are doing what we can to promote the sealing work of God's spirit in our own lives, and also whether or not we are doing all we can to assist our fellow servants along this line. Is it possible that the present truce, before the trouble which will make a complete end of the present order, is arranged for our benefit, and for the benefit of others of the Lord's people who need our help?

Perhaps it may be difficult for the faith of some to grasp the thought that such momentous events

as we have so recently witnessed could have any direct relationship to the Lord's people, but the fact remains that the prophecy of Revelation 7:1-3 shows that at some time such would be the case; and surely it would be difficult to visualize circumstances that would fit the picture more fully than those which we have just experienced. Even if recent experiences constitute but a partial fulfilment of this prophecy, surely it should be an occasion for a very heart-searching examination of our standing before the Lord, and a serious asking of ourselves whether or not we are straining every nerve in order to carry out as fully as possible the will of God in our lives.

But granting that a still more outstanding fulfilment of this prophecy of the holding back of the four winds may be future, it still means that we are in the time when the sealing work is going on, and that shortly all privileges along this line will cease. There are at least two ways by which the development of the final struggle among the nations may cut short the work of sealing the servants of God in their foreheads. One would be by the actual outbreak of trouble that would quickly engulf the world, leading to disruption of all normal intercourse among the people; and the other would be—which seems the more likely at present—that at the threat of force the influence of Nazism and Fascism will gradually dominate the nations so that freedom of speech will be so curtailed that it will no longer be possible for the truth to circulate. This latter, as we know, is already true in such countries as Germany and Italy; and who knows what the so-called democratic nations may yet be willing to agree to rather than see the world engulfed in carnage and bloodshed. Many are the fears already being expressed along this line by serious-minded statesmen and writers.

For some years, the brethren in the United States, Great Britain and Canada, and a few other countries where freedom still prevails, have been giving thanks to the Lord for the privileges they have been enjoying; but now that the possibility of losing that liberty has been so vividly brought to our attention, should we not consider well the point of whether or not we are making full use of our privileges. In Germany today, reports a brother from England who was there in August, about the only way the brethren can hold a meeting is to gather around a table, ostensibly to eat a meal, and then discuss the truth while eating. If the dictators continue to crack their whips, may it not be possible that this will be the condi-



tion in countries which are still blessed with a measure of freedom?

These thoughts are not intended as fearful forebodings of the future, for "God is our refuge and strength, a very present help in trouble. Therefore, *will not we fear* though the earth [civilization] be removed, and though the mountains [kingdoms, afterwards] be carried into the midst of the sea [of raging passions]." (Psa. 46:1, 2.) No, we will not fear, but we should think, yea seriously consider, the importance of the times with respect to our own relationship with the Lord, and the manner in which we are carrying out our consecration to Him.

Where do we stand with respect to the every-day privileges of the Christian life? Are we using every opportunity that is ours of assembling with others of like precious faith? And when we do assemble are we using our consecrated hearts and minds and tongues to impart real spiritual blessing to others, to help along the sealing work in their lives; or are we more interested in promoting some doctrinal hobby which we may have developed? Are we doing what we can, through the distribution of the truth, to locate and help build up that brother of ours whom we have not met as yet, and who may be living in our neighborhood, in our city, or in the countryside? Are we making proper use of our own opportunities for individual Bible study and prayer? Surely we can now say with much greater force and appropriateness than did the apostle of old, that "the day is at hand", hence that it is "time to awake out of sleep, for now is our salvation nearer than when we first believed."

And in this connection it is most interesting to note the prophecy of Isaiah 61:1-3, in which the day of God's vengeance is shown to be at a time when there is also a condition of mourning in Zion, or among God's people. This would seem to indicate the necessity for the holding back of the severest winds of strife which will mark the final phases of the day of vengeance, until the mourners of Zion have been comforted by the sealing work, and thus securely placed in the position of "trees of righteousness," planted by the Lord.

Surely there are many mourning ones in Zion at the present time, but thank God, in His own time and way, they are being reached and comforted. There is every evidence that conditions are rapidly shaping up that will place many more of our brethren in a position where they can be helped. The conditions of bondage and doctrinal pollution into which many have been unwittingly led are becoming more and more intolerable, so that from the standpoint of helping these the field was never more ripe unto the harvest than it is at the present time. This fact, which is perfectly obvious to those who are in a position to see the general conditions throughout the world surely emphasizes the need for the winds of strife to be held back until these beloved ones of the Lord have an opportunity to once more be refreshed by the truth.

This blessed vision of present golden opportunities should certainly stimulate us all to renewed zeal and sacrifice in our ambassadorship of the truth. There isn't much that any of us can do individually, but we can all work together and do the best we can. Perhaps we can put out a few more tracts, or a few Kingdom Cards. Or perhaps we can secure the names of former brethren who may need help and send those names in for literature to be sent them. There are talents of time, strength, influence, money, ability to speak or to lead meetings; etc. Are we using any or all of these that we may possess, and using them to the fullest extent possible to send out the refreshing truth that it may reach and comfort those whom the Lord would have sealed for places in His Kingdom now so near at hand?

A brother writes: "The war has been averted, what does it mean to us? How long are the Lord's people to be occupied with the carnalities of partisanship and other fleshly interests that retard the sealing work? How long are we going to put men above truth and the work of God? How long is God going to exercise His longsuffering toward us? Will He continue until we get ready? or will He discard us for more devoted people who will do the work of finishing the harvest of the Gospel age? Or, will we arise to a full appreciation of the honor that is ours of participating in the honorable work of the feet of Him?"

### BEING STABILIZED IN THE TRUTH

THIS is a time of special privileges in the way of helping each other to stand fast in the faith once delivered to the saints; and there is no better way of helping those who are experiencing difficulties in connection with one phase or another of the truth than to continue to hold up the banner of truth where it can be seen and be an encouragement to the faltering ones. We should never conclude that a brother or sister who, today, may seem to be in error, is beyond the reach of help, and therefore make no effort to extend the much needed helping hand. Frequently we hear of brethren who are being helped, and this should encourage all who love the truth in sincerity to unitedly and zealously blow the trumpet in Zion that the mourning ones may be comforted. The following excerpts from a letter received from England, will, we are sure, be encouraging to many:

"Dear Brethren: I have duly received the parcel of tracts, 'The Coming World Dictator,' which we hope to distribute in due time. Our small class appreciates your kindness in sending them. . . . Have you seen the pamphlet . . . ? It has quite a different thought on our Lord's presence. Our little class, together with myself, at first favorably regarded it, but on more mature consideration have realized that their views are somewhat in conflict with the true facts. It is for this reason that as a class we have decided afresh to study the manner of our Lord's second advent, as presented in the 2nd Volume, in order to reassure ourselves of the true position. We



have already realized that this is a wholesome procedure, which, together with the thoughts expressed through *The Dawn*, is confirming our faith and stabilizing our views. —H. G., England"

The brother closes his letter by expressing his interest in a public proclamation of the truth, pointing out how the great distress of the world has prepared the hearts of some for the message.

### BEREAVED ONES COMFORTED

MANY sad hearts are being comforted as a result of the efforts of the brethren in sending out the Consolation Cards to names and addresses procured from the obituary lists published in newspapers. The following letter from a lady in Michigan will be an encouragement to those who are taking part in this work:

"Dear Sirs: I wish to thank you so much for the little booklet, 'Hope Beyond the Grave,' which you sent me. It has been a great help to me to read it in my sorrow, as it gives reasonable answers from the Scriptures. Will you please send me your book, 'The Divine Plan of the Ages.' Enclosed find 50¢ in payment for this. Sincerely yours, —Mrs. G. R., Mich."

Many will remember a report we published several months ago from Brother Gates of Memphis, Tenn., which showed the excellent average of response he was then receiving from sending out Consolation Cards. At that time Brother Gates had sent out approximately a thousand of those cards. Since then we have received another report from Brother Gates, compiled after he had sent out three thousand cards, and his average of responses is keeping up remarkably well—averaging a little more than one to each eleven Consolation Cards sent out. Brother Gates reports that he has received requests for the *Hope Beyond the Grave* booklet from as many as fifteen states.

The sending out of these Consolation Cards is something that can be done by those physically unable to take part in the work of tract distribution, or other work requiring a fair amount of health and strength. There may be brethren in some of the classes who would be glad to undertake the work of securing addresses from the daily papers and mailing out these cards if the class, or individuals in the class, would help with furnishing the postage money. On our part, we will be glad to furnish the cards and fill the requests for the booklets that are received by us. Brethren wishing to use a thousand or more of the Consolation Cards may have their class or individual name and address printed on them if they wish. In this case, of course, the request for the booklet comes direct to the sender of the card.

### PITTSBURGH CONVENTION REPORT IN DECEMBER DAWN

The Tenth Annual Reunion Convention at Pittsburgh, October 21 to 23, was the largest assembly of the brethren there since the institution of this yearly

regathering in the city from which the Present Truth was first sent forth. It was estimated that upward of 500 attended some or all of the sessions in the historic chapel in which Brother Russell so long proclaimed the Presence of our Lord and the Harvest Message, and at several meetings the auditorium was filled to overflowing.

Love for the Truth and its service, loving devotion to its Great Author and His dear Son, were emphasized in the various discourses and testimony meetings; and the speakers presented again the details of the Christian life, its wonderful opportunities of following and becoming like our Master in character, and then, if faithful, to be with Him and the Father for eternity, and share in the work of blessing all the families of the earth.

Believing all our readers would be interested, we suggested to the Pittsburgh brethren that we would willingly devote enough space in our December issue to give a comprehensive report of the convention including a synopsis of the discourses, some of the testimonies, and the other items of special interest. They have decided that this would be desirable as more of the brethren would thus have access to the report and share in the blessings of the convention. Accordingly, the Pittsburgh brethren will not issue a separate report this year, but are cooperating in the preparation of material for the report in our December issue.

Additional copies can be secured at 10 cents each, or 12 for \$1.00. We urge our readers to send in their orders at once for any additional copies they wish, so that we may be sure to print enough for all who desire them.

### A WORD IN SEASON

"A word in season how good it is," said the prophet. There are many of our brethren to whom a seasonable word right now may be of inestimable value in their spiritual lives. A good way to pass on this word is to sit down and make up a list of names and addresses of Bible Students or former Bible Students of your acquaintance and send them in to us for a 3-months trial Dawn subscription. These trial subscriptions are free to those requesting them sent, being paid for from a special fund provided for the purpose.

Do not hesitate in the thought that we may already have received some or all of the names you can send, as we check all names received to avoid duplication. And do not conclude that a brother or sister who may not have had a hearing ear a year or more ago, will not be glad to hear now. Great changes are taking place among our brethren of former association. Let us be on the alert to help them. Address:

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



## COMING CONVENTIONS

**BUFFALO, N. Y., November 6.** This is the usual monthly gathering of friends in the vicinity of Buffalo. Information obtainable from Mr. E. I. Anderson, 61 Kenwood Rd., Kenmore, N. Y.

**SAN FRANCISCO, CALIF., November 11.** The classes of the bay cities are planning a one-day convention, Friday, November 11th at American Hall, 20th and Cap Streets. Sessions from 10 A. M. to 8 P. M. Similar gatherings are held the second Sunday of every other month. All are cordially invited to attend. For further particulars, write Mr. Guy Bolger, 61 Eagle Street, San Francisco, California.

**ALLENTOWN, PA., November 13.** The class has arranged this one-day convention, the special feature of which will be a public meeting at 2:30 P. M., addressed by Brother A. C. Frey. All the meetings will be held in the P. O. S. of A. Hall at 38 South 5th St. Further information from class secretary: Mr. W. E. Seitz, 721 Union Street, Allentown, Pa.

**GRAND RAPIDS, MICH., November 19, 20.** This convention will start the afternoon of the 19th and sessions will be held all day on the 20th. It is to be held at the West Side Ladies Literary Club, 518 Scribner Ave., N. W. A hearty welcome is extended to all believers in the ransom. For further information write, Mr. H. Kuzee, 2126 N. Lafitte Street, Grand Rapids, Mich.

**PHILADELPHIA, PA., November 27.** The class in Philadelphia is arranging to hold a public meeting at

3 P. M., each Sunday during the month of November, and an all day convention on the last Sunday of the month. All welcome. Both the series of public meetings and the convention will be held in the Y. W. C. A., at 18th and Arch Streets, Philadelphia, Pa. Information obtainable from Mr. Amos Van Sant, Redbank Avenue, Woodbury, N. J.

**CHICAGO, ILL., December 31, January 1, 2.** The Chicago friends taking advantage of the Monday holiday January 2nd, are planning for a three-day period of spiritual feasting and fellowship. For details as to meeting place, accommodations and programs, address Mr. I. C. Foss, class secretary, 5944 N. Knox Avenue, Chicago, Ill.

**BALTIMORE, MD., December 11.** The Baltimore class cordially invite all believers in the ransom to join with them in this one-day convention to be held at 4 W. Beager St. For more details write the class secretary: Mr. J. H. L. Trautfelder, 2408 W. Lafayette Ave., Baltimore, Md

**VANCOUVER, B. C., Dec., 31 and Jan. 1, 2.** The Vancouver friends will start their convention on Saturday evening, December 31. All-day sessions will be held on January 1 and 2. An interesting program is being arranged and a hearty invitation is extended to all to share in the blessings of this gathering. The convention will be held in Victory Hall, 535 Homer Street. Light lunches will be served. For further particulars write the class secretary: Mrs. Henry Burdett, 2591 E. 20th Ave., Vancouver, B. C.

### CLOTH POCKET MANNA

The Berean Bible Institute of Australia, from whom we have been securing our supply of pocket Mannas, informs us that the cloth bound edition is entirely exhausted. They are publishing a new edition, but as production costs have increased, the cost will now be 45¢ each.

**ITALIAN TRACT "THE COMING WORLD DICTATOR."** This is a translation of the English tract by the same name.

### 5 CENT VEST-POCKET BOOKLETS

**"God and Reason"**—A brief outline of God's plan as it relates to present world conditions, showing the remarkable fulfilment of prophecy since the expiration of the Gentile Times in 1914. This little booklet has been very effective in stimulating interest in the truth.

**"Hope Beyond the Grave"**—A comprehensive treatise of the entire subject of life, death and the hereafter. The soul, immortality, hell, heaven, paradise, spiritism, and related points, are discussed. So far as we are aware, there is no other single piece of truth literature which deals with all these various phases of the subject of hope beyond the grave.

**"The Day of Jehovah"**—A reprint from The Divine Plan of the Ages, chapter 15.

**"The Truth About Hell"**—A slightly condensed edition of Brother Russell's original hell booklet. This new edition is very attractive.

**"What Is Man?"**—A reprint from The Atonement Between God and Man, chapter 12.

### HYMNS OF DAWN

A reproduction of the original "Hymns of Millennial Dawn," which can be supplied in any quantity. Prices are as follows: Single copies, 85 cents, postpaid; 15 or more copies to one address, 75 cents each; 100 or more copies to one address, 64 cents each. Quantity prices are F. O. B. Brooklyn.

### TABERNACLE SHADOWS NOW READY

**THE NEW** edition of Tabernacle Shadows is now ready for shipment. This new booklet is an exact reprint of the original Tabernacle Shadows except the illustrations which were made new and even these are essentially the same as the originals. The Berean Questions on Tabernacle Shadows, formerly bound in a separate booklet, have been reprinted and bound under the same cover. Price 25 cents. All orders will be filled immediately.

**THE DAWN** 136 Fulton St. **BROOKLYN, N. Y.**





## To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

